

THE HOMILETIC REVIEW.

VOL. XI.—MAY, 1886.—No. 5.

REVIEW SECTION.

I.—THE PRESENT STATUS OF THE DARWINIAN THEORY OF EVOLUTION.

BY PRINCIPAL SIR WILLIAM DAWSON, LL.D., MONTREAL, CANADA.

THE subject stated above may be compared to a shot at a wild duck on the wing rather than to a sober literary effort. Darwinism is only a portion of the great evolutionary philosophy which is now running its course, and a portion ever varying in importance in the midst of a doctrine which is itself in a constant state of flux, and has well been termed by an eminent German writer a confused movement of the mind of our time. It is, however, an important factor in the drift of the public mind, and it is useful both to students of nature and of theology to take stock of it from time to time, to note its changing characteristics and the direction in which it is tending.

It is well to observe, in the first place, that the term evolution is currently used in a very wide sense, or rather in several different senses. Its literal sense, that of unrolling or development, applies to the evolution of the germ in an egg or a seed, whereby that which was potentially or in embryo present, becomes a perfected organism. A second and figurative sense is that in which it is applied to the works and inventions of man, as for instance to the evolution of varieties of speech or systems of government, or of new varieties of domestic animals by breeding and selection. Here, it is not the things themselves that are evolved, but certain mental plans by which the things are changed or improved. Akin to this, by an anthropomorphic analogy, is the affirmation of evolution when the plans of the Creator are evolved, for example in the succession of animals on the earth in geological time. All these are varieties of modal evolution or development simply, and do not exclude the idea of causation either primary or secondary. There is, however, another use of the term in which it is employed to designate an imaginary power or influence producing new things or

changing those that already exist, a necessary or spontaneous impulse to change in certain directions, an evolution in short without any other efficient cause behind it. This, which may be termed causal evolution, is altogether different from the other, and is in a scientific point of view entirely inadmissible. Yet, there can be no doubt, that both in philosophical and popular writing, this causal evolution is often supposed, and underlies the theories suggested, though modal evolution alone is supposed to be in question.

So dangerous is this double use of the term evolution that it may become necessary to abandon the word altogether in purely scientific discussions, and to insist on the terms causation and development, as covering the two distinct ideas now mixed up under evolution. It is at least necessary in discussions on this subject, to be constantly on our guard as to the kind of evolution in question, whether modal evolution, of a direct or indirect, literal or figurative character, or the mere figment of a causal evolution.

With reference to the Darwinian system, this kind of definition is not difficult. Darwin's natural turn of mind and his scientific training were not of such a character as to lead him to seek for ultimate causes. He was content with a modal evolution. He took matter and force and their existing laws as he found them. He presupposed also life and organization with all their powers, and even seemed to postulate certain species of animals and plants as necessary raw material wherewith to begin his process of evolution. How all this vast and complex machinery came into being he did not concern himself, or was content to leave it as something beyond his ken. Nor did he, like many of his followers, attach a superstitious causal potency to evolution *per se*. On the contrary, he sought to discover natural energies competent to push it on and this in definite directions.

Though his great essay on this subject was entitled "The Origin of Species," it really did not touch the question of how the first species originated, but only, as the remainder of the title proceeded to show, that of their subsequent modification "by means of natural selection," or "preservation of favored races in the struggle of life."

Darwin thus did not concern himself with causal evolution, or the origin of things properly so-called. Indeed, when questioned on these points, he appears to the last to have been in uncertainty and to have desired not to commit himself. To men whose minds are not under the influence of positive theism or of a belief in divine revelation, and who attain to large acquaintance with nature, it either resolves itself into a Cosmos which manifests the power and divinity of a creative will, or it becomes disintegrated into a chaos of confused and conflicting forces battling with one another. Darwin's view was of the latter kind, and hence to him the life of organized beings was a struggle for existence, or at least this appeared to him far more potent than

the opportunity and desire to improve and advance, on which the great French naturalist Lamarck based his theory of evolution.

Darwin farther took his initial stand on the idea that as he expresses it "a careful study of domesticated animals and plants would offer the best chance of making out this obscure problem" of the introduction of new species. Hence he was led to study the variation of animals and plants under domestication, and to infer similar effects as taking place in nature by a spontaneous power of "natural selection" exercised by the environment. Thus by a striking inversion of ordinary probabilities, inanimate nature was made to rule, determine and elevate that which lives and wills. Singular though it may appear, this apparent paradox is one of the great charms of the doctrine to the general mind, which is excited by the strange and marvelous, especially when this is supposed to be countenanced by science.

This leading idea Darwin supported by several collateral considerations, such as the ascertained succession of animal and vegetable life in geological time, the analogy with this of the stages of the embryo in its development in the higher animals, the supposed power of sexual selection and the influence of geographical distribution. All these influences, including natural selection, were supposed to operate in a very slow and gradual manner, so much so that the observation of the apparent permanence of species within the human period should not be regarded as an objection.

The Darwinian system thus embraced a modal evolution or development of living beings, with certain alleged causes keeping up the movement and giving it direction; and all this with or without a superintending will and creative power behind it. Presented in an attractive and popular manner, and with a great mass of facts supposed to sustain it, and concurring with the popular evolutionary philosophy of Herbert Spencer, it was at once accepted by a great number of scientific and literary men, and applied in varied ways to the solution of many questions more or less analogous to that of the origin of species. It was, however, seriously canvassed by the more cautious and conservative men of science, and was found to fit in so badly with what is actually known of nature that it has gradually been obliged to modify its claims, and ultimately its adherents have become divided into distinct schools differing materially from each other and from the original Darwinism, though all agree in claiming Darwin as a master and in upholding his claims as a great discoverer. These various schools are divided: (1) As to the primary causes of the development; (2) As to the secondary causes; (3) As to the mode or modes.

With reference to the first, there are some evolutionists who are agnostic like Spencer, monistic like Haeckel, or merely negatively materialistic, like a large number of the younger naturalists. On the

other hand there are advocates of evolution who profess to see in it the manifestation of creative power, and with whom evolution is merely the manner in which the divine will manifests itself.

With reference to the secondary causes supposed to be at work, observation and experiment have shown that, if development of new species has taken place, other causes than those alleged by Darwin must have been operative. The influence of an innate tendency to vary has been claimed by some, and that of favorable conditions and room for expansion has been alleged by others. The tendency of some lower animals to become reproductive before they have attained to full maturity, under unfavorable conditions, while more favorable circumstances elevate the standing to which the animal attains before producing young, is also a consideration which, under the name of reproductive acceleration or retardation, has attracted some attention. Various causes of abrupt or sudden change have also been invoked. The question of efficient cause has thus become very complicated, and the only points on which all are united are the possibility of varieties or races in some way overleaping the bounds of specific fixity, and the further doctrine that changes acquired in any way may become permanent as an inheritance in the race. These two doctrines of modification and heredity are as yet, in their complex mutual relations, rather articles of faith than of scientific certainty, and the whole question of causation in evolution may be said to be in an uncertain and transition state.

In these circumstances the questions as to possible modes of development may seem to lose much of their importance; but the disciples of Darwin inform us that, independently of known and ascertained causes, the probability of development which arises from embryonic analogy and the affinities of animals and plants among themselves is so great that the doctrine must nevertheless be credited or at least treated with respect. Farther, the modes of development are as we have already seen the only points on which certain evidence can be obtained. It is necessary therefore to consider these.

Here we must admit in the first place that though we can study modes of variation of species, no case has actually occurred under the observation of naturalists of the development of a new species. We must also admit that such is the fixity of specific forms at present, and the nice equilibrium of all their parts, that the changes effected under domestication and by artificial selection seriously unsettle their stability, and cause the varieties and races produced, to exist under a condition of tension and unstable balance which renders them infertile and otherwise unlikely to survive if left to themselves. They have farther in favorable circumstances a strong tendency to revert to the original types. Again we must admit that on the supposition of slow and piecemeal alteration in a complex organism, we meet with endless difficulties, especially when we suppose the absence of a guiding

will like that of the human breeder. We also find that in the past history of life in geological time, there are several great difficulties in the way of the idea of slow and gradual modification. One arises from the fact that we can trace most of the leading types so far back that they seem to constitute parallel rather than diverging lines, and show no certain evidence of branching. The continuance of the Lingulæ and other Brachiopods from the Cambrian to the Modern, and more lately the history of the oysters, which have continued from the Carboniferous age to the present, and that of the Scorpions, which have continued from the Silurian, in both cases with scarcely any more differences than their successors present at the present day, may be taken as examples. With this must be connected the further fact that nearly all the early types of life seem very long ago to have reached stages so definite and fixed that they seem incapable of further development, constituting what have recently been called "terminal forms."* A further difficulty arises from our failure to find satisfactory examples of the almost infinite connecting links which must have occurred in a gradual development. This, it may be said, proceeds from the imperfection of the record; but when we find abundance of examples of the young and old of many fossil species and can trace them through their ordinary embryonic development, why should we not find examples of the links which bound the species together. An additional difficulty is caused by the fact that in most types we find a great number of kinds in their earlier geological history and that they dwindle rather than increase as they go onward. This fact, established in so many cases as to constitute an actual law of palæontology, is altogether independent of the alleged imperfection of the record.

Objections of this kind appear to be fatal to the Darwinian idea of slow modifications proceeding equably throughout geological time, and to throw us back on a doctrine of sudden appearance of new forms, and this occurring at certain portions of geological time rather than at others, and in the earlier history of animal and vegetable types rather than in their later history, and in early geological times rather than in those more recent.

With respect to the origin of man himself, which is, no doubt, the most important point to us, these difficulties are enormous. We can trace man only a little way back in geological history, not farther than the Pleistocene period, and the earliest men are still men in all essential points, and separated from other animals, recent and fossil, by a gap as wide as that which exists now. Farther, if from the Pleistocene to the modern period man has continued essentially the same, this, on the principle of gradual development, would remove his first appearance not only far beyond the existence of any remains of man or his works, but beyond the time when any animals nearly ap-

* Clelland, *Journal of Anatomy and Physiology*.

proaching to him are known to have existed. This is independent altogether of the farther difficulties which attend the spontaneous origination of the mental and moral nature of our species. It would seem then that man must have been introduced, not by a process of gradual development, but in some abrupt and sudden way.

These considerations have led many of the more logical and thoughtful of the followers of Darwin to the position of supposing, not a gradual, but an intermittent and sudden development, and this, in the main, in the earliest periods of the history of living beings. In a very able essay by Dr. Alpheus Hyatt, in the *Proceedings of the Boston Society of Natural History*,* this view is very fully stated in its application to animals. On the one hand, Hyatt holds that the biological facts and the geological evidence as it has been stated by Marcou, Le Conte, Barrande, Davidson, and by the author of this paper, precludes the idea of slow and uniform change proceeding throughout geological time, and he holds justly that the idea of what he calls "a concentrated and accelerated process of evolution," in early geological times, brings the doctrine of development nearer to the position of those great naturalists like Cuvier, Louis Agassiz and Gegenbauer, who have denied any genetic connection between the leading animal types. He quotes Cope and Packard in support of his view on this point.

It is impossible to follow this subject here farther into detail, but it cannot be doubted that the facts above stated show that the laws of causation and development with reference to the introduction of animal and vegetable forms are now becoming better understood, and that the doctrine of gradual and spontaneous evolution may rapidly fade away, to be replaced by a theory which, if not absolutely perfect and exhaustive, will, at least, be in greater accord with the facts of nature as well as with the theistic beliefs of mankind.

I have looked at these matters solely on the side of Natural Science, and without reference to their possible bearing on Theology. On this, I think, no apprehension need be entertained. The mere metaphysical agnosticism of Herbert Spencer is likely to be as ephemeral as other forms of atheistic philosophy which have preceded it, and is already losing its hold, and the question of how species may have been introduced by the will of a creator, is one not likely to be soon, if ever, definitely settled by science, while in the Bible it is left in a form which does not commit us either to the extent of species or to any special doctrine with respect to the precise way in which it pleased God to make them. On this subject, I cannot do better than quote from a recent work of my own:† "When we look at the details of the narrative of creation we are struck with the manner in which the

* March, 1884.

† Present Day Tracts of Religious Tract Society.

Bible includes in a few simple words all the leading causes and conditions which science has been able to discover. For example, the production of the first animals is announced in the words: 'God said let the water swarm with swarmers.*' A naturalist here recognizes not only the origination of animal life in the waters, but also three powers or agencies concerned in its introduction, or rather, perhaps, one power and two conditions of its exercise. First, there are the Divine power and volition contained in the words, 'God said.' Secondly, there is a medium or environment previously prepared and essential to the production of the result—the waters.' Thirdly, there is the element of vital continuity in the term 'swarmers'—that reproductive element which hands down the organism with all its powers from generation to generation, from age to age. If we ask modern science what are the agencies and conditions implied in the introduction on the earth of the multitudinous forms of humble marine life which we find in the oldest rocks, its answer is in no essential respect different. It says that these creatures, endowed with powers of reproduction and possibly of variation, increased and multiplied and filled the waters with varied forms of life; in other words, they were 'sheretzim,' or swarmers. It further says that their oceanic environment supplied the external conditions of their introduction and continuance, and all the varieties of station suited to their various forms—'the waters brought them forth.' Lastly, since biology cannot show any secondary cause adequate to produce out of dead matter even the humblest of these swarmers, it must here either confess its ignorance, and say that it knows nothing of such 'abiogenesis,† or must fall back on the old formula, 'God said.'

"Let it be further observed that creation or making, as thus stated in the Bible, is not of the nature of what some are pleased to call an arbitrary intervention and miraculous interference with the course of nature. It leaves quite open the inquiry how much of the vital phenomena which we perceive may be due to the absolute creative fiat, to the prepared environment, or the reproductive power. The creative work is itself a part of Divine law, and this in a three-fold aspect: First, the law of the Divine will or purpose; second, the laws impressed on the medium or environment; third, the laws of the organism itself, and of its continuous multiplication, either with or without modifications.

"While the Bible does not commit itself to any hypotheses of evolution, it does not exclude these up to a certain point. It even intimates in the varying formulæ, 'created,' 'made,' 'formed,' caused to

* This is, perhaps, the best word to express the meaning of the term *Sheretzim*—rapidly multiplying creatures.

† It is sometimes urged against the idea of creation that it implies abiogenesis or production without previous life. But there must have been abiogenesis at some time, and probably more than once, else no living thing could have existed.

'bring forth,' that different kinds of living beings may have been introduced in different ways, only one of which is entitled to be designated by the higher term 'create.' The scientific evolutionist may, for instance, ask whether different species, when introduced, may not under the influence of environment, change in process of time, or by sudden transitions, into new forms not distinguishable by us from original products of creation. Such questions may never admit of any certain or final solution, but they resemble in their nature those of the chemist, when he asks how many of the kinds of matter are compounds produced by the union of simple substances, and how many are elementary and can be no further decomposed. If the chemist has to recognize say sixty substances as elementary, these are to him manufactured articles, products of creation. If he should be able to reduce them to a much smaller number, even ultimately to only one kind of matter, he would not by such discovery be enabled to dispense with a Creator, but would only have penetrated a little more deeply into His methods of procedure. The biological question is, no doubt, much more intricate and difficult than the chemical, but is of the same general character. On the principles of Biblical theism, it may be stated in this way: God has created all living beings according to their kinds or species, but with capacities for variation and change under the laws which He has enacted for them. Can we ascertain any of the methods of such creation or making, and can we know how many of the forms which we have been in the habit of naming as distinct species coincide with His creative species, and how many are really results of their variations under the laws of reproduction and heredity, and the influence of their surroundings?"

I may add that this paper is necessarily a very general summary of the questions to which it relates, and that its positions might be much strengthened by a detailed reference to those marvellous structures and functions of animals and plants which modern science has revealed to us and to their wonderful history in geological time. These are facts so stupenduous in their intricacy and vastness that they make the relation of God to the origination and history of any humble animal or plant as grand and inscrutable as his relation to the construction of the starry universe itself.

In conclusion, I may remark that the Darwinian hypothesis has produced a number of clever and attractive popular writers, of whom Grant Allen, John Fiske and Henry Drummond may be taken as different types, who have elevated evolution into a sort of new gospel by which they hope to explain all the difficulties of humanity and to meet all its wants either with or without a Divine revelation. These writers are characterised by somewhat loose statements of natural facts and laws, and by the habit of assuming evolution whether causal or modal as a proved result of science. I cannot think that their works will

have a permanent influence, or will do more than afford scope for discussion leading, perhaps, to more solid conclusions. In the meantime it is well closely to scrutinize their statements of fact as well as of inference, whether with respect to science or revelation.

Recent controversies, as, for example, those which have appeared in the last few months in the "Nineteenth Century," plainly show that the agnostic evolution and the acceptance of the results of German criticism in disintegrating the earlier books of the Bible, are combining their forces in the attack on evangelical Christianity. They present at the moment a very formidable front, but if met in a spirit at once fair and firm, and with an intelligent knowledge of nature and revelation, the evil which they may do will be only temporary, and may lead in the future to a more robust and enlightened faith.

II.—SYMPOSIUM ON THE MINISTRY.

HOW MAY THE MINISTRY INCREASE ITS EFFICIENCY AND USEFULNESS?

NO. III.

BY HENRY J. VAN DYKE, JR., D.D., NEW YORK.

It is a great advantage to have an important question clearly stated. The Socrates of this Symposium has put the leading inquiry in a shape of admirable simplicity and distinctness. We are not asked to consider whether "the pulpit is declining in power." That question has the introspective, critical, pessimistic flavor of the "What is all this worth?" which Daniel Webster justly called a *miserable interrogatory*. Its discussion usually leads to a series of contrasts between the past and the present, which are more curious than useful, and promotes among ministers that habit of measuring themselves by themselves, and comparing themselves among themselves, which St. Paul has described as prevalent among the Corinthians. And, after all, what does it profit us to know that the Rev. Dr. Boanerges preaches to larger congregations than ever attended upon the ministry of Chrysostom, or that the present incumbent of St. Andrew's finds the limit of his hearers' attention somewhere near the thirty-minute line, whereas his great-grandfather could turn the hour-glass twice, and still find a patient audience? What interest, beyond a purely historical one, is there in discovering that the ancient New England divine was always greeted, on his stately walks, with the lifted hats of the passers-by and the reverential bows and curtsies of the school-children, while his successor sometimes plays ball with the village boys, and rides through the streets on a bicycle? We are none the wiser, none the better fitted for our practical duties, by knowing these things, and by trying to draw conclusions from them in regard to the decline or advance of the pulpit. The secret of the power of Chrysos-

tom or of Boanerges is not to be found in the size of their congregations or the length of their sermons. The old-fashioned Dominic, with his black gown and white wig, has departed; he can never be recalled; powder and silk stockings and silver shoe-buckles have gone out; the question now is, What shall we do with the new-fashioned Dominic? For whether we maintain that the pulpit has lost or gained during the past hundred or thousand years, we must all agree in this, that a steady and large advance upon the present is the one thing to be desired. We must forget the things that are behind, and press forward. Leave pride and pessimism in the lurch together. Inquire not about more or less in the past; but fix the mind and heart upon more in the future. Whatever we may be doing now, we still need the Irish blessing of, "*More power to ye!*" And the one question which comes home to the soul of every earnest and intelligent preacher of the Gospel is this: "How may the ministry *increase* its usefulness and efficiency?"

In the February number of this REVIEW this question is answered by two writers: by Dr. E. R. Craven in the first paper of this series, and by Dr. Joseph Parker, of London, in his article on the "Guarantees of a Successful Ministry." It is very interesting to see how these two men—so different in character, in peculiar talent, and in methods of work—agree in their thought of what is necessary for a more efficient ministry. The one is an eloquent and powerful orator; the other is a profound and accomplished scholar: the one writes out of the experience gathered in a parish which is in the midst of London's busiest whirl, and a life which has been largely spent in the public eye, and crowned with much popular honor; the other writes from the quiet of his Newark study, where he has long meditated upon the Scriptures, and prepared with patient care the food of instruction for the flock which he shepherds: the one is emphatically a progressive; the other is nothing if not conservative. And yet, when they come to discuss this question of greater usefulness for the ministry, they both begin by carefully distinguishing between apparent success and real success, asserting that the latter is inward and spiritual, not to be measured by worldly standards. They both point out, as among the chief means of increasing ministerial efficiency, *a closer personal sympathy with the spirit of Christ, a more profound and constant study of the Bible, and a more earnest devotion in the private exercises of religion*—more prayer, and meditation, and secret communion with God.

But perhaps we should be more accurate if we should call these the causes rather than the means of increased efficiency. For they have reference to that which lies deeper than any question of methods. They reach back to the personal equation. They touch character and life. They put the case thus: Purer, stronger, better Christians—

more truly useful ministers of Christ. This is, indeed, the primal and indispensable truth, the one thing which must never be forgotten, the secret of the Lord, which His servants must ever keep within their hearts. A bold, selfish, worldly, irreverent, clever man may win personal laurels in the pulpit as easily as upon the platform (perhaps with even less labor, for a very feeble wit and a very tawdry rhetoric will suffice to equip the clerical demagogue). But true help for the cause of Christ—the cause of reverent faith and unfeigned piety and godly living—can only come from a consecrated spirit and a Christ-like life.

How profoundly we feel our personal needs in this respect! Unless we can overcome our selfishness, and tread down our pride, and escape from our inmost besetting sins, we can do nothing good for Christ. As our temptations are more subtle and our responsibilities greater than those of other men, we have more need of grace to help us. We must abide in Him.

Holy Master, if Thou hast chosen us to serve Thee, keep us closer to Thyself, and let Thine own life be in us, for we need Thee every hour!

But are there not also certain lines on a lower plane than this, which our minds may profitably follow when we ask ourselves how we can make our ministry more useful? Power comes from Christ alone: but how to apply and use the power to best advantage, is a question which every minister needs to consider and to reconsider—not only every year, but almost every day. For new emergencies are continually arising. How shall we reach this man or that man? How can we get access to certain classes of the community from which we are practically separated? How shall we call attention to those Christian principles which have fallen into neglect, and oppose barriers to the floods of infidelity and worldliness which are ever assuming new forms and threatening us from different quarters? How shall we bring the Gospel home to every sphere of human life?

You see the question laps us round on all sides. There is not one of the departments of Christian labor in which we are engaged where we may not ask, "How can I do this better?" And it is because thousands of earnest and devoted men are sincerely putting this inquiry to themselves, and trying to find a practical answer, that the ministry is advancing all along the line of its manifold work. The missionary will learn a new language to reach the heathen; the Christian scholar will master a new science to search in its depths for the traces of God's handiwork. New methods of evangelization are devised, and old methods are revived and enlarged. Professors in seminaries and colleges are seeking to make their instruction more thorough and comprehensive. Writers of books and editors of religious journals are endeavoring to present the truths of Christianity more clearly, attractively and convincingly. And thus the great army moves

forward, recognizing that the first thing is to be loyal and obedient, but striving also to discover the best lines of advance and to employ the best weapons for defence and attack.

But while, in regard to the broad work of the ministry as embracing these different branches, it is true that the question of enlarged efficiency is a question of the use and devising and adaptation of methods; in regard to its main and specific work, the greater usefulness of the ministry depends more upon the cultivation of certain intellectual and moral qualities. The great body of Christian ministers is engaged in the stated preaching of God's Word and the pastoral care of souls. Into this twofold work we must throw ourselves heart and soul; for these are the divinely appointed means to accomplish *our life-aim of bringing men to think and feel and act according to Christ Jesus*. This is the system which God has established, which the Church has blessed, into which we have been ordained. Auxiliaries may be devised, but no substitute. The parish minister, the village pastor, the teacher and bishop of a Christian flock, is the right arm of the Church; and her true prosperity and success depends upon the fidelity and efficiency with which the multitudes of men who are engaged in these humble and quiet labors all over the world, do their work. Are there not certain qualities which belong to us as men which will be especially helpful to us, and the cultivation of which will make our ministry more useful? We do not speak now of personal gifts like eloquence or imagination, nor of intellectual attainments like the knowledge of languages or first principles of philosophy, but of traits which pertain more closely to our common manhood, and are, therefore, more valuable. It seems to me that there are some of these which we as ministers have especial need to cultivate.

1. *Honesty* is the first of the virtues in one who is a messenger of the truth. Without it, all the others are discredited. Sheer, absolute, unqualified sincerity, we must have and show. Honesty is transparency of soul. Light will shine through a board as soon as truth through an uncandid mind.

One great obstacle to the success of the Gospel is the vulgar, false impression that preachers are the mercenaries of an unproved cause. It is easy to discover in the history of the Church the miserable periods of corruption and the hollow systems of mechanical and political religion by which this impression was first created. The injustice of ignorance perpetuates it. We must see to it that it is never true of us, and do our best to manifest its falsity to all men. The only way to do this is to really believe what we teach, and to scrupulously guard ourselves against all crookedness of thought or speech. If, as the ministers of a particular church we profess to hold a system of doctrine, we must hold it honestly and open to conviction. Let us

keep the eyes of our souls clear, and search the Scriptures daily to know whether these things are so, and abide with loyal integrity by the results. Let us shun a counterfeit argument as the pest. Let us handle the Word of God sincerely, reading the Bible as if the judgment-bar were beside our desk, and preaching as if the pulpit were before the great white throne. A perverted proof-text will destroy a doctrine, like the dry-rot. Sophistry is the preacher's devil, as Jesuitry is the pastor's. Too much "tact" is fatal. A special pleader may convince, but he can never convert. Faith begets faith. Men will not believe what you teach unless they believe that you believe it.

I knew a theological professor who had marvellous influence over every intelligent student that came into contact with him. It was because he was the evident bond-slave of the truth. When he did not know a thing he said so. He always tried to state the opinion of an adversary with perfect fairness. Where an interpretation was only probable, he said so. He balanced the evidence fairly, and reached his conclusion with a candid mind.

One honest preacher is worth a hundred brilliant advocates. "I believed," said Paul, "and therefore have I spoken." A potent and precious *therefore*. When the power of that word lies behind every sermon, when the spirit of Paul is clearly manifest in the life and utterance of every minister, then the old lie about "mercenaries" will die a natural death, the foolish talk about "cryptic heresy" will be silenced in the presence of unquestionable sincerity, and the ministry will have great enlargement of influence and usefulness.

2. *Positiveness* is but a poor word to express the second quality of which I desire to speak; but I do not know of any other term which is available. I mean to say that it will greatly increase the efficiency of our ministry if we cultivate the habit of dwelling upon the affirmative rather than upon the negative side of religion; if we aim at setting forth the truth in its native brightness, rather than at exposing the manifold forms of error; if we prefer to emphasize the great essential facts and doctrines in regard to which there is no doubt among Christians, rather than to discuss the minor points of confusion and controversy among the sects; if we cultivate and enforce virtue as the best means of restraining vice; if we seek, first of all, to make men love the Lord, assured that if they do this they must hate evil. Dr. Chalmers has a magnificent sermon on "The Expulsive Power of a New Affection," and Phillips Brooks has one on "The Positiveness of the Divine Life." To plant one good tree in a garden is greater work than to uproot a thousand weeds. Remember what happened to the house that was empty, swept and garnished. If it had only been leased to a Good Spirit, the old tenant could not have come back again.

There is great temptation to run around after the devil as he changes from one form to another (like the Evil Genius in the Eastern fairy tale), trying to destroy him with argument or crush him with invective. There is great temptation to waste time and strength in confuting and condemning the errors of those who differ from us in creed or worship. But, after all, the true work of the ministry is not so much to denounce the Anti-Christ as to proclaim the Christ. The former work may have greater promise of notoriety and applause, for a fight will always draw a crowd, and assaults are reported in full by the newspapers. But the latter is certainly

"The labor that in lasting fruit outgrows
Far noisier schemes."

The great need of the world is more plain and earnest teaching of the simple truths and the humble virtues of Christianity. Foundation-work must always be old-fashioned. The confutation of an arch-heretic may be a striking achievement, but the bringing of a little child to Jesus, the building-up of a single life upon the corner-stone of truth, is a more enduring work. "Who would go a hundred miles to make a Mohammedan disbelieve Mohammed? Who would not go half around the world to make him believe Christ and know the richness of the Savior?"

The ministry will gain in usefulness and efficiency when it centres its strength more heartily on the exposition of the old texts, which are always new, and the cultivation of the familiar virtues, which are always indispensable. Let us understand that to do our best work with quiet vigor and hopeful patience, within the little fields which God has given to us, and straight along the old lines of positive faith and love and good works, is the only way to win permanent success and fill the whole Church with harvest joy.

3. *Thoroughness* is a quality which increases ministerial usefulness, because it always commands respect. And yet in the present age we are greatly tempted to neglect it. The minister is expected (or what amounts to the same thing, he thinks that he is expected) to know a little of everything. Consequently, he spreads himself over a great deal of ground, and does nothing thoroughly. He launches out boldly into all departments of knowledge. He confides in his intuitions with sublime audacity. He lays every field of history and science under tribute for his illustrations, and verily some of them are fearfully and wonderfully made. Some years ago, I heard the Rev. Dr. Paradox preach a brilliant sermon, which was literally sparkling with historic and scientific allusions. But the difficulty was that more than half of them were inaccurate, and gave opportunity to the ungodly who knew anything about the subject, to scoff. The omniscient style of oratory is more perilous than useful. Cheap workmanship and tawdry ornament bring the pulpit into discredit.

Humility, carefulness, painstaking accuracy in the use of illustrations, as well as in the discussion of current theories, will win the intellectual confidence of thoughtful people, and elevate the standing of the ministry. It is a good discipline for the parish minister to follow, during his hours of recreation, some special line of historical, or literary, or scientific, study. It cultivates thoroughness. I know a clergyman, one of the most earnest and devout of preachers, who has gone to the ant and considered her ways for many years. Unquestionably she has helped him to be wise. Another knows all about bees. Another can tell you everything about the Huguenots. Another reads Greek plays for pleasure; and another has the history of English poetry at his fingers' ends. These are among the most faithful and diligent pastors in the land. Their great advantage is not so much in the possession of these special fragments of knowledge, as in the habit of thoroughness which lends weight and force to all that they say, and makes men honor and trust them as teachers. The general respect of intelligent people will greatly help the ministry to be useful. They enjoy this respect now to a remarkable extent. It can only be retained and increased by hard work in every pastor's study.

4. *Humanity* is another quality which ministers need to possess and cultivate for the enlargement of their usefulness. The studious life has a tendency to make men remote and cold; the pastoral office sometimes develops a feeling of separation from ordinary manhood. The history of religious orders shows that this is true, and proves that those who are set apart to the ministry have constant need to remind themselves that they are not set apart from humanity. They are messengers, but not angels; and the assumption of angelic airs will harm more than it will help. Genuine useful piety is always humane. Charity has red blood in its veins, and without charity we soon arrive at the "sounding-brass" stage. Luther's heart helped the Reformation as much as his head. He was a man.

We are not pleading now for an increase of sentimentality, or the cultivation of rose-water philanthropy among ministers. The world cannot be reformed by tears or flowers or alms. But, beyond all question, a deep, true sympathy with all that is good in human nature, an intelligent desire to help those who are oppressed, and a hearty goodwill towards all men and women according to their needs as well as according to their deserts, will give penetrative power to doctrine and attractive warmth to pastoral service. The minister ought to be as much at home in the fisherman's cottage as in the house of the merchant-prince. Above all, no cringing and no condescension. He ought to feel that there is in this wide earth no man whom he can patronize, and no man who can patronize him. And the only way in which he can keep himself in this temper and bearing is by cultivat-

ing a spirit of unfeigned humanity under the guidance of Jesus Christ, who "knew what was in man."

The minister who will do this must have a potent and growing influence in the community. I never heard a clergyman more highly praised than a plain village pastor, of whom it was said that he was "the truest man in the town."

Here the space assigned to me is exhausted. Perhaps some one who has been at the pains to read this paper through will remark that, after all, it does not suggest any novel plans or large public movements for the advancement of ministerial efficiency.

And certainly this criticism will be just. But you will observe that the leading inquiry is not addressed to the public, but *ad clerum*. "How may the *ministry* increase its usefulness?" And this brings the question home to the individual. For, in the end, the answer depends less upon measures than upon men.

III.—SYMPOSIUM ON THE "NEW THEOLOGY."

WHAT ARE ITS ESSENTIAL FEATURES? IS IT BETTER THAN THE OLD?

NO. IV.

BY WILLIAM A. SNIVELY, D.D., BROOKLYN, N. Y.

It is difficult to define in precise terms what the "New Theology" is. And yet, the phrase suggests a tendency in theological discussion which is familiar to all theologians to-day, and whose characteristics are well defined. Undoubtedly there is a revolt in the theological world against the detailed systems of belief which were generally accepted even a quarter of a century since; and the effect of the criticism of recent years has been the re-statement of many of the principles of the theology of the Reformation.

There is much that is valuable in this *renaissance*. It magnifies the love of God rather than His justice; it emphasizes the humanity of the Person of Christ, and eulogizes the beauty of His example and the perfection of His life; it concerns itself with social questions, in the effort to apply the principles of Christianity to the problems of our Modern Civilization; and it seeks to conciliate much earnest thought and life, which have been driven from the fold of ecclesiastical organization by the harshness of older tenets and the dogmatic severity with which they have been enforced. It constructs a theory of Inspiration which is mainly negative in its statement; and while discarding much that is untenable in theories formerly accepted, it seeks to find a satisfactory substitute in varied efforts suggested by individual preference or culture.

With very much of this tendency, in its details and its results, a healthy theological spirit may perfectly agree. But in estimating its real value, as a permanent contribution to the theological thought of

the world, we must investigate its claims, not merely as a transient phase of faith, nor as a definite system, but rather as related to that venerable past, whose treasured wisdom is the product of many an earnest controversy and whose most cherished utterances to-day bear the scars of many a battle for the truth.

In the main, however, the "New Theology" concerns itself with the re-statement of certain accepted systems, or with the denial of certain inferential definitions which belong to the prevalent theology of the various Protestant confessions. But to appreciate its value in this respect, we must insist upon a distinction, which is too often ignored in Protestant theology, namely, the distinction between the primary, fundamental truths of Christianity, and the secondary and inferential systems which have been derived from them. This distinction was naturally lost sight of in the heat of the Reformation controversies, when the special exigencies of the era brought certain minor truths into undue prominence and made them the badges of a party or the shibboleths of a school. This, however, is no new thing in the history of Christian thought. For before the Apostolic Age had passed away, the restless activity of the human mind, and the power of thought inspired by the Gospel, had already begun to theorize, and, in its best sense, to rationalize, upon the great truths of the Christian Faith. But there is a wide distinction between "the faith, once (for all) delivered to the saints," and the manifold systems of theology which Christian doctors have constructed upon the basis of that faith. The essential and fundamental truths of Christianity are its *credenda*, the things which must be believed and upon which all Christians who claim to be "Orthodox" agree; and the variety of inference from these as formulated in one system or another, constitute the *docenda*, or the things which are to be taught, and in which men may honestly differ because they belong to the domain of speculation or of religious opinion rather than of Faith.

It is to be observed, that the *credenda* are simply a series of facts which centre in the Incarnation. They are formulated for Œcumenical use in the Apostle's Creed, the germ of which is the Baptismal Formula in the great commission, and in the simple faith, of which the early Christians were admitted to the mystical Body of Christ. The belief in Jesus as the Son of God, the transcendent facts of His life, His miraculous birth, His crucifixion, resurrection and ascension, the descent of the Holy Ghost, the assurance of divine pardon, the permanent structure of His Church upon the confession of His divinity, and the certainty of the Final Judgment—these are mainly historical facts, whose profound significance, in their relation to human destiny, it has been the effort of the Christian thought of all the ages to express.

And this has produced the long line of theological systems, which

have constituted for various epochs,—and in our divided Christianity, for various communions—the *docenda* of Christianity. They are the fuller theological statement of the sense in which the original deposit has been understood by one school of thought or another; and they embody the teachings, both spiritual and ethical, which may fairly be inferred from the *credenda*, and which vary, in value and importance, from the extreme of profound conviction, on the one hand, for which men have been willing to endure the tortures of the Inquisition, or the flames of the stake, to the minor opinions, on the other hand, which they have been ready to compromise and surrender, as in no way essential to the salvation of the soul.

Now, in regard to the essential facts of Christianity, there can be no "New Theology." They are embodied in "the faith once (for all) delivered to the saints," which in its substance and essence was as complete on the Pentecostal birthday of the Church as it is to-day. But the inferences drawn from them, whether embodied in theological systems, or in pulpit instructions, constitute the variable factor of Christian Truth: and as their special work is to apply the spiritual and ethical principles involved in the facts of the Creed, to varying periods of time, and different nations of men, they must be changeable in their character and adapt themselves to historical exigencies as they arise. The burning questions of one age or country become the curious and antiquated inheritance of another.

In the earlier centuries, the *docenda* were found in the discussion and definition of the Person of Christ, and the doctrine of the Trinity, and in the defence and interpretation of the faith as codified in the decisions of the undisputed General Councils of the Church. And this body of dogma may fairly be called the Old Theology. In the Middle Ages, they centre in the doctrine of the Eucharist, and the scholastic systems which sought to define, with the nicety of a metaphysical distinction, every curious question which the wit of men might ask. In the Reformation period, they are found more especially in the doctrine of Justification by Faith, and in the theories of the Atonement by which the mystery of the death of Christ was to be explained and accounted for, in the emphasizing of the responsibility of the Individual Conscience, and in theories of the Inspiration of Holy Scripture. And every age has had its own particular theories and systems, most important and valuable to itself.

As the formulated systems of all the Protestant communions grew out of some historical exigency, their value diminishes in proportion as their work becomes complete. Systems of truths which were once, in all their details, very precious to their adherents, fail to maintain their importance to subsequent generations; and in the more searching criticism, and, possibly, the better light of more recent days, they must be re-stated, and, in some instances, with a discrimination

I
w
of
m

ye
as
br
to
mc
hav
doi
fun
I
sch
it is
teed
tion
fact
lette
earli
the c
betw
deriv
in co
truth
vary
huma
based
detail
dema
favor,
Jesus
fact is
as it c
depart
transce
ple, to
has alr
which
excel.
that th
modern
Even th
ploded
modern

which rejects as useless to-day, things which were once deemed worthy of the severest conflict of controversy, to the final testimony of martyrdom.

What is known as the "New Theology" to-day, is, therefore, not yet a well compacted system, newly codified for present use, so much as the individual freedom of criticism and discrimination, which is brought into existence by the absence of any doctrinal crisis or historical exigency; and which devotes its attention, therefore, to the more recent theological systems, which, in the past three centuries, have been propounded to the various divisions of Protestant Christendom, with a solemnity and a sanction which properly belong only to fundamental and essential truths.

In so far, therefore, as the "New Theology" concerns itself with scholastic systems, whether of the Reformation period, or any other, it is simply the exercise of that personal freedom which is guaranteed to every Christian man, and which is part of the teaching function of the ministry. Its result will frequently be made visible in the fact, that the spirit of a harsh and forbidding system overflows its letter and reaches a conclusion broader and deeper and truer than its earlier exponents ever dreamed of. But where it proposes to re-state the everlasting facts of the Creed itself, or to obliterate the distinction between revealed truths and the human inferences which have been derived from them, or the human speculations which have been indulged in concerning them, then we must simply remember that in all essential truth the true is not "New." Human theories of the atonement may vary with the periods of human history, or change with the phases of human thought; but the divine fact, upon which all theories are based, remains the same, yesterday, to-day, and forever. Metaphysical details may define the minutiae of a plan of salvation, by which the demands of Divine Justice are satisfied and man restored to God's favor, but these are only the reflections of the unchangeable fact that Jesus Christ died for our sins and rose again for our justification. The fact is the basis of our faith; the theory may be accepted or rejected, as it commends itself to our judgment or not. If the "New Theology" departs from this domain of speculation and inference, it simply transcends the limits of its legitimate function. If it seek, for example, to define the Person of Christ, we must remember that that truth has already been defined in every possible aspect, with an accuracy which we may never hope to rival, and a reverence which we cannot excel. If it seek to discuss the Resurrection, it must be reminded that there is not a question of doubt, nor an assault upon the faith in modern times which has not been answered and repelled ages ago. Even the proud Materialism of our day is only a reproduction of exploded difficulties in the Gnostic philosophy, and the Sadducees of modern Christianity were answered eighteen centuries before they

began their assault upon the citadel of the Faith. No rhetorical eulogies upon the unearthly beauty of that perfect human life upon the soil of Palestine eighteen hundred years ago can supplant the perpetual faith of Christendom in His character as the Redeemer of the world; and no sentimental estimate of the tragedy of His death can express its deeper significance as the atoning sacrifice of the Son of God.

In so far as the "New Theology" denies the particular parts of one system or another, it simply parades its doubts and becomes only a destructive force. Whether it compromises the essentials of the Faith, or even comes perilously near doing so, it may not be wise or charitable to say; but this at least is certain, that its methods of defence frequently involve apology and compromise; they seek to adapt the expression of Christian truth to the caprice, the whim, or the antagonism of its opponents; and, it is unfortunately true, also, that in its tone and temper it is disposed to brand as bigoted and narrow and exclusive, all those who, in an age of doctrinal disintegration, chaotic uncertainty, and pervading doubt, are compelled by their convictions to undertake the unpopular task of earnestly contending for the faith once delivered to the saints.

The "New Theology" in its best aspects is simply the overflow of Christian thought, which has become too large and free for the partisan and sectarian limits in which it has been confined; and so far as it is a *renaissance*, it is simply a gleam here and there of the freedom and power of the Catholic Dogma of all the ages, unembarrassed by those human definitions which have sought to define, and only succeeded in limiting, its power. In the hands of Christian thinkers and writers, whose trust is truly anchored to the essential truths of the Gospel, it may be but the harmless play of individual freedom, or the caprice of human fancy; but its danger lies in the fact that men may become adherents of the "New Theology" without having first accepted and absorbed the "Old." A negation is not necessarily a truth, and the poorest creed in the world is the one whose symbol begins with the words "I do not believe."

Without an anchorage in the achieved results of a devout criticism in the past, it is liable to become but a fractional idea, or an individual vagary, an uncertain doubt, or an antagonistic skepticism; and amid the varied phases developed by its "higher criticism" and "broader thought," it has already furnished prominent representatives of each of these types. But when firmly grounded in the Historic Faith the "New Theology," in its positive aspects, is but the free spirit of Christian thought, bearing its message to our historic period, and seeking to adjust the accepted dogma of all the sacred past to the demands, the necessities, and the difficulties of our time.

IV.—“HAS MODERN CRITICISM AFFECTED UNFAVORABLY ANY OF THE ESSENTIAL DOCTRINES OF CHRISTIANITY?”

NO. IV.

BY T. W. CHAMBERS, D.D., NEW YORK.

THE term “essential doctrines of Christianity” does not mean that measure of truth which a sinner must receive in order to be saved. No one is able to determine that point, or to say with how much remaining ignorance or infirmity the grace of God may yet consist. The love which hopeth all things will form a very charitable judgment in every such case. But it is different with Christianity as a system of faith and practice. Here there are points upon which the opinions of its advocates have varied in all ages. Sometimes one set of views has been in the ascendant, at other times another, but in neither case was Christian character forfeited. Men think differently about the relations of divine sovereignty and human freedom, the authority of the ministry, the mode and subjects of baptism, the characteristics of the Second Advent, and yet recognize each other as Christians. It is otherwise with certain elements of the system. These are a *sine qua non*. If they be denied, the result is “a different gospel, which is not another gospel.”

I. One of these is the *Authority of the Bible as the Word of God*. Christianity is a revealed system, and the record of the revelation is found in the Scriptures. If this be successfully impeached, a fatal wound is inflicted. But the Bible stands to-day where it has stood for centuries. Its literary history has been closely scrutinized, and its documentary basis carefully explored. The resources of archaeology, so fully developed in modern times, and the conclusions of physical science as fast as reached, have been diligently applied to test its authenticity. And there are those who insist that its exclusive claims have been exploded, and that although still a precious relic of by-gone ages and an indestructible part of the world's literature, it has ceased to be a final authority in religion. But this is not the general opinion, either of the learned or of the body of the people. No other book has such a steady and constant sale throughout Christendom as this. None has such a uniform stream of writings from the press in its exposition or illustration. None circulates so widely in all circles of society. And no branch of the historic Christian Church has even broached the question whether its formulated judgment of the Scriptures as the norm of doctrine and duty should be altered or revised. Opinions as to the method of inspiration, as to the principles of interpretation, as to the mutual relation of the different parts, and as to its applications in modern life, have varied greatly; but the book itself, as a whole, still stands in inviolable and unapproachable majesty as

the Word of God. Modern criticism, so far from affecting it unfavorably, has rather confirmed its claims, by showing the impotence of all attempts, however ingenious or persistent, to impeach its own account of itself.

II. Another essential of Christianity is the *Fall of Adam and the consequent Depravity of the Race*. For Christ is by eminence a Savior; but if men be not lost, where is the call for a redemptive economy, or what explanation can be given of the incarnation and crucifixion of our Lord? But this doctrine has been assailed in various ways. Sometimes it is said that the opening chapters of Genesis are simply an allegory, or fragments of certain ancient Hebrew poems "somewhat imperfectly dovetailed together." But other Scriptures treat them as veritable history, and the Apostle Paul (1 Tim. ii: 13) distinctly vouches for the literal truth of the primal apostacy as related by Moses. Nor is there anything in the narrative itself or the place which it holds in the Old Testament to suggest a different opinion. On the contrary, it offers the only rational explanation of the origin and prevalence of depravity, and of

"The heavy and the weary weight
Of all this unintelligible world."

The moral and physical condition of man is to-day, and always has been, that which is declared in the sentence pronounced in Eden upon the first pair and their tempter. Again, modern criticism tells us that, according to the principles of the evolutionary theory, there has been no fall whatever, but that man has steadily risen without external aid, by a process of necessary development, from an organization and a condition identical with the organization and the condition of brutes to the heights of civilization, refinement and religion, now occupied by the most favored nations. But this is a wholly unproved hypothesis. All observation shows that there is an impassable gulf between the irrational tribes and man, made in the image of God. And the unanimous testimony of history and archæology is, that mere savages never did, and never could, raise themselves, unaided, into a higher condition. Eastern Europe and Western Asia are strewn with the wrecks of civilizations that have perished. Most of the barbarous races now existing afford evidence, through traditions and otherwise, that their progenitors were vastly wiser than they. Our North American Indians were preceded by the mound-builders, who were evidently much their superiors. All the accessible knowledge we have shows that man has not risen, but fallen. Whatever use, therefore, scientists may make of evolution as "a working hypothesis," it furnishes not a scintilla of reason for rejecting the Scripture doctrine as to the origin and extent of human depravity. That doctrine is still the most intelligent and the best sustained that has ever been presented on the subject.

III. A third cardinal feature of Christianity is *Redemption by Christ*. Man's condition was such that he could be rescued from ruin only by the interposition of a Divine Person who bore the penalty of sin and brought in everlasting righteousness. This furnishes a reason for pardon, and harmonizes mercy with justice. This meets at once the demands of man's moral nature and the claims of the divine government. The Bible represents it as the masterpiece of the divine wisdom and love, and that which rouses the adoring reverence of all holy beings. But this fact has not warded off the attacks of modern criticism. The "blood theology," as it has been called, has been denounced as heathenish and malignant. Men insist, in the face of the disclaimers to be found in every accredited confession of the Reformed, that this doctrine represents the Almighty as a blood-thirsty tyrant, so intent on avenging sin as a personal wrong done to Himself, that nothing but the blood of His incarnate Son could appease His insatiate malice. Whereas the true statement is as John puts it, "Herein was the love of God manifested, that God hath sent his only-begotten Son into the world that we might live through him." (I. iv: 9.) Others, again, object to the vicarious sacrifice as a monstrous application of the *lex talionis*, which belongs only to the rudest state of society, and therefore as thoroughly vindictive. Or, they affirm that the idea of satisfaction rendered to the claims of law or justice is a juridical notion imported into theology, where it has no legitimate place, since Christ's death bears no particular relation to the divine government, but is simply a mighty instance of self-sacrifice and condescending love. Nay, we are still told, and sometimes by those from whom we would least expect such sentiments, that "the view which makes Christ's death the slaughter of an innocent for the guilty, is a thing that shocks the moral sense of mankind."

Yet nothing is more certain than that it is just this truth which runs through and through the entire Scripture, and that in every age it has proved the most effectual means of convincing men of sin and winning them to Christ. Our Lord said He came to give Himself a ransom for many; Paul says that He was delivered for our offences, and Peter that He suffered the just for the unjust; and John saw a multitude before the throne, who were there because they had washed their robes and made them white in the blood of the Lamb. In one chapter of Isaiah the idea of vicarious suffering is stated fifteen times, and the whole Levitical system has this for its central and dominating principle. A doctrine so thoroughly incorporated in the sacred volume, and so deeply inwrought into the experience of the great body of God's people, has not yielded, and cannot yield, to the attacks of any foe, however keen or virulent.

IV. Another essential doctrine of Christianity is the *Resurrection of the Dead*. This is presented as a necessary corollary from the re-

surrection of our Lord. He rose from the dead on the third day, and by that fact established the validity of His claims as the Christ of God and Savior of the world, and at the same time unbarred the grave for all His followers. The whole personality of the believer, his body and soul, is saved. This is a tenet peculiar to the Christian system. Other faiths have held the immortality of the soul, but none of them the rising again of the body. The point is one of pure revelation. Striking analogies may be drawn from the vegetable and animal kingdom, but not a particle of proof. And when any deny it now, all we can do is to repeat our Lord's words to the Sadducees of His day, "Ye do err, not knowing the Scriptures nor the power of God." He who is ignorant of these two things will, of course, go astray.

Hence the doctrine has always been attacked by unbelievers. It was defended by the first Greek and the first Latin Apologists. (Justin Martyr and Minucius Felix), and these have had a uniform series of followers to our own day. For, while to the natural man the tenet seems obviously and ridiculously absurd, the spiritual man, on the contrary, sees and feels that it is an integral part of the faith, and essential to its completeness in many ways. The arguments of modern opponents, such as Count Tolstokoi, are substantially the same as those of the ancient errorists. All turn upon the supposed impossibility of the thing, since the body committed to the earth is resolved into its elements, which are taken up into other forms and again undergo dissolution and separation, so that to recognize or identify the form that was interred seems out of the question. To which the sufficient answer is, that bodily identity in the present life does not consist in the sameness of constituent particles, but allows a total change, and the same may be the case with the life to come. A wondrous transformation will be wrought, corruption giving way to incorruption, and dishonor to glory, and weakness to strength, but the soul will recognize its former tenement, and there will be no interruption of the consciousness. Risen believers will know themselves and know each other, notwithstanding the immense advance the spiritual body will make over the natural body. Nothing in all this is beyond the power of the Only Wise and Almighty. And therefore, one may properly repeat now the question of Paul to Agrippa, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts xxvi: 8.) It is simply a question of ability and will. The former is settled by the nature of Him with whom all things are possible, and the latter by the express and repeated statements of the divine word. Men will differ in their view as to what is involved in the Scripture statements on the subject, but the article itself, as incorporated in the oldest Christian creed, is the existing faith of all who profess and call themselves Christians.

V. Another essential feature of Christianity is its doctrine of *Fu-*

ture Retribution. By this is not meant, that whoever doubts or denies the endless punishment of the wicked is therefore not a Christian. So harsh and uncharitable a judgment is not called for. But such a person fails to see the logical coherence of the system as it is set forth in the Word of God. There the nature of sin is represented as so odious and malignant that its ill-desert cannot be done away but by the death of a Divine Person incarnate. "Without shedding of blood is no remission." What, then, must be the extent and intensity of that ill-desert which nothing but the sacrificial death of God manifest in the flesh could remove? The nature of the remedy is a just measure of the nature of the evil. If the consequences of sin were terminable in their own nature, if there were sufficient force in the ordinary provisions of the divine government to secure their extirpation, one cannot suppose that He who was in the form of God would have stooped to the manger at Bethlehem, the passion in Gethsemane, the pain and the shame of Calvary. But all this was necessary. "For it *became Him*, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." It was then a remediless evil that required such an interposition. So the historic Church has always felt and expressed itself. Hence it has taken the plain words of Scripture respecting the doom of the ungodly in their obvious meaning.

Those words are awful. They were uttered most frequently by the merciful Jesus. Gracious and loving as He was, He did not hesitate to use the most forcible and expressive terms to set forth the wages of sin. He spoke of the fire that is not quenched, and the worm that dieth not, where there is weeping and wailing and gnashing of teeth. He described the reward of the righteous, and the retribution of the wicked, as being of equal duration, as being strictly eternal. He bade His disciples not to fear them who kill the body, but are not able to kill the soul, but rather to fear Him who is able to destroy both soul and body in hell (Gehenna). He warned them that it was better to enter into life maimed or halt, rather than having two hands or two feet to be cast into eternal fire. And He said of Judas, "Good were it for that man if he had never been born."

Now the only justification of these fearful utterances is their truth. If the doom of the finally impenitent is not strictly endless, then it is impossible to justify or to account for such statements. If, on the other hand, the pit of despair is really bottomless, then it is wise and kind that men should know the fact and take heed to their ways. The early advocates of limited retribution have been called "merciful doctors," but the term is a sad misnomer. The truly merciful teacher is he who unfolds the whole truth, whether it be agreeable or disagreeable. To cry Peace, when there is no peace; to daub with untem-

pered mortar; to encourage building one's house upon the sand, is the sorest cruelty of which any human being can be guilty. And one may well wonder at the arrogance of those who claim to be more tender-hearted than He who wept not only at the grave of Lazarus, but over the doom of Jerusalem. It was just the greatness of His compassion for lost men that made Him put on record such solemn warnings as to the nature and duration of future retribution.

Modern criticism has attacked this article of the creed with unusual virulence and persistency, but with no new weapons. Not a solitary argument has been adduced which was not made and answered long ago. Long trains of reasoning and eloquent and impassioned diatribes have been uttered, sometimes by men of high position in evangelical churches, and have been widely circulated. But they were either appeals to the natural feelings of men when confronted with the prospect of an endless and ever-increasing penalty, or quibbling attempts to alter the sense of Scripture, and make it say the opposite of what it does say. As to the former, there is no devout believer who does not shudder at the thought of the damnation of hell. Vividly conceived, it is enough to chill one's blood, and make his hair stand on end. And the same result would have been produced upon any one who saw the fiery shower descend upon men, women and children in the cities of the plain. The question is not one to be determined by human feeling, but divine justice. At earthly tribunals, no criminal is ever allowed or expected to say what his punishment should be; that is determined by the law he has violated. But whole volumes are written to set forth a plea in bar of judgment, which, if it were applied to this world's tribunals, would be scouted by the writers of these books. They have one measure for earth and another for heaven. As to the latter, the endeavors to show that Scripture does not teach the ordinary Church doctrine concerning the wrath to come, they may justly be styled contemptible. All the lexicons agree as to the meaning of the word *aionios*; nor is there the least difference on the subject among recognized scholars, no matter what their personal views may be as to retribution. Besides, it is too late to overturn the judgment of eighteen centuries. There have been, it is freely admitted, some in almost every age who have cherished what is called "the larger hope," but they have always been exceptions. The general current of opinion, as expressed in creeds and liturgies, has always been in the opposite direction. Now, how is it to be accounted for that the Church should so persistently adopt this view against the natural dispositions of men, unless it felt itself compelled by the words of Scripture? And if it was in error, how is this error to be reconciled with the Savior's promise of the Spirit to guide His people into all the truth, for the error is not partial or temporary, but has been held by the historic Church from the beginning?

V.—ADVANTAGES OF GREEK TO THE AVERAGE CLERGYMAN.

NO. III.

BY HOWARD CROSBY, D.D., LL.D., NEW YORK.

IN my last article I showed how texts were used altogether out of their meaning, sometimes the clergyman failing to bring out the truth fully, and sometimes even actually teaching false doctrine, all from a lack of knowledge of the Greek original.

I would now show how *contexts are misunderstood and the general drift of a passage lost* for the same reason. Misled by our division into verses, the un-Greek preacher considers the 19-22 verses of 1 Thess. v: as four detached apothegms, and uses them accordingly as separate texts, making verse 21, for example, an injunction to prove or test all things, which would be a very pernicious principle to follow, for there are many things we had better not test, but leave entirely untouched and disregarded. Any Greek scholar would see that the whole context is one and might be read freely in this way, "Quench not (*i. e.*, do not reject) the spiritual utterances of the New Testament prophets; but instead of despising them, examine them all carefully and then accept that which is good in them, but reject every evil sort." It is a direction to the Thessalonian Christians as to their treatment of the prophets who then appeared in the early Church, some of whom were true and some of whom were false. A wise discrimination is enjoined. Any one may see at a glance how far this is from supporting the notion that young men ought to pry into every folly offered them, whether in philosophy or practical life, and so determine for themselves what is good and what is bad. The text can be quoted legitimately only for the detection of false prophets in the early Church.

Again, no Greek scholar would have any difficulty in connecting 1 Peter iv: 1 with the 18th verse of the preceding chapter, and thus seeing that in this whole context the sufferings of Christ in the flesh and His triumph in the Spirit are made an argument for our disregard of sufferings in the flesh so long as our spiritual self is benefitted. But there is not the slightest encouragement in the passage for the Christian to *seek* bodily suffering, as if there were a virtue in it, and the use of "arm yourselves likewise with the same mind" for this ascetic teaching is wholly foreign to the Apostle's argument. A paraphrase of the first verse would be, "Wear the same spiritual armor which Christ wore against physical suffering (or, suffering while on earth), remembering that those that are made to suffer for their Christian profession have obtained this suffering because they have abandoned a sinful life." In verses 5 and 6, the life of the flesh and the life of the spirit are again contrasted in view of the judgment. The persecutors would have to give account to Him who shall judge the living

and the dead, "but those who were dead from martyrdom on the Gospel's account had received condemnation at man's judgment-seat, but that only involved a *bodily* death, while their spiritual life to God was only furthered." This reference of the "dead" in verse 6 to the martyrs who had had the Gospel preached to them when on earth, as the careful reader of the Greek here must acknowledge to be the case, is also a very clear hint that the preaching to spirits in prison, in Chapter iii: 19, has nothing to do with preaching in another world than this.

Another instance of a text wrested from its context, as it would not be if the Greek was carefully studied is in the fearful use of 1 Cor. xi: 29. "He that eateth and drinketh unworthily eateth and drinketh damnation to himself." Ministers have turned the Eucharist into a bugbear by the false use of this text, and the "fencing the tables" in Scotland has been a pernicious outgrowth of this perversion. A Greek scholar would see that *κρίμα*, the word translated "damnation," is the same as that in verse 34, translated "condemnation," and he would further see that in the context between we find *διακρίναν, διεκρίνομεν, ἐκρινόμεθα, κρινόμενοι* and *κατακριθῶμεν*, five words of the same stem. The whole passage thus compared in its parts would read, "He that eateth and drinketh (unworthily) eateth and drinketh judgment to himself, if he discriminate not the (Lord's) body. For this cause many are weak and sickly among you and a number sleep. But if we discriminated (or 'looked discriminately at') ourselves, we should not be judged. But if we are judged, we are chastened by the Lord in order that we may not be condemned with the world. Wherefore, my brethren, when ye come together to eat, wait for one another. If any man is hungry, let him eat at home, that your coming together be not unto judgment." This reading shows that the danger to the Corinthians, who turned the Lord's Supper into a scene of revelry, was that of being afflicted with sickness and death through the miraculous intervention of God. The apostle calls on them to look at their evil conduct and reform, remembering that these *judgments* were sent to save them from *condemnation*. The judgment was therefore by no means "damnation," but God's chastening to bring them back to right conduct. Moreover, the sin was not the ordinary sinfulness of the human heart, but the gross sin of making the Eucharist a drinking-bout. Many a sincere heart has been kept from the communion table by the false use of this context.

These instances could be multiplied where a lack of Greek learning leads to erroneous exegesis, crooked doctrine and evil practices. It is true that the Revised Version has helped greatly in the matter, but even with the Revised Version the trouble is not fully healed. Nothing but a knowledge of Greek can make the preacher a safe exegete. It is strange, too, how little the Revised Version is used by the un-

Greek ministers. They seem to cling to the Old Version as a defence for their errors. But it certainly ought to be the aim of every Christian minister to give to the people the *true* Word of God.

VI.—SOCIALISM AND THE CHURCH.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

In the recent debate in the German Parliament on the question of continuing the law against Socialism, Bebel, a leader of the Social Democrats, closed a speech with this sentiment: "You think to annihilate us with this law; we shall conquer you." This confidence of victory animates the whole party. And who can look at the facts and affirm that their hopes are vain? The very arguments in favor of this law; the undisguised fear of the civil authorities, and the dread felt in society at large, all confirm the conviction of the Socialists. The rapid growth of Socialism also inspires them with hope. They claim that the social condition is such as to drive every laborer into their party, and they are sure that each new election will show a marked increase in their numbers. Ten years ago there were nine Socialists in Parliament, now there are twenty-four. Socialism has representatives in the legislatures of Saxony, Hesse, and Weimar, and also expects soon to enter those of other lands. The subscribers to their journals increase rapidly, and during the first six weeks of the year eight new Social Democratic journals were started.

The Germans are slow in coming to a decision; but they are determined, persistent and thorough. Less volatile than the nations of Southern Europe, they have more patient resoluteness. If in Spain and France Socialism has had its epidemics, in military Germany it has been deep, systematic, and steady, and has attained the most perfect organization.

But while revealing peculiar solidity and strength in Germany, Socialism in some form is a threatening symptom in every European State, from Scandinavia to Sicily, and from Russia to Ireland. Laborers are agitated and claim that they are robbed of part of their earnings; a spirit of envy and hatred toward the rich is fostered; the authorities of Church and State are regarded with suspicion, if not as enemies; a social revolution is viewed as the only means of reform; all the disaffected elements gravitate to Socialism and demand a change; and the revolutionary spirit, at first confined to cities, is now spreading into the country, so that the industrial is augmented by agrarian socialism. Formerly, the leaders aroused the masses; now, the latter often surpass their leaders in zeal, and are with difficulty restrained. Not a few preach anarchy as the only remedy for existing social evils, and anarchy usually grows with frightful rapidity. Even practical, common sense England, with its vast wealth and marvellous industries, has not escaped the contagion. Its Socialistic press reveals a spirit as atheistic as Russian Nihilism, and as destructive as French Communism in 1871.

And America? It is not an idle boast that Socialism is international. Already the laborers of different countries find the bonds of sympathy, of common interests and sufferings, more intimate than national ties. If the American laborer is better situated than others, it should be remembered that the more favorably circumstanced are most ambitious and most restless, and often furnish the most recruits to Socialism. If in America freedom removes the danger of secret agitation, we must also consider that our countrymen are apt to manifest peculiar zeal in an evil as well as a good cause, and are not likely to be greatly restrained by the police or a standing army. What can be done is plainly suggested by strikes and mobs in our cities. Indeed, it would not be surprising if in free America Social-

ism should eventually develop its greatest power and achieve its first permanent results.

I speak of Socialism as a movement of the laboring classes to better their condition, not of the name when applied to various systems which attempt to avert the danger threatening society. There is Socialism in the general sense of a study of society with a view to its improvement, better called Sociology; so there is an Evangelical, Catholic, and State Socialism, as well as a Socialism of the chair, fostered by learned professors who aim to improve the condition of the laboring classes by putting a moral and humane Political Economy in place of the old heartless and selfish system. The Socialism of the masses is not a unit in doctrine or method. While its more moderate adherents propose to accomplish the improvement of their condition by legal means, the anarchical members proclaim as their sole aim the reduction of society to chaos, out of which, they claim, it can reconstruct itself according to the principles of justice, freedom, and humanity. Destruction first; construction will then take care of itself. Fortunately this Nihilism is still in the minority. Nevertheless a social revolution, peaceful if possible, violent if necessary, is the resolute purpose of all Socialists. They may be willing to wait, but only because they are not ready, and because agitation must precede action. The very heart of Socialism has expressed itself in England: "Our first principle as Socialists is that all should be well fed, well housed, well educated. For this object we urge forward the revolution which our enemies hysterically shriek at and frantically try to dam back."

A revolution must come, and *ought* to come. We need not pronounce capital theft, and the possession of land robbery, in order to be convinced that things cannot remain as they are. Stronger than the ever-swelling tide of Socialism is the argument for revolution based on justice and humanity. Atheistic, as much of the Socialism of the day is, they are not wholly wrong who claim that the Socialistic theory that men are brothers and should be treated as such has sprung from the seed planted by Christ. Laveleye says in "Socialism of to-day": "Of all the influences favorable to the development of Socialism, the most potent has been the religious influence; for it has produced in us certain sentiments which have long formed part of our very nature, and in these sentiments the claims of Socialism find at once a kind of instructive origin and a rational justification. . . . No one can deny that Christianity preaches the raising up of the poor and the down-trodden." Are not liberty and equality, so much emphasized by Socialists, Christian principles? Denounce it as we may, Socialism has another than the destructive side. The laborer wants to better his condition, desires for himself and family the privileges of which the age boasts, and insists that he will not submit to be treated like a mere machine. Ambition, aspiration and hope, enter largely into the movement; and viewed in this light, we do not wonder that the problems presented are pronounced greater, more difficult, more important and more universal than those involved in the freedom of serfs and slaves in the past. There are elements in the movement which should be hailed with delight, for it seems as if humanity were preparing to take an important step forward.

It is this more favorable side which attracts the Christian. Now the tendency seems to be only a destroyer, and it may require many a Samson to destroy the devourer in the movement and to make him yield honey. Vague, visionary, wild as Socialism is, it is already beginning in some places to pass from the frantic to the more rational stage. Just because it is less a system of dogmas than a tendency to exalt the laborer, there is hope that wise counsel may prevail, that the revolution may be just and peaceable and prepare the way for better social condition.

When from this general view of some of the phases of Socialism we turn to the duty of the Church, we are struck with the magnitude and difficulty of the prob-

lems for the Church to solve. Vast as the literature on Socialism is, there is a lamentable want of political schemes to meet the demands pressed on believers by the movement. Christians are appalled by the resistless growth of Socialism, and their faith is put to the utmost test. Von Gerlach, a leading conservative, says of Socialism (quoted by Laveleye): "Nothing can arrest this potent solvent which we see at work under our eyes and which is sweeping away all ancient institutions. . . . It remains to be seen whether the different classes of society have enough forethought, energy and wisdom to contribute to the constitution of a new order of things." This almost has the ring of despair. In all lands the laboring classes are largely alienated from the Church and under the influence of atheistic teaching. The worst facts must be known if the proper remedy is to be applied; and in many places the facts could hardly be worse than they are. There are atheistic Socialists who admit that the Gospel has practical principles which are the conditions for solving the social problems of the day. Surely a most significant hint! Socialism itself appeals to the Church to make the Gospel a living reality. And we cannot emphasize too much the fact that in Christianity itself, and not in any foreign element, the Church will find the solution of the social problems.

The peculiar condition of affairs may demand that the stress be placed on particular and neglected parts of the Gospel. The same eternal principles vary in their application, according to the special needs of the times. But while emphasizing the realization of the principles of Christ in order to meet the exigencies of the day, some specific rules may be of value.

1. Socialism must be studied. Not only Bismarck and learned professors in German universities, but also Bishop Ketteler of Mayence and numerous other Catholics have set a commendable example in this respect. At the bidding of their superiors Catholic priests are zealous with pen and speech and pastoral labor to gain control of the movement; and by means of practical wisdom and untiring devotion the "Black International" has in various places gained a decided influence over the "Red International." Does it not seem as if Jesus himself said to His disciples, "Can ye not discern the signs of the times?" A little hasty reading will not give the needed knowledge; profound investigation is required. The subject is fascinating, leading down to the foundation of our real social condition and up to the ideals which Christ places before his followers. The study is deep, broad and endless, a maze of labyrinths in which one is continually bewildered and lost; but it is worth all the wanderings required to lead us out of our narrow prejudices into broader views, even if it does not give us the means of reforming society. Unless his heart is of stone, no man can contemplate the condition of the poorer classes without being touched to the quick. While this study will not make the Christian an apologist for the evils of Socialism, it will enable him to see the causes of the movement, will convince him that it has more ground than its enemies give it credit for, and will so arouse his love and pity as to melt away hate. The impartial, sympathetic study of facts, not of dreams and theories, is the first condition for performing our duty toward Socialism—a study the more hopeful now of practical results, because the movement is not yet dogmatic, but tentative.

2. The attitude of the Church to the poorer classes must be changed. Without joining the pessimistic cry against the Church, and fully admitting the great and successful work of religion in our day, it is but too evident that many churches are so constituted as to alienate the masses. Without making sweeping assertions, I can appeal to each Christian to answer the question, whether the spirit of worldliness has not crept into the Church in many places, and put wealth and social position where Christ and character should reign? Has the Church at large had an intense yearning to continue Christ's work of love, sympathy, and helpfulness for the poor, the neglected, and the suffering? We censure the masses for their

alienation from the Church; but judgment must first begin at the house of God. Kind, but unsparring criticism, is the knife to cut out the cancer and prepare for the restoration of health. There is a story of a temple which should have been God's house, but which became a den of thieves; and Jesus came with a scourge, but neither His wrath nor His love kept the temple pure, and there was nothing left but to destroy it. But first He wept over it and the holy city, and said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Aristocratic institutions, called churches of the lowly Nazarene, virtually exclude God's poor. They promote those class distinctions which give Socialism its venom. If the renting of pews excludes the laborer, or obliges him to take the seat of charity, is it surprising if he pronounces religion a sham, or at least its modern representative, miserable Pharisaism? Where the Lord's house becomes the theatre for the display of extravagance in dress, is it strange that the laborer and his family shrink from the painful contrast? Can we blame the poor man if in this splendid vulgarity he fails to see the spirit of Jesus? I have been surprised by earnest Christian young men, who seriously asked whether there was not more real religion outside of the Church than in it. But it is a cheering sign that devout believers mourn over the proud, haughty and vain spirit which has usurped the place of meekness, humility and love. Recently, I asked a Christian, who spends his life in humane efforts, and devoted twenty years to bettering the condition of laborers in England, why the masses in England are alienated from the Church? His answer was: The sermons are often above the heads of the people, and not adapted to their needs; they are repelled by the inconsistency of so many professors of religion; the rented pews virtually exclude them; they feel too keenly their poverty when they see the display of the rich in the churches.

The economical principles of Socialism are not anti-religious; and yet godless men have gained control of the movement. Astonishment at this fact ceases when we behold the sympathy which atheists have manifested for the sufferings and needs of laborers. They have preached liberty, equality, and fraternity to them; and they boast that atheistic Socialism is ready to make greater sacrifices for the cause of humanity than the Church, with all its possessions.

Christ's work for the needy is so evidently the demand of the day, that it seems a platitude to state it. Whatever sacrifice it may cost, to that the Church must return; and all that hinders it must be mercilessly rooted out. Perhaps the reform of the Church will be found as difficult as that of Socialism; and for both, martyrs may be needed. Verily, this is no time for half-way measures.

3. With a return to the Spirit of Christ, with reference to the poor and neglected, the Church must be so enlarged as to become the kingdom of God. Not less of what is now viewed as distinctively religious is required, but more of the moral and the humane. There is a tendency to narrow religion too much, making it too exclusively worship, as if that were the only divine service; it thus lacks that breadth and inclusiveness which Jesus and His apostles, particularly Paul, gave it. Jesus was a Savior for the body and for this life, as well as for the soul and heaven. In healing the sick, feeding the multitude, and in all the manifold details of labor for the needy, He is the model for the Church. Looking at what is now generally regarded as the essence of religion, we are startled at what Christ makes decisive in the final judgment—not a word about worship or faith or confession, but feeding the hungry, giving drink to the thirsty, receiving strangers, clothing the naked, visiting the sick and imprisoned. "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

The kingdom of God, to which the Church must be enlarged, includes all that pertains to humanity, so that no interest of body or soul is foreign to it. All work and culture, and even amusements, are included; so that, whether men eat

or drink, or whatsoever they do, they do all unto the Lord. As Paul teaches, all things are the believer's, and he is the Lord's. With this broader sweep, religion, embodying the deep and broad sociology of the New Testament, will include the great social interests, as Christ did, and will thus be prepared to meet the just demands of Socialism.

4. The Church, as the helper of the poor, the defender of the oppressed, and the elevator of the degraded, must not become unjust to wealth. There are noble souls among the rich, and they are true friends to the laborer. But there are others who need the words of Isaiah (lviii: 6, 7); who must be told of devouring widows' houses; to whom the camel and the needle's eye, and the rich fool's soliloquy, are particularly applicable. "The Socialistic Epistle of the New Testament," as that of James has been called, requires renewed study and honest application, particularly the beginning of the second chapter. And Paul's words to Timothy seem to have been written for our day: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."

This is but one of the many passages which teach that the favored should make others partakers of their blessings. What is meant by Christians as the light of the world and the salt of the earth? Christian brotherhood, and the love of the neighbor as one's self, give intellect and wealth a peculiar relation to the less favored. Christian Individualism is the intensest Christian Socialism. For that reason, when God sets the mark of Cain on every man who asks, "Am I my brother's keeper?" the true Church will recognize the mark, though it be on the forehead of a Cæsar.

5. The sins of Socialists are by no means to be spared. Socialism has largely become fiendish, developing the brutal and despising the higher instincts; it casts its own sins in the lap of others; it shuts its eyes to the difficulties of the rich and the nobility of such as have real sympathy for the laborer; it ignores the Divine Spirit found in the Church; it fails to recognize its own need of regeneration, and thus loses sight of the first condition of all true success. Christianity, turning the thoughts inward, is calculated to make the movement more self-critical, more humble, more just. Looking away from the relation of labor to capital, and considering only the conduct of laborers toward one another, we soon learn that the fraternity, justice and mercy preached by Socialists are imperatively needed by themselves. All these considerations add to the greatness of the duty devolving on the Church; and we feel that wealth and intellect should be allied with morality and religion for the solution of the problems presented. Not in anger, but in pity, we behold the intemperance, improvidence, and other evils among laborers; yet we cannot be surprised since we behold as great evils among those who have all the advantages of wealth and culture.

The subject is so vast, that the allotted space allows only generalities, each of which has endless details. Some of these will occur to every thoughtful reader. The subject of Socialism, and its relation to the Church, demands the earnest and candid consideration of the patriot and the statesman. The Christian scholarship of the day is called upon to investigate it with fearless and honest purpose. The Church must be aroused, and "Christian charity must be translated into facts." A German journal truly says: "If Protestantism believes that it has no interest in the social question—the greatest question of our day and of the future—if it does not take it up with heart and soul, it will lose all influence over the lower classes, who will fall away towards Catholicism, or even towards infidel liberalism." This was written in 1878, and the prophecy has already, in part, been fulfilled. Christians, who realize the deep needs of the times, cannot find words to express their intense desire that the Church may come to itself, and fit itself for the work

pressing on it from all sides. Pilate's handwashing will not meet the case.

Not a few Christians take the most gloomy view of the Church and the tendencies of the age. Some are aroused to greater zeal; others feel the paralysis of despair. With all the sad facts staring us in the face, the voices crying for repentance to prepare the way of the Lord are, in many instances, but voices crying in the wilderness. The repentance of the Church means the repentance of each individual in it. I know that there are earnest ministers who will hear the cry, and I believe that there are others also. And, my hope is, that they will say, with all their hearts: We want the Church of Christ as the kingdom of God, as Jesus taught it, with His Spirit reigning in it, and making it the embodiment of love, sympathy, humility, sacrifice and helpfulness; the Church of Christ, religious, moral, humane, not for a class, but for all the people, without distinction of rank or means, doing the work of Christ; making men brothers, and treating them as brothers. With this spirit, much may be done. There is food for reflection in the reports from America, England, and the Continent, that laborers are accessible to religious influence who are intensely hostile to the Church.

VII.—SEED THOUGHTS FOR SERMONS.

NO. V.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

XXXII. *The end of the world.* Some two or three years ago the English astronomer, Mr. Proctor, predicted the havoc which a certain comet would play with our globe in the year 1897. But according to another "Mother Shipton" prophecy, now going the rounds of the newspapers, it is "the year upon which we have entered, 1886, during which, according to Nostradamus, there will be that fatal meteorological religious conjunction which is to bring about the end of the world:

"Quand Georges Dieu crucifera,
Que Marc le ressuscitera,
Que Saint Jean le portera,
La fin du monde arrivera."

To translate into simple English, when Good Friday falls on St. George's Day, and Easter on St. Mark's Day, and Corpus Christi on St. John's Day the catastrophe foretold will come to pass. Now in this very year this almost unprecedented conjunction will take place."

XXXIII. *The Mission of America.* Archdeacon Farrar, in the Academy of Music, Philadelphia, to an audience of 2,000 persons, gave a lecture entitled, "Farewell Thoughts on America." Speaking of the immense burden of responsibilities rest on the nation, he said it was "to combine the old and the new, the past and the future; to lead the nations of the world in the path of temperance, as we have led you to the path of emancipation; to be the torch bearers to our lagging moral consciences, and by judicious laws to help us and all the world to get rid of that evil of intemperance, the miseries from which, Mr. Gladstone said, are greater than war, famine and pestilence combined; to establish a pure and righteous press; to neutralize the evil done by the recitation of every petty detail of vice and crime all over the world; it is to heal the insatiable greed for paltry and intrusive personalities; to guard the ideal of true freedom and see that this free people must take heed that it does not confound freedom with license, nor with the passion of the noisiest, nor with freedom to do wrong unpunished; and to keep a due equilibrium between liberty and advance."

XXXIV. "*Matter and Force not Eternal, but Contingent.*" "The real princes of science, on whose brows the ivy is still green, have not been slow to lift an anthem of praise to God. Herein they stand in bold contrast with the atheistic scientists

of our day. As I read the biographies, I am impressed with their reverence for God, and His right of recognition in all their discoveries. I hear the ardent Galileo, all trembling with the inspiration of true science, singing aloud, 'Sun, moon and stars praise Him!' I hear Kepler, overawed with a sense of God's majesty in the firmament, saying, as the discovery of his 'third law' broke in upon his mind, March 8, 1618, 'God has passed before me in the grandeur of His ways! Glorify him, ye stars, in your ineffable language! and thou, my soul, praise Him!' I hear the immortal Newton exclaiming: 'Glory to God, who has permitted me to catch a glimpse of the skirts of His garments. My calculations have encountered the march of the stars!' What sublimity of expression! What rapture of emotion! So sang Copernicus and Volta. Were these men less 'scientific' because they recognized God, or believed themselves made in the 'image of God,' and not in the image of atoms or apes? No. Young has said: 'The undevout astronomer is mad,' but I have still higher authority for saying that the non-considerer of God in all his ways is lower than 'the ox and the ass!' For the natural sciences are but the embroidered robes of the majesty and presence of God as He reveals Himself to the vision of man; every law a fragment of His will, every discovery a monument of His wisdom and his power. And while it is false to teach Pantheism, or that all is God, it is true to teach Theopantism, or that God is in all things, the source and support of their being, motion, and life: so that, in this sense, we can truly say of Him that He

'Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees—
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent.'

And sometimes a fond dream 'overcomes' me 'like a summer cloud,' that if all men would only so think and feel we would soon have an 'instauration,' once more, of philosophy and faith, religion and science, tripping hand in hand in a sublime dance—'all four forward'—to the music of Divine love; drying many a tear, disburdening many a heart, and crowning many a life with joy. Then, perchance, when false science has sped away on her dark wings, like some dusky demon of the night before the ascending sun, a new cosmos will appear, rising out of our chaos, and science and religion, freed from their errors, illustrate to men the grandeur and truth of God's work and way as never before. Then, when the conflict is over, the lovers of 'culture,' the children of the 'Zeit-Geist,' will condescend to hear the 'Gospel of the grace of God' and not abuse it, and find that the faith required of them to believe in Him who is the 'one thing needful' for salvation, exacts of them no more than does the faith required of them to believe in first truths, the 'one thing needful' for science. Then the oracles of consciousness will return to their right and be respected by all, and the Word of God be revered. Then academy and lyceum will unite with synagogue and church, and Athens and Jerusalem become one 'City of God,' and the disciples of Hæckel and Comte and Spencer and Clifford will burn, as the Ephesians did their books of sorcery, and the whole crowd bow, consalutant, to the incarnate One, as the sheaves of Joseph's brethren bowed, in the dream, to Joseph's sheaf, and 'crown Him Lord of all.'—*Dr. Nath. West.*

XXXV. *Paul's passion for souls.* He was, at Rome, a prisoner under military custody, chained by the arm both night and day to one of the imperial body-guard. What passion for souls burned like a pent-up fire in his bones when he not only turned his lodging into a sanctuary, "receiving all who came to him," but actually used his close contact with these soldiers as a means of extending his acquaintance and influence. With these sentries he spoke of the great salvation, until, as they relieved each other, he was brought into contact with the whole body-guard in turn; and this is doubtless what he means when in *Philippians* i: 13 he

says that his bonds became manifest in Christ *throughout the whole of the Prætorian camp*. Grand man! the clank of whose chain, like the pomegranates and bells on the high priest's robe, were vocal with the music of the Gospel's message! who could not be kept from witnessing to Christ and winning souls even by present fetters and prospective martyrdom!

XXXVI. *Noah was a preacher of righteousness*; he preached both the terrors and mercy of God; and he preached by works as well as words—building the ark for the deluge which he announced as coming; he preached intrepidly and earnestly at sin; and he preached long and laboriously, a century. He was, nevertheless, mocked, despised. We have no record that he ever *made a solitary convert*, even his own family being saved apparently for *his sake*. Moreover, the standard he raised had no effect in staying that overwhelming flood of wickedness which made it mercy in God to overwhelm with a flood of water.

XXXVII. *President Nott and the Restorationist*. "There is a *straight road* to heaven, and if you are determined to go around through hell to get there, I can't help it."

XXXVIII. *The Significance of Dynamite*. Professor Ely, of J. Hopkins University, says dynamite explosions are a "a local manifestation of an international devil," and adds: "I believe we are just beginning to enter on a terrible era in the world's history—an era of internal and domestic warfare such as has never been seen, and the end of which only the Almighty can foretell." The *Christian Statesman* adds: "As if to prove the futility of mere force as an agent for the regulation of society, and to throw the world back on the necessity for spiritual influences as the controlling power in human affairs, science has armed the dangerous classes with a weapon so terrible, so easily concealed and so easily procured, that the strongest government is helpless before it. The lesson will be terrible, but it will not be long. In Milton's immortal epic, when the warring angels armed themselves with subterranean fires, and when they began to overwhelm each other with the lifted hills, the eternal Father sent his Son to subdue the commotion whose continuance threatened the security of heaven itself. The very violence of the impending conflict, and the nature of the weapons employed, will be a reason to hope for a speedy issue of the struggle. 'For the elect's sake, those days shall be shortened.' The 'overturning' of earthly things will indicate the near approach of His kingdom 'whose right it is to reign.'"

XXXIX. *Central Truths of Christianity*. Three principles constitute its essence: First, the *formal* principle, by which the system forms and constructs itself; second, the *material* principle, the very doctrine which constitutes the religious system; third, the *personal* or *moral* principle, which concerns the application of Christianity to each individual. The *formal* principle of Christianity may be put in three words: *The Word of God only*. That is to say, the Christian receives the knowledge of the truth only from the Word of God, and admits no other source of religious knowledge. The *material* principles of Christianity may be briefly explained: *The grace of Christ only*. That is to say the Christian receives the possession of salvation only by the grace of Christ, and recognizes no other meritorious cause. The *personal* principle of Christianity is explained in the simplest terms: *The work of the spirit only*. That is to say, there must be in every saved soul a moral and individual work of regeneration, wrought by the Spirit of God, and not by a simple adjunction to the Church, and the magical influence of certain ceremonies. Recall constantly to your minds these three simple truths: *The Word of God only; The grace of Christ only; The work of the Spirit only*; and they will be truly a lamp to your feet, and a light to your path. These are the three great watch-lights which the Holy Spirit has raised in the Church; their beams ought to spread from one end of the world to the other. While these shine, the Church walks in the light; as soon as these are extinguished, or even obscured, darkness, like that of Egypt, is spread upon Christianity.—*D' Aubigne*.

SERMONIC SECTION.

ONLY THEE!

BY THEODORE CHRISTLIEB, D.D., PROFESSOR AND UNIVERSITY PREACHER IN BONN.*

If only I have thee, I care nothing for heaven and earth; though my body and soul pine away, thou, O God, art still the consolation of my heart and my portion forever.—Psalm lxxiii: 25-26.—(Luther's Translation.)

In the neighborhood of a German city, a few years ago, a faithful husband inscribed on the tombstone of his wife, these two words: "Only thou!" Touching words which easily persuade us that they indicate more than many a long inscription. In the passage just read from the Psalms, two similar words occur, not as an inscription for the dead, but as the testimony of a life; words which ought to be impressed, not on cold marble or dead paper, but on living, Christian hearts, particularly on all hearts that mourn, "only Thee!" "Lord, if only I have thee!" Among all the evidences of Old Testament piety, this is one of the highest and most striking. It reveals such an absorbing love for the Lord, such perfect assurance of faith and certainty of consolation, such triumph over the world, that you would sooner seek these two words on the lips of a John or a Paul than on those of a singer of the old covenant. Asaph, the poet of the psalm, is a hero who not only dares to look upward when a precious soul has passed to its home, but who, in the event of the entire wreck of all his earthly happiness, the loss of every possession with his very life at stake, would face the storm and the wave, distress and death, clinging to the Lord with a faith rock-firm. From the height of his faith, his love and his consolation, he looks away over heaven and earth with all their posses-

sions, over life and death with all their misery, and shouts with triumph, "Lord, if only I have Thee, I care nothing for heaven and earth; though my body and soul pine away, Thou, O God, art still the consolation of my heart and my portion forever." It reminds us of that other man of rock who, two and a-half thousand years later, sang, "What though they take our life, wealth, honor, child and wife, seek nought to retain; 'twill bring them no gain, the Kingdom must ours remain!"

Who of us can immediately follow Asaph up to the height of his love toward God, and his unswerving faith, repeating after him without reserve, "Only Thee"? Who? Probably not one! And yet this is a lesson we all must learn, if the Lord is to remain our portion and inheritance to eternity. Beloved, the life of a pious Christian who has gone home to God, has usually been a progress, the Lord leading step by step up to the goal, "only Thee!" At first, the poor, foolish heart clings to this world by a thousand fibres, neither seeking nor desiring only the Lord; or if it seeks Him at all, seeking, beside Him and more than Him, a thousand temporal things, but with toughest persistence itself. Then the kind, wise Lord begins His work of renewing and purifying, pruning from the top downwards, now here, then there, to sever the world and transitory things from His child; who gradually becomes more indifferent to external possessions; and as they lose value, the invisible possessions rise in appreciation. But, he still continues to cling to this and that, to relations that have grown precious; it still seems as though without certain persons, without this or that activity, and at least without health, he could not live. Then the knife begins cutting down deeper, and with the loss of intimate friends pieces of the heart are

* Translated for the HOMILETIC REVIEW by Mrs. Dr. J. H. W. Stuckenber, Berlin, Germany.

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; other are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

torn away in order to teach it to let all wounds be filled with the love of the Lord. He becomes more lonely on the way; instead of the variety of staves on which he was accustomed to lean, it gradually dawns upon him that the rod and staff of the Lord is the only one on which he can rely. Out from the legion of transitory things, the unity of things eternal, the one thing needful reveals itself to the soul. It becomes more and more evident that the honor and pleasure it has so long been seeking beside the Lord, are nothing but vanity, and one by one the aims and desires of the heart withdraw. Finally, perhaps only one thing more remains to which the heart clings beside the Lord, and that is life; this also begins to pass away, the body grows weaker, and disease takes a stronger hold upon it, then the spirit begins to long to abandon its decaying hull for its new home; and at length before the gate of eternity everything earthly has lost value and fascination to the weary soul, and, as is often clearly revealed beside the death-bed of the pious, it no longer has any appreciation for worldly things or occupations, the whole attention is rivetted on the Lord, the Conqueror of death; forgetting all that is behind, and pressing only toward that which is before, experiencing that human help is of no avail, it casts itself entirely upon the Lord and His free mercy. Then, at last, it is ripened so far inwardly that it can truly sigh "only Thee!" Then it fully recognizes that in order to live nothing is necessary but the Lord, when death comes nothing is necessary but the Lord; then all its aims, and hopes, and love, its faith and longing have reached the Asaph height, "only Thee!"

Sad to say, those who do learn to utter these words, usually do not learn until too late.—Asaph learned earlier. Why should not we children of the new covenant learn still more easily? Only, when we have learned that, shall we understand life and view it in the right light. Only, then, shall we become really free and truly saved, only, then, can we

obtain the victory over ourselves, the world and all its wants! Therefore, looking unto the Lord let us endeavor to repeat the singers "only Thee," and see how that will enable us

1. To ascend to a height of love which regards heaven and earth as of little importance compared with the Lord; 2. And take our stand upon a rock of consolation which will endure even though our flesh and heart fail.

Lord Jesus! Thou once gavest up all, even Thy life, just to redeem us, and to win us unto Thy Kingdom; therefore, it is only just that we should care little for everything else, if only we have Thee, and may enjoy Thee forever. Those among us, Lord, to whom as yet Thou art nothing, O seek to become something to them now, and gradually, more and more! And to those who have already found Thee precious, do not rest until Thou art become their all in all! Amen.

1. If only I have Thee, I care nothing for heaven and earth!" A man who utters such words has reached a *height of love which regards heaven and earth as of little importance compared with the Lord*. He has placed behind and beneath him, that sorrowful period when His heart was still divided between himself and his God, between the earthly and the eternal, between the flesh and the spirit; all temporal things with all their pleasure and fascinating glitter, have so lost their attraction for him as compared with the light and the rapture of God's love, that he would any moment be prepared to give up everything; and should the Lord require the sacrifice, he would not feel distress, but would console himself abundantly with his one possession in the Lord.

Who will endeavor to follow up this height of love to God? Oh, that tiny word "only" contains a knife so sharp, it lops everything in heaven and earth to which our heart desires to cling, beside the Lord, so clean away that we become apprehensive when we begin to occupy ourselves seriously with this word. Everthing, everything must have little importance attached to it as com-

pared with the Lord. We can measure the height Asaph has attained by the two words, "heaven and earth." "Whom have I in heaven?" would be the exact translation of our verse, *i. e.*, "Who there without Thee could be an object of my desire, or satisfy my longing—if only I have Thee, the earth no longer gives me pleasure, because the joy of possessing Thee so infinitely exceeds every joy of earth. Hence, Luther's free, strong translation rightly expresses the meaning, "If only I have Thee, I care nothing for heaven and earth."

Nothing for *heaven*. Not that he despised the glory and blessings of heaven. But without the Lord even heaven would not be heaven; what he seeks above is only the Lord. If it were not for the hope of finding and enjoying His presence, he would not long for heaven; then even the world above with all its light of revelation and glory of cherubim and seraphim would become for him an empty space, a great void, and leave him indifferent.

Already here we perceive the purity of his love to God, his exemption from all false love for temporal things. Who has not now and then longed for heaven? The burdens of life are themselves enough to impel to the longing. But, Christians, you, to whom heaven and the eternal bliss have been so much more fully revealed than to Asaph, test your longing for heaven and see whether it can bear comparison with his "only Thee." Just what is it you long after in heaven? Does it not happen to be principally, rest from your labors, relief from your burdens? Or is it perhaps, most of all, the meeting of your loved ones gone on before? Or, may be, to receive the crown of honor and praise, the lustre of glory? This would already prove that you stand far beneath Asaph's height. You ought to long for heaven above all things, but chiefly for the sake of the Lord. No doubt you are permitted to long and hope for all these, rest from labor and suffering, intercourse with the blessed citizens of heaven, light and glory. But all these ought to

possess little attraction as compared with the Lord, so that if He were not there heaven would not be heaven for you. Just as a large number of ciphers amount to nothing unless a unit stands before them, though they magnify it, so other beings and other things in heaven are to be nothing to us without God, without Christ, although they too magnify and strengthen the joy in them. You ought to be so intent on union with the Lord that when your spirit first enters heaven it will calmly float by all the heavenly inmates, even your dearest friends, in order that the Lord may be the very first you greet, because of your eagerness to see Him and to kiss his blood-sprinkled robe! Is the Lord so much to you? Have you reached this height of love to God? O, it is beautiful to long for heaven; but far loftier is that height of love to the Lord which cares little for all the other blessings of heaven or keeps them entirely in the background as compared with the one desire of being united with the Lord and enjoying everything else entirely, and only, in the Lord and with the Lord.

This elevation of love for Christ and God can only be attained if we previously learn to care little for the earth also as compared with the Lord; "If only I have thee I care nothing for heaven and earth." This passage also enables us to measure to the foot of Asaph's height of love to God. To care nothing for the earth will be vastly a more difficult thing. From this, we shall clearly ascertain the height of love to God attained by Asaph.

Place in array before you all your possessions, everything which contributes to make your life happy and contented, or at least tolerable; and then imagine the sharp knife of the word "only" descending to detach them from you and strip them all away,—could you calmly look on as they fall and say, "Lord if only I have Thee," *i. e.*, are you ready any moment the Lord may require to renounce all, to sacrifice everything for Him; and have you the glad assurance that even then you would not be cast

down but would only cling to your Lord the closer and experience in his rich fullness grace for grace? Then you have already attained a considerable height in your love for God,—but not yet the summit. Many recognize the unprofitableness of external possessions, and that indicates progress; but it is not the highest. Asaph's love was higher.

If you have been able to follow Asaph thus far, although this climb would appear to many of you severe enough, array before you still another part of creation,—all the loved ones who sweeten and cheer your life, your parents, brothers and sisters, wife and child, your friends and the members of your own congregation, and let the sharp knife of the word "only" descend on these too.

Can you imagine life possible without them, and can you hope still to say "Lord, if only I have Thee?" That even then you would not fall into despair because since the one Lord is still yours, His love will fully compensate for them all, because He, the truest friend will amply make up for father and mother, wife and child, and everything else. Should your heart feel dismay at this thought, let it convince you that you still have some distance to climb before you reach Asaph's height: He probably had relatives and friends too, who were included in his love, nevertheless he still could say in truth, "If only I have Thee." He had so fully yielded the first place in his heart to the Lord that he was prepared to renounce all, never minding it for the joy of clinging to the Lord, because He had become his One and All.

Abraham's heart must also have clung with a most intense love to his only son and heir, and surely he must have been powerfully agitated when commanded to lay the object of such love on the slaughter bench for an offering. And yet strong in faith, courageous in hope (Heb. xi., 19) creature-denying in the extreme he seized hold of the knife and raised it to slay; for while he had been climbing up you mount in the land of

Moriah he was also attaining the summit of love to God, and knife in hand, he finally came to "Lord, if only I have Thee, I do not care for heaven and earth, for what I love most, therefore—here is my son!"

Not as though we are prohibited from loving our dear ones, or exempt from the duty of bearing them in our hearts. Oh we love them far too little, we ought to love them with far more ardour, self-denial, humility, sacrifice and devotion than we do. But all this love ought only to stream forth from our hearts in the Lord, through love to Him, so that we are fully governed by Him and comply with His will, that He remains nearest and dearest, for whose sake we are at least ready and willing to renounce all. And yet those faith heroes were only saints of the Old Covenant. But we, to whom the love of God has been so differently revealed, we are clearly and distinctly told: "He that loveth father or mother, son or daughter more than me, is not worthy of me!"

Should, perchance, the career of one of our number be so lonely that no near relatives surround him and for whom so far it is made easier not to care for the earth, let him reflect on matters of personal concern to him, his health and income, his honor and reputation, the public estimate of his services, the knowledge acquired with so much labor, his intellectual freshness and wit,—could he renounce all these too for the Lord's sake, and care little for them as compared with the Lord? Is he ready, should the Lord put him to the test, to yield them every one and exclaim, "Lord if only I have Thee, I care nothing for my person or my life, nor for power and distinction among men? What though men revile me if only I am sure of Thy good pleasure; what though my bodily strength fail if only Thou art the strength of my life; what though my intellectual vigor, my knowledge, my memory, my powers of work become impaired if only I know Thee, if only the one thought of Thee remains! Or, when a deeper spiritual insight and experience reveals all

my merit as full of stains,—if only I have Thee and Thy grace, and can boast that I have obtained mercy!

He who is united to the Lord by such love has nearly climbed the height we can attain in this life; he is wandering on an elevation that is nearer heaven than earth. Asaph attained it and could care little for heaven and earth as compared with the Lord. And you? O, do not be too forward in repeating his "Lord, if only I have Thee, I care nothing for heaven and earth." The Lord might take you at your word and suddenly require a sacrifice of which you never dreamed, and give you startling evidence of how little the Lord has become your all in all. Rather let us acknowledge how little we have progressed toward such a height, to how many other things, persons and associations, our hearts still cling more than to the Lord, how much it is still attached to temporal things, so that often, rather than relinquish this or that, we would relinquish the Lord. Should we ask, "How can we, with these weak, languid, distracted hearts attain Asaph's height of love to God? Of course it is impossible for a spirit that clings to the earth to soar so high. "If only I have thee." First, it is necessary to have Him, and then only Him. But He has approached very near to you in the Gospel and offers you His salvation daily; appropriate Him through repentance and love. One who never becomes free of self-love can never master his love of earthly things. No one will ever be delivered from self-love unless the Lord has been permitted through the Holy Ghost to create a new heart, no one who does not allow the chastening mercy of God to humble him most deeply in his own esteem, and to expose all his inner shame, so that he may see that for his salvation nothing would be sufficient save the only pure and perfect One, his Redeemer, Jesus Christ.

But there is only one way of attaining that, by viewing God's love toward us as revealed in Christ and His cross. What Christ did and suffered, what He obtained by His life of prayer and con-

flict, what His death-dimmed eye revealed from the cross may all be expressed in two words, "for you." As High Priest of the New Covenant He said it thus, "broken for you,—shed for you!—You, only that I might have you again and draw you to my heart and make you happy forever, for that, I came, for that, I suffered death, for that, I shall arise and rule until the world ends,—for you, only to gain you." To this "only you" there is only one just reply, "only Thee!" Nothing but the greatness of the divine deeds of love, if we are absorbed by them through faith, can awaken within us such a return of love, that, progressing step by step, we shall finally learn to say truly, "only Thee;" beholding Thee we ourselves and all that we have and are, yea and the whole earth shrink and dissolve into nothing, so that we can care little for them as compared with the Lord and the sea of His love, and can relinquish all for that One possession; standing on this height of love, looking away over the whole earth, over all of life we then shall be able to say: "I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him!"

2. We shall be able to attain this the sooner if we bestow diligent attention upon the other side of this, "only Thee," not looking simply at what we must be ready to relinquish but also at what we shall receive in return, here as well as yonder. The tiny word only lops off close, so that we may be obliged to renounce everything; but the tiny word "Thee" so richly compensates for all, that if the Lord were to take the "only" in bitter earnest, requiring the sacrifice of all, we still should truly be none the poorer, but always the gainer. Asaph had that experience. As he attained his summit of love and self-renunciation to God, he at the same time took his stand upon a *rock of consolation which will endure though his flesh and heart fail*: "though my body and soul fail, Thou, O God, art still the consolation of my heart and my portion forever" What David sighs for, "I cry unto thee

when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a refuge for me, a strong tower from the enemy," Asaph has already attained here. Because God is everything to him, he also knows that his God will be the consolation (rock) of his heart and his portion forever. And that reveals *the way* Asaph attained his height.

"*Though my flesh and my heart fail,*" He also had to enter the kingdom of God through much tribulation. Afflictions schooled him also to overcome the world and to get rid of all love for temporal things. There is where he learned to seek One in whom his heart could find full satisfaction even under the most acute bodily suffering and the severest conflicts of soul. And because that One was not to be found on earth he directed his gaze and his steps upward, to the Lord, away from earth to gain more than the earth. And when he had devoted himself with such love to his Lord that he no longer cared for heaven and earth as compared with his God, his "only Thee" became a coat of mail encasing him with consolation and assurance, and he had entered a castle of trust in God and blessed communion with God, so that he was armed forever against fear and despair no matter what sorrow should befall.

There is a suggestion of great physical suffering in his body pining away in the crucible of pain. But with the ardent love of his "only Thee" he bears his Lord along with him even into this gloom and receives thus so much consolation and promise, such a blessed foretaste of coming liberty and future glory, that, standing on his rock he can look through it all and exclaim, "Though my body perish and soon fall into dust, thou art still the strength of my heart and my portion forever." "To be near God is my joy. He is my strength, my health, my life even in death. The Lord is the strength of my life; of whom shall I be afraid?" Then, probably, some deep anguish of soul, some severe conflict came, so that his heart begins to faint, and even fail.

But he bears the Lord with the consolation of His peace into this gloom also, and because he desires only Him, and seeks Him with an undivided heart, behold, the Lord lets Himself be found, the light of his countenance shines upon Asaph, so that it quickly grows light again within, and again he triumphantly sings, "Thou art still the strength of my heart and my portion forever." Then probably the world's ridicule and disgrace befall him,—he places his Lord in the depths of this trouble also, and quiets his heart in Him and before Him so that he can exclaim "What care I for the earth and its opinions, my joy is in my God; I know that I have found favor in His sight and that through Him and His righteousness I shall again receive honor. He is the strength of my heart and my portion forever." And then come the most painful losses. But this friend of God who only looks and longs for the Lord, who has accustomed himself to see the finger of God even in external things, whose communion with God enables him to penetrate specially deep into the wisdom of divine ways, he is not in despair, for he sees through and behind all that God designs, eternal mercy and peace, and only gives pain in order to bestow some deeper benefit, and he is so filled with comfort in his God that he can say: "If Thou takest everything from me, Thou must be everything to me, father, mother, brother, husband — Thou art the strength of my heart and my portion forever!" His rock of comfort endures. He not only has consolation now and then; many have that, but *forever*, real, true love is always a consolation. But God's love most of all. No one can ever become quite solitary, quite poor, quite miserable, who truly can say, "Lord, if only I have Thee." That is just the time when God makes his consolation most gratifying and abundant, when we through distress of body and soul have turned from all temporal things to Him and have learned that royal, world-overshadowing "only Thee."

Is not that an enviable stand-point, a rock of consolation from whence all the storms of life can be defied? Why do so few attain it? Because they do not desire to learn to say in undivided love, "Lord, if only I have Thee." They want to take far too much with them on the narrow way. They permit a great deal of ansanctified love of temporal things and self love to luxuriate beside some love for God in their hearts, instead of making everything subject to the one love of God, and loving even people only in God, and so far as love for God promotes and permits. Just here so many receive injury to their souls. That is why there is so little firmness and confidence when the storms beat and troubles approach; that is why there are so many hopeless tears in the graveyard; so much dreary looking forward in the evening of life upon a gathering starless darkness; so much clinging to what is earthly, to what is only temporal after all, and so many broken hearts when the earthly consolation vanishes.

Dear friends, it ought not so to be; you are called to something better! And for that reason I desire to give you two short words to carry home, "only Thee!" You will not find them heavy to bear, and yet they contain all that you will need for life, suffering, and death. But they need to be learned. See to it that you learn them betimes. The days may come soon when you may need them sorely. They point to a height of love toward God, of consolation, of assurance of faith which most people cannot comprehend, which nevertheless every one must attain who at the last moment, when everything forsakes him, does not want to be apprehensive about consolation. Take courage, dear friends, upward to this height! Stay not in the valley! The higher you climb the more you can look down upon the smaller earthly things, the greater He, until you will have learned to gaze away beyond earth and life! Time bears our life to the grave on wings. How many of your years are past? Have you been coming

step by step higher up the mount of faith? Has He been continually increasing while the world was decreasing in your love. Do not be content to let the Lord Jesus be only something to you beside other things; for he will not be satisfied with that. He must become your all in all. Then when our flesh and heart actually perish we shall be told as was Abraham, the patriarch of those who believe, "Fear not, I am thy shield and thy exceeding great reward!" Amen.

DESTROYING FOR THE SAKE OF SAVING.

BY REV. HENRY WARD BEECHER, BROOKLYN.

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. v: 17-20.

The kingdom of heaven is the condition of a man's own soul. It is not outward or visible, demarked with lines. It is a state of mind. Unless your righteousness, He says, shall exceed the formalities of the scribes and Pharisees, you will never rise into that state.

I am going to speak, to-day, at large on the subject of destroying for the sake of saving. It is one form, and a very large form, of the doctrine of evolution, as applied in many directions. Nowhere else is there a clearer enunciation of the substantial radical elements of evolution than in the New Testament, or in the whole structure and intimate history of the Old Testament, as well as of the New. Christ seemed—well He seemed a good many things.

To His own family—to His brothers, sisters and mother—He seemed like a fanatic; and they tried to restrain Him and take Him home. To His townsmen, He seemed like one half crazy—a pretender, at any rate. “We know Him, we know His brothers and sisters, and we know His mother; what does He pretend to be a doctor and teacher for?” To the crowd He was not exactly a necromancer; still, He was a worker of miracles, a wonder-worker; and when the working turned on bread, fish and what not, He was very popular with them; He had no trouble in getting an audience. To the more devout among the people, He was a prophet, and, perhaps, *that* prophet; and by this term was meant the *Messiah*. To the rulers, He was a heretic; and to the civil authorities He was a disturber of the peace. Among the scribes and Pharisees there were some good men, spiritually apprehensive, though their eyes were not yet unsealed; but the great body of them were sectaries. They were men that felt it to be both their duty and privilege to take care of God’s government on earth. They were to look after the Jewish law. They were to direct all ceremonies. They were sent to be watchmen and guides, and to see to it that nothing was disturbed. We have just the same kind of people yet in all the denominations—men that feel themselves called upon to sit in judgment over their church, their creeds, their forms of worship, the whole method of religion, and to take care of them, and see that they do not suffer from infidels, especially from those worst of all infidels, heretics, or men that go aside from the regulation beliefs of the times and of the Church.

There were a great many men who felt that Christ was a disturber of morality, and said, “If you begin to let down, you never know where you are going to stop; and if you begin to cast off such and such beliefs, you do not know where you are going to be left. Stick to the faith of your fathers, and to the practice of your countrymen, and you know you will be safe; but the

moment you begin to change you do not know where you are going.” There were such people then, and they have not run out yet. Now, it is with the last class that I propose to deal, not simply on the subject of technical religion, but in a much broader field than that.

“The law and the prophets” was the substance of the creed of the Jews. Their best men looked at it from the outside. “There it is; here are the precepts; there are the commands; here is the whole retinue of worship; here are the practices.” They became as common law. Jesus looked at it from the inside. He had already given us what his standpoint was: *Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself; on these hang the law and the prophets.* The whole New Testament when you come to its internal beliefs, is *love of God and love of your fellow men.* That is the whole of it. Whether it is the Psalmist, the narrator, the legislator, the judge, or the prophet that is the authority, the marrow of the whole Testament is simply this: *Love God, love your fellow men, and seek righteousness.*

Christ certainly did come to destroy the law and the prophets—the outside of them. He knew perfectly well, if He had foresight, that they would be, as they have largely been, swept away; but He said, “That which these externalities include—the kernel, the heart—I came to fulfill. I came to fulfill the law and the prophets; to give them their full development; to bring them to that to which they had come.” It was not the morality and spirituality for the sake of which Moses and the prophets had written that they were to be destroyed. That morality and that spirituality had become pinched, imprisoned, and inexpandible by the maintenance of the external forms in which they originally came. Even a crab knows enough once a year to get rid of its shell in order to have a bigger one; it is the sectary that does not know it! Men think, if you disturb beliefs, creeds, institutions, customs, methods, man-

ners, that of course you disturb all they contain; but Christ said "No; the very way to fulfill these things is to give them a chance to open a larger way." A bud must be destroyed if you are going to have a flower. The flower must be destroyed if you are going to have a seed. The seed must die if you are going to have the same thing a hundred-fold increased. You see all this. Paul uses that very analogy in the Corinthians. Things in this world increase by the destruction of themselves. Paul said, "When I was a child, I thought as a child, I spake as a child; but when I became a man I put away childish things." The way to become a man is to stop being a child; to grow out of childhood; to go beyond it, to become larger than it. This is the key-note, the philosophy, of all growths and developments in human society. DeTocqueville, somewhere in his history of France and Revolution, says that all true growth will be found to be an unfolding of something that went before. All laws come from less perfect ones; all institutions from partial ones. Improvements are but a bettering, enlarging, emancipating of things which were relatively smaller, and had to be, because men at the time when these laws, customs and manners were formed, were smaller, and could take but just so much.

A person when he is a child, is measured for a child's clothes, and is suited; but when he becomes a man he is measured for a man's form; and nobody ever supposed that laying aside the measure of a child's clothes would make him without clothes. They are adapted to his size; his measure follows his growth. So all laws and customs are but the clothes which the internal morality or spirituality invests itself with. And as the view enlarges, the clothes must enlarge, or else there will be extinction, suffocation, some trouble or other.

The laws and institutions of civil society, the habits of communities, are meant to secure truth, justice, order and protection. In the beginning the formation of these things was conformed to

the knowledge and to the ignorance of the community. All things have been found out in this world by trying. In the beginning men had no knowledge of what morality was. Little by little they came to that knowledge. And so every step onward and upward was the result of growth based on experience. There was the mischief of want, and there was the benefit of having. Now, all laws and institutions of civil society in their aims and purposes are conservation of truth, justice, order, protection; but as the days go on they are not large enough. Under them, by their stimulus and protection, human nature grows larger, and society becomes richer in ideas and practices. The primal law and custom stand still; at least men undertake to make them stand still; and if they do stand still society overgrows them as a flourishing vine overgrows its trellis; and then secondary and tertiary interpretations take place.

Our courts, by construction, augment laws and customs and usages everywhere. By and by the necessity comes to give them, not a constructive enlargement, but a statutory enlargement. This is reformation. The law is changed, not for the sake of destroying it, but for the sake of preserving that which it was meant to conserve—to give it a larger growth and expansion. New and better ways, therefore, tend to produce change. Inflexible institutions tend to prevent expansion of the people, and of their ideas of justice. If, however, the people improve under the laws to which they are subject, then there must very soon be a modification of those laws to meet the higher and better evolution of justice. Primarily justice is always slender, with relatively few applications; but as life grows larger, and questions of justice modify, finer shades follow finer relations of man. There is a justice that originally was framed for the protection of the animal man. There comes to be a social man; and there must be an inflection of justice to meet his want. There also comes to be a spiritual man, and there must be an inflection of justice in law or in customs, or in the con-

struction of law and customs, that shall meet these higher conditions in human nature. So all institutions that carry in themselves not merely external procedure, but methods of truth, justice, and righteousness must of necessity, if they follow the ages, dig their own graves. A law that can last a thousand years is a law that is inefficacious. A law that is active, influential, fruitful, destroys itself. It is not large enough. It produces a state of things among men which requires that the law itself should have a larger expression and a different application.

In times in which we live there are two applications of this—what is going on in society, and its organs all the world over; and what is going on in religious life, forms and beliefs all the world over. I speak of them both in the spirit of the text: "*I came not to destroy, but to fulfill.*" Christ did destroy that He might fulfill; and divine Providence is destroying, shaking, the things that are, to bring in a state of things that by and by shall be permanent, in the far reach of human existence.

All Europe to-day is well described in the passage of Scripture that I have read, in which it is declared that at the coming of the last day there shall be wars and rumors of wars; perils of every kind, sudden, insidious, undermining, overtopping. Europe may be said to be boiling like a crater or a caldron. It is attributed by some to the unmannerly restlessness of the common people, and by some irreligiosity and infidelity are said to be the causes of it. That there may be some complication given to it by those undertones or distemperatures is very possible; but I see in all these things the movement of that divine universal providence which is lifting the world steadily up from its lower forms and conditions to the higher ones. As the children of Israel, after escaping from Egypt, marched forty years through the wilderness, educating themselves in customs, laws and institutions, and came to the promised land only after long education; so all people must march forty years, I had almost

said, in the wilderness, before they come to any promised land whatever; and the march of the common people is taking place everywhere, to the sound of the trumpet and the drum, with the voice of artillery, with the roll of musketry, because war itself is emancipation, in thousands and thousands of instances.

If you look at Russia it seems anomalous; but it is not. It is a vast inchoate empire made up of multitudes of people undertaking to live by the absolute will of the Emperor. If he could keep all people at a certain level, and take cognizance of it, Russia might get along very well; but you cannot repress the intelligence that comes from the enlightenment of the common people. It drifts through the air; it is infectious, blessedly infectious; and in all the provinces of Russia there is more or less development of human consciousness. Some better idea of social and civil relations is being developed; there is coming to be a higher conception of virtue and justice; it is fermenting, and the Czar undertakes to govern by absolute and arbitrary will without letting his people participate in any part of the government whatever. There are no channels through which the great mass of the Russian peasants and citizens, with their rising intelligence and will can act with the government. It acts on them, and does not want any reaction from them on it. This is taking place preparatory, I suppose, to a grand earthquake that will shake down the whole system. It will be reconstructed. The construction will come through long periods of sorrow and distress; and yet, in the centuries it will be a wonderful mercy. It is like the plowing of an old field. It turns under the grass and roots that remain; it turns under weeds; it turns under the nests of mice and sparrows; it turns under crickets and insects; but the crop that comes afterward makes up for the whole; and so the red-hot plowshare of war prepares for a future, though we know not how far away that future is to be.

We do not know exactly what is to

take place in Germany. We know two things—that God reigns in heaven, and Bismarck on earth! When Bismarck dies I do not know what the Lord will do; something very different, I think, though! There is so much intelligence, such a dawning sense of civil liberty, such an expansible force there, that though there may be a good deal of dislocation and ground-heaving, yet Germany, the Germanic stock, out of which has come most of our free institutions, laws, customs, will, I think, assert itself. Long smothered and held under, after a suitable time it will come to supremacy.

France and Italy are slowly, through gradual reformations, saving themselves from revolutions. Growth is on the nations; they cannot get rid of it; that growth will produce either revolution or reformation, and they may take their choice between them. Reformation will be slow, and will cause a good deal of trouble; but it is safer. Revolution will leave a nation we do not know where, and is always to be avoided if possible.

This popular intelligence is the world's sap. The moment the sap begins to rise under the warmth of the spring's sun, that moment the tree begins to feel that it must do something. The bud wakes up, the leaves are getting ready, the very twigs themselves are empurpled and changing color; and popular intelligence, the growth of knowledge of the common people, which is promoted by schools all over the world, by the facility of books and literature, by the intercourse of man with man, through commerce, through war, through everything; the development of the thought-power and will-power of the great mass of men at the bottom of society—this is the sap that is bringing spring and summer to the human race. Since the sun of righteousness will not go down, and will still shine, it is useless for you to attempt to stop it. You cannot force it down.

In Great Britain, which we understand better, there seems to be a hopeless tangle. That is to say, we do not know exactly by which way the changes will come. We know they *will* come.

We are perfectly certain that there is not long going to be in Great Britain anything in the nature of an absolute monarchy. I do not think that Victoria, though she is called Empress of India and Queen of Great Britain, has any more authority than our President. To call her Queen and Empress makes no difference. The name does not change the matter. She is merely a symbol. She is simply an image. When you see a fair virgin on the bow of a ship, that does not draw the ship. The control is at the other end where the rudder is; and because the Queen has revenue and honor and certain mild functions, it does not follow that she is a controlling influence in the government. She is not—not nearly so much as our President is. On the other hand, when you look at the hereditary privileged class, where men are born, not to the position to which their talents would locate them in, but to an artificial superiority, to revenue, glory, honor, function and power, we know perfectly well that that will change. It cannot help it. We know that the doctrine which is now current the world over is representative democracy. We know that democracy under Christian auspices now means that God has given power and authority to the multitude, and that they give it up to those who are exalted to be their representatives. The monarchical idea is, God gave kings and nobles power, and they send it down, with their permission, to the bottom of society; but things are turned end for end. The fundamental philosophy of the forms of government is antagonistic; and as the spirit of modern representative democracy, which we ourselves in this land have developed, the yeast from which has gone over all Europe and is working everywhere—as that spirit works in Great Britain, it will, you may depend upon it, change the theory as fast as it changes the practice, and the people at the bottom will send authority up, and the people at the top will have no authority to send down.

It is a dole to give schools to peasants in Germany; but it is no charity to give

schools to our people. They own them. They are theirs by right of being born into the world. Permissions and charters come down from the Government in Great Britain to the common people. All charters and institutions and privileges go up from the common people in our land. That silent change which is exemplified now in the attempt to reconcile Ireland and Scotland with England by a certain home rule unity, means, all the way along, at every single step, that you cannot make a uniform government where these two opposite principles are in antagonism. We can, because we believe in the declaration that on a political basis all men are born equal: on no other basis; but as before the law, and as to the privilege and opportunity, all men are born free and equal in this land; and they can make compacts with each other which will stand. We can elect in one way a Senate, and in another way a House of Representatives; but that cannot be done where the House of Lords in Great Britain has a hereditary privilege, and its immunities are handed down through generations. They cannot make a compact with people below them. The people below them say, "We are equal with you"; and they say, "You are not"; and that which they would fain hand down as a privilege, the common people are asserting a born right to, on an equality. While I believe reformation will take place, so that Ireland will be a great deal happier than she has been, nevertheless it is an *avant courier* simply: it is not peace. Growth never brings peace; it always brings change. Men get foot-room in order that they may thrust up their shoulders higher, and lift everything superincumbent above them that hinders.

It would look, if we had no guiding principle, as if all Europe were in convulsions through misrule and anarchy. No, no. Christ says, "I am the way." I have always been glad to attach to this declaration the idea that he laid himself down that men might have guidance by walking on him, as they

have guidance by walking on a road. When God Almighty has been lying down and gets up, something has to change; and He is getting up throughout all Europe. It is not the unmanliness of an unwashed, unbaptised and infidel democracy that is causing commotion there. That may be true externally; but it is not the thing that is chiefly at work in Europe. The blood of redemption is circulating there, and men are going to come up. The hills are to come down, and the valleys are to be exalted, before the great day of God; and the process is going on.

Well, in our own land there is a change taking place. We are undergoing a change that we are in the worst part of now. We brag to ourselves of being a Christian nation. We boast every Fourth of July that we are free, and that we love liberty. What must the Indian say about our love of justice and liberty? What does the Italian in the mines and foundries say about the spirit of equality and a fair chance for all men? What had the Negro to say on that subject during the long years of his bondage? What has the Mongolian, the Chinaman, to say, to-day, on the subject of this great nation's love of liberty, love of the poor man, and love of giving everybody a fair chance? The more intelligent classes observe this anachronism, and see that the spirit of the animal is dominant yet.

To a very large degree, we are indebted for the abominations from which we are suffering to the foreign element that has come among us, and in some parts of the land to the Irish element that has come among us. One of the curses of bondage is that it teaches men not to understand liberty. Macauley says that the measure of the oppression of the French people is to be found in the excesses that took place in the movement by which it was broken up. How came they to be so wild and bestial? If they had been rightly treated before they never would have broken out in the way they did.

And if the Irish emigrants that come to us are disposed to imitate that which they have been subjected to, and if, having found lordlings stepping down on them, they turn around and step on those below them, largely they do it through their education, or their want of education; but the best of them are already emerging from that, and learning to do better and better; and little by little the whole nation will do it. We are passing through a period of disgrace, but not one to be wondered at. With our sixty millions of people, more than eight millions of whom are born abroad and have come here with foreign ideas, customs and methods, is it not strange that there is so little of this thing? They have done in some respects wonderfully well, and on the whole are becoming, and are bringing up, a class of men who will add to the strength of the national character; but at just this stage some things they have not learned. Do not be afraid, however, they will learn them. It is coming.

Just now we hear the whole land racketed with the disturbance produced by labor and capital. When you come to look into it, there is wrong on the part of corporations, and it is matched by an equal amount of wrong on the part of those that are asserting their rights as against corporations. I am very glad to see labor organize itself. I am very sorry to see it so unintelligent that it involves in its interior elements despotism that would dethrone the Czar of Russia himself. Labor organized has a great deal to learn. It will learn it, too. Organized wealth has a great deal of humanity and responsibility to learn; and it will learn it. We are going through the successive stages of an education and evolution. Laws and customs will gradually ameliorate and enlarge, or change, or find substitutes, to meet the rising facts of human nature and human necessity; and in no land more certainly than in our own. Although great inconvenience and suffering betide us just now, I am not afraid. I love to see the barrel

work. The lees will go to the bottom, and the wine will be purified. It is God that is working; and where God is there is always more or less of turmoil or change; and where there is turmoil or change there is more or less of suffering. Somebody has invested in every evil; somebody has an interest or ambition of money or of lust in every lower form of life; and when you attempt to exalt it, and make it a higher form, somebody squeals, and will; and though I do not like to hear the note of distress, I am very glad to know that the change it indicates is going on.

That which is true in all these respects is just as true and demonstrable on the subject of religion. There are a great many persons that are trying to get back into their churches and creeds and lock themselves up there because there is so much disturbance outside, and they do not know where things are leading to, or what is to become of us all. It is perfectly natural, and perfectly foolish. You cannot make the time in which we live imitate the time one thousand years back. Human nature is not the same that it was then. The expression of men's thought and feeling is not the same. Righteousness—what is it? It is the drift of the Old Testament and of the New. It is the working out in human nature of divine love and reverence and obedience toward God, as expressed in the broad sweep of natural law, in the wide experience of social law, and in the findings out and establishment of justice in civil law. God is not away off yonder; he is here; he is behind; he is beneath. He impletes all lands, all breadths, above, below, everywhere. "Thou shalt love the Lord thy God" may almost be said to be intelligent obedience to all law throughout the universe, through love sympathy, unity of soul; and "Thou shalt love thy neighbor as thyself" includes in it all social and political economy, love being the factor, the yeast, working out in all these things. Righteousness in a man is simply his establishment intellectually and morally on God's great central law, "Thou

shalt love"; and that binds him as much as it does the least child in creation. Righteousness is conformity, upward and outward, of a man's disposition and conduct to the genuine inspirations of true sympathy and love. You may call it piety, religion, anything you please; I prefer the old Hebrew term, *righteousness*—right living and right manhood. We are working up toward that; and, like everything else that is tending from a lower plane to a higher one, it disturbs. It disturbs theology. It disturbs creeds. It disturbs men's ideas of churches, of sanctities, of liberty, and of restriction and bondage. It changes everything.

As a man ascends towards the height of a mountain, at every twenty steps, looking out, if he is a photographer, he sees that the features are changed, so that the picture that was so-and-so twenty steps below is not the same there; and the scene changes again and again to the very summit. Things are changing simply because men are rising; and mainly they are clothing themselves with better forms, better laws, better habits, better expressions, better ideas. If, however, the influences which control them are degrading, they are throwing off these higher elements, and are descending; for evolution means both the going back and perishing of some thing, and the going forward and enlarging of other things.

Religion, then, looked at as a change of the exterior of things as organizations of churches, as methods of worship, as a scheme of ordinances, as a priesthood, or as a system of doctrines that explain the character of God and the nature of mankind morally—that is what we mean by creed. When men formed creeds, scholastic, a thousand years ago, they used the best judgment they had; and for the time being those were good enough for their gross and unmannerly time. When there was not a peasant in Europe that any one dreamed had political rights, when men were under governments where to meddle with politics was treason, and where "The king can do no wrong" was a

motto, a peasant who rose up and asserted himself against the king was instantly set upon, and made to understand, "To touch the king is to touch the whole kingdom; and it is wickedness let loose"; but things have changed. We have learned the full meaning of the fact that Christ died for every man. We have learned what is the sweep and wonder of the declaration of the Apostle, "Every man shall give account of himself to God." It is as if the arm of Omnipotence had swept around the individuality of every man, and he stood statue-like in his own personality. We have learned to embody in our articles and institutions, the great and royal truth that men before the law are equal, and that the poorest peasant, the most ignorant child, has rights that the government is bound to respect. Therefore, you cannot frame out of our modern ideas a doctrine such as was issued by the decrees of the middle ages in regard to God.

We break our teeth trying to break the nuts of Calvinism. They are not nuts; they are marbles; but they were the best they knew to form. So long as the community had no knowledge of the rights of the individual, or of the interior spirit of the New Testament, it did not hurt anybody's feelings when it said, "The king can do no wrong; we have no rights, and we must not meddle"; but now what has come to pass in the growth of the human race and the better understanding of the Gospel? Men are emancipated. Every citizen is a factor in the government. We are all of us partners, joint stock holders, and have a right to dividends of power everywhere. If men put up before mankind the doctrine that God is just like a supreme monarch, Oriental at that, that because he pleases he does this thing, and because he pleases he does that other thing, we rebel against it with all the instinct of our social education, to say nothing of our moral and religious development, and condemn it as heresy. Yet a great many men are trying to establish that doctrine yet, and are endeavoring to give

it such a gloss and covering as that men shall believe in these Calvinistic ideas of God and the government. But when men — sound men, that have been trying all their lives to believe them, and have sometimes thought they did believe them—are breaking away from them, some people are alarmed, and say, "Why, do you see what an unmannerly innovation this is? how the most fundamental truths are being subverted? how institutions are going to destruction?" Some of them do not know where to take refuge, and they run back into their churches, and lock the door, and say, "Well, we will live inside of these, anyhow; if they were good enough for our fathers they are good enough for us." Yes, they are good enough. I have heard of an Irishman that tied himself to the anchor of the ship, and said if the thing sank he would have some chance; and I know a great many theologians that have tied themselves to the anchor of theology!

Well, must change go on? One thing is certain, that whatever change is going on in the history of beliefs, and in the causes of beliefs, there never was a time when the spirit of Jesus Christ so pervaded the churches and inspired such sympathy and co-operative love as it is doing to-day, not merely in the Church, but outside of it everywhere. All the earth feels it. It is the swelling spirit of Christ in the masses of men, uninterpreted. A seed does not know what makes it sprout, but God does. Men are sprouting, and they do not know what ails them, but God knows. They are changing, and the outward forms are being destroyed. Why? To give chance for expansion to the inward idea which the outward form was originally meant to express. He came not to destroy, even the outside; but He came to fulfill, whether the outside is destroyed or not. It is just as much so in religion as it is in civility. It is so everywhere. No one man is large enough or expert enough to be able, in looking at all the movements that are taking place in this fruitful world, to measure them.

Consider the gradual renaissance of

China. China is going to come up. She is going to be a great empire, a mighty power. The world's civilization is going to owe a great deal to her. Already Japan has taken the lead. She has only begun; she is imitating us externally; but it will not be long before she will find her true self, and imitate us in the element of righteousness as inspired by the Spirit of God. All the world is on the march. We cannot hear the trumpet call, but it is sounding. We cannot see the banner, but men are following it. We cannot hear the choral cheers, but the general assembly of the Church of the First-born, and the whole crowd of witnesses that are looking out from heaven, are witnesses to the tears, the struggles, the sorrows, the sufferings, the deaths of the human race, all of whom are having interpreted to them the fact that there is a great march toward the Millennium.

What army ever marched without raising the dust, without having some fall out of the ranks, without more or less ignorance, and more or less sickness? and shall the whole population of the globe, in its unequalled expansion and development, be supposed to go from lower to higher with no disturbance, no mischiefs? No man can tell exactly by what way. All I believe is, that God rules in righteousness, and will establish righteousness among the people. The movement has begun, the spring has dawned, the sun has crossed the line, and we shall have shorter nights and longer days all the world over.

When men, therefore, are weeping, I have no handkerchief with which to wipe the tears from their eyes. When men are quaking and shivering, I am going to take counsel, not of my fears, but of courage and hope. When men are perplexed, so am I, and never am I so perplexed as when I am asleep. I do not know anything then; I cannot tell which way to go, or what to do; but when I wake up I am all the better for it. It is not necessary that I should be able to analyze the steps by which God is moving. All I have to do is to trust Him. He is a thinking God, and He

made men to think. He is a moral God, and He infixed the moral constitution in the hearts of men. He is a loving God, and He has prescribed for men in increasing measure the great principles of love and sympathy. He that is the Author will be the Finisher; and am I to wait impatiently?

When the child is hungry, and the mother has no bread, she has to knead the flour, and the child cries, "Give me bread." The mother says, "It is not ready yet;" she must bake it; and the child still cries, "Give me bread." All these steps are necessary; and we cannot omit any of them and immediately have the food. I will tell you, this world is a big trough, and God is kneading a very large batch; and when it has gone through the preparatory forms and is finished, He will give it to us. We shall know it then. In the meanwhile, I rejoice in seeing so many things that I cannot understand, and I rejoice, above all, that we have the guiding principle, "I came not to destroy, but to fulfill," and that the destroyings that are going on are fulfillments.

When the nut goes into the ground in autumn it cannot let out the root, and the frost bites it, and bites it, until, by spring, the shell gives way, and the hickory finds out how to throw down its roots, and how to throw up its stem. God is planting the seeds of salvation everywhere, and they are coming up, and the harvest waves, in the angelic sight. If we had prophetic vision we could see it. On every side of society I see life and fertility. I also see doubt; but doubt means life; and the very wanderings of men in all sorts of ways mean life. The prime condition of the senses is life, activity, vigor. If in the earlier stages men do not know how to devote their life, experience will help them. Life is too short in the individual for him to make many mistakes; but in the race there is time enough. God is in no hurry. "I dwell in eternity," He says; and He takes the measure from eternity; and if a thousand years are necessary to develop certain great truths, a thousand years He has. He does not speed the

wheel. And so it will be. Therefore, in the midst of all these uprisings, fermentations, wars and rumors of wars, throughout the earth, I foresee the rising of the sun of righteousness that shall yet stand a thousand years in this blessed earth.

CHRIST, THE REFINER.

By REV. W. H. LEWIS [EPISCOPAL], WILMINGTON, N. C.

And he shall sit as a refiner and purifier of silver.—Mal. iii: 3.

It helps one to realize how short time is in its longest stretch, and how very young this old world of ours is, when we find illustrations like the above as plain and as forcible now as they were four hundred years before Christ. If we take away from the assayer of to-day his patent furnace, his improved cupels, and his strong solvents, we are at once with him in his art as it was practiced in the days of the last Jewish prophets. Before the open fire he sits with his crucible of precious metal, its bottom covered with some rude absorbent; and when the silver begins to soften with the heat, he throws in the lead to carry off the impurities, and then he waits and watches. Every shadow that flits over the surface of the metal, every coarsening of light that flashes up from beneath has its meaning to his patient eye. They tell him of the hidden processes that are going on, of the dropping of this and that impurity to the bottom, of the growing value of the little globule that floats above, and, at length of the completion of his labors, and their reward. But everything in the process depends, through all the changes, upon the direction of his practiced eye and upon the patience of his watchful care. He does not stir the cupel unless there is danger of its destruction, nor does he do more than promote or retard the changes that are going on through the elements he has introduced; but he tends the mass, as a mother would watch and tend her child, knowing that a breath of air too much, or the relaxation of his care at a critical moment, may make the whole

work a failure, His eye and his hand must never leave the crucible until success has crowned the work, until the last brilliant flash of meteoric colors tells him that the silver is purified for his use.

Such was the task of the refiner in the days of Malachi; such is it now; and all the inventions of these two thousand years have not relieved the watcher at the furnace door from the same anxieties and cares that rested upon the alchemist of Israel over his rude fire-place.

And, beloved, what a beautiful figure the illustration furnishes of the plans and providences of God in Christ Jesus: "He shall sit as a refiner and purifier of silver"; the world's great crucible ever before Him; the fire of his judgment always burning beneath; the confused alloy of humanity seething and bubbling within; the solvent and separator of His truth cast ever and anon into the mass; the absorbent of the great unknown ready to receive the refuse; the purified matter growing brighter and brighter; but through all times and in all methods, the same watchful oversight, the same touch of the practiced hand, the same unflinching, God-like patience, directing and ensuring final success. Men say that the world is working out its own redemption; and so it is, as the lead and the bone-dust, and the fire and the acid are purifying the silver. But lead and bone-dust, and fire and acid, would work only destruction and confusion worse confounded, did not that over-seeing eye watch them, and that almighty hand arrest or hasten their processes. And God, who sent His only Son into the world, that He, the Way, and the Truth, and the Life, might gather out of the world a peculiar people for Himself, did, by the sending of His Son, set in action certain laws and orders that separated the evil from the good, and that refined and purified the good; but God over all, and God watching all, and God guiding all things, with untiring love and patience, kept those laws and principles to their purposes, subjecting

generation after generation of men to the test of their action, regulating the nature and extent of those tests, taking the purified mass out of the fire before it should be consumed, and acting always upon the coming of that critical moment when He could see His own image in the mass under trial; sitting and watching, as holding the great results in His own hands, and without Him the laws and workings of these earthly processes would be of no account.

Why do men say there is no God, and what sort of a man is it that says it? The Psalmist is right. Would they trust their ore to the furnace, though separator and solvent and absorbent were all there and all working, if the eye of the cunning overseer was not watching? Would they expect their refined silver if he left his seat or lost his patience, or forgot his skill for a moment? They would be fools if they did. And why not fools when they talk of laws and chances and events and turning points and circumstances, as though these things were by themselves working out the world's salvation, and forget Him by whom and to whom and through whom are all things, and in whom all things consist? When you find a man that will trust his silver to the smelting cup, his diamonds to the polishing wheel, his wool to the loom, his ships to the winds, and live in peaceful belief that everything will come out right in the end, though no one guard the ways and means, we might discuss with that man the history of the world as a thing apart from God's direction, but the trouble would be that such a man would not have brains enough to discuss anything intelligently.

But there is a further side to the illustration that is worth remembering. A very beautiful phenomenon known as the fulguration of the metal, attends the removal of the impurities from the silver. During the earlier stages of the process, the film of oxide of lead, which has constantly remained over the melted surface of the mass, is removed

as rapidly as can be, and the color of the metal is dark; but when the silver is almost clear of impurities, the film of litharge upon its surface grows finer and finer, and a succession of beautiful rings, of iridescent tints, form, one after another, until at last the film of oxide suddenly melts away and disappears, and the brilliant surface of the silver flashes forth in all its purity and glory.

Under the old methods, of which Malachi speaks, the watcher noted every change, and knew their meaning as they followed each other; but he did not disturb the crucible until that last change came—until he could see his own image on the glowing surface. Then his work was done and his purpose fulfilled.

“He shall sit as a refiner and purifier of silver.” Think of our Lord Jesus Christ, the Savior and Judge of this world, under this figure, and then read history again. There is the mass of humanity in the cupel of God’s law, and here, in this age, the dark film of sin is over the whole surface, and there, in that age, a ray of light breaks forth and lights up history’s pages, and another, and another, until a continent is encircled; and in these last days the heavy film is breaking and the whole world is lighting up, because the end is drawing near; and in the very last time the Son of Man shall put forth His power on the earth and shall call together His elect from the uttermost parts of the earth, and then the darkness shall suddenly all break away and the true light shine forth, and the glory of the Lord shall cover the earth as the water covers the sea; and God’s loving, patient watching shall be over, and Christ shall see of the travail of His soul and shall be satisfied.

All these things in past history, the dark and the light, of which we read, and wonder at their meaning; all these sad and joyous details of our life and of our day, which are making history and which puzzle us so sorely, are the signs of great changes which are going on in humanity’s mass; and the eye of God is watching them, and marks them

as signals of the working out of His purposes. He does not arrest them unless they have gone too far; He does not stimulate them unless they are going too slowly; He does not take up the crucible or put out the fire; but He sits, God over all, watching for his image in the mass; and mankind seethes and bubbles, and turns black, and grey, and green, and bright, for the test is on it and it is being purified in the fire. Men think the work is done and the world is coming to an end, but still the ages roll on, and this law and that has its operation, and one change follows another; and now this is cast aside as refuse, and now that, and men grow tired of waiting and watching and cry, “Lord, how long?” They grow weary under the test and think the world has suffered enough; but still God waits and watches for the true signs of purity, and sends His trials and judgments, and throws in His solvents and absorbents, and looks for His own image, and when that appears, then the end cometh.

And as there were similar assays made with the little cupel of the ancient alchemist, and the great crucible of the modern national mint, so God’s dealings with nations are one with His dealings with individuals, and in every living man’s breast that same process is going on, under the same eye, and for the same end. “Thou art about my path and about my bed and spiest out all my ways; thine eyes did see my substance being yet imperfect, and in thy book were all my members written,” are words as true of God’s spiritual re-creation in us, as of His first life-giving. “Make me a clean heart, O God, and renew a right spirit within me,” is every Christian’s prayer.

CHRIST IN THE APOCALYPSE.

By JESSE B. THOMAS, D.D., [BAPTIST]
BROOKLYN, N. Y.

I saw a Lamb as though it had been slain. Rev. v. 6.

WHEN Christians have been desired to select that book of the Bible which most delighted them, the first choice of some

has been the book of Psalms; Isaiah of others, while of still more I have found that the book of Revelation was the favorite, particularly of the aged and the young. In middle life, when the logical and critical faculties are in active exercise, it is not so. It is in the extremes of life that we see the child-life masterful. Dr. Archibald Alexander of Princeton delighted to read this Revelation of John. It was his companion in advanced life. When asked by a student if he comprehended the book, he replied "No, but I find it here recorded 'Blessed is he that readeth the words of this prophecy.'"

The Psalms give us the Heart-Life of the believer, and Isaiah the prophecy of the coronation of the Heart-Life, and the Revelation of John gives us the consummation of all in the victory of the Heart-Life. So the mutual affinity and harmony of the three are at once seen. It was not given to Peter, the virile, violent and headstrong one; it was not given to Paul, the man of high intellectual acumen; nor to Thomas, the questioner, who would measure statements with his scales and callipers, but this revelation was given to the gentlest and simplest of the Apostles, John, he who reposed on the bosom of his adorable Master. To Love, mysteries are open ever. God is love and he who loveth knoweth Him. It was to the woman at the well, and to Mary at the Resurrection, that Jesus unfolded truths withheld from the wise and prudent. He who lays the square and puts the calculus to the pages of this book will fail to gain the meaning. It is not a Chinese puzzle with a key to solve each single, specific event. Can you describe a mother's face, the tenderness of her voice, or the meaning of her smile, in mere words? Can you estimate the influence of the old masters of pictorial art by computing the size of the canvas or the amount of paint? There is a meaning beyond the mere color, form or grouping, by which the painter's soul is revealed to your thought and sympathy; an "over-soul" whose touch you cannot explain or even understand. It was a "golden

reed" and not a carpenter's rule that measured the heavenly city. It is into the depths of our spiritual nature that God comes and by means of these mystic symbols and panoramic scenes reveals those truths which are designed to console the people of God, tried, tempted and baffled, as was the banished seer on bleak Patmos, by the broken, issueless present or menaced by a dark, ominous future.

The Apocalypse closes the New Testament and closes the sacred canon. The Old Testament hangs over the New as the cherubim overhung the mercy seat, speaking, however of an august and holy law, but this later revelation and this last book of Scripture unfolds the heaven descending to earth, an assurance of celestial peace and joy to the sorrowing; a home for the exile; a throne for the persecuted, and a land where there is no more sea. The book of Revelation explains much of the mystery of life which here baffles us. Here is discord, the sound of trumpets, thunder, plague and pestilence, yet there is a line of consistency, a progressive order in the book as seal after seal is opened. The husk may often be bitter which covers a sweet kernel. The outer court of the ancient tabernacle with its dying victims and blood-stained garments of priests was repulsive to the view, but there was light transcendent within the veil. Many things there are here which are hard to be understood, an offence to the carnal sense. When Christ spoke to the disciples about eating his flesh and drinking his blood, they could not understand him. When he showed them his glory on the mount they were confounded. Yet, he was the same Jesus there as when he trod the dusty paths with them. John in this book reveals the sublime order evolved from chaos, the new heavens and earth. He saw the inner intent through the outer symbolic form. So do angels above and therefore they rejoice, not over the victories of ambition, or the transient glory of wealth, but over the conversion of a single repentant sinner, for they understand the real and abiding value of essential and eternal verities.

This Apocalyptic vision of Christ explains the philosophy of the history of the universe as well as the meaning of these otherwise broken and confused events of man's life. In Revelation, we have the fibre and strength of all the Bible. As the flower on the top of the stalk gathers to itself the strength and grace, the form, the nutrition and glory of the concealed plant, and pours forth its wealth of beauty color and perfume, so this hangs on Scripture as a perfect floral crown into which are wreathed and knit, the strength and beauty of divine truth in its supreme and matchless power. The Bible began with Paradise Lost and man cut off from his Maker, but closes with his reunion with God through Christ and a celestial residence of purity and peace. "The testimony of Jesus to the Spirit of prophecy." In Him we have the key of history.

The text speaks of Him as a slain Lamb. Stainless and pure, meek and gentle, He is exalted to the right hand of God. It is not the mailed warrior, the heavy handed, heavy footed man of blood, but Innocence that is on the throne. The Galilean peasant and carpenter, the man who walked purely, not aiming at the throne of the Cæsars, but to do his Father's work, He, it is, who was made like unto his brethren, who now is raised above all glory. He was gentle and compassionate and after his resurrection, talked with his followers familiarly about old scenes and matters of personal interest. We shall find Him to be "this same Jesus," and our children who have left our arms will find Him the same loving Care-taker and friend. On earth he had not where to lay his head; He struggled against evil and refused to make stony bread, or to take the soothing opiate on the cross; bearing the shame for us and, more than that, bearing our sins for us. A wife and children sometimes bear the burden of a dissipated husband and father. George Fox, the Quaker, used to pray that we might learn to carry the sense of other's sins and burdens on our own hearts. It takes a large heart to do this. The wicked are callous, "not in trouble,

like other men," but he who is like Christ is pressed like a cart by a load of sheaves. Love measures its thermometer in blood! The wide, extended arms of the dying Redeemer on the cross seemed to be gathering to himself the sinning, suffering race. He bore even the hidings of a Father's face. But now He is exalted, this Lamb once slain. Love has conquered.

To the carnal mind the beatitudes seem a mockery. The pure-hearted are sneered at as scrupulous, self-conceited. Shall the meek inherit the earth? Shall the poor in spirit displace the proud? Yes. Dives in purple drop into the pit. Lazarus in rags is received to Abraham's bosom. God's righteousness is and will be vindicated. Our hearts should not be troubled. The followers of Jesus were willing under civil and ecclesiastical persecution, but John in this book points them to their risen, reigning Lord by whom they shall surely triumph.

There is a loving God at the helm. The world is not ruled by blind law, by mathematic or geometric principles alone. The center of all is the great, loving heart of God, as in the human body we wonder not at the busy brain, alone, cased in its bony helmet, but at the beating heart—swinging loose within, gathering to itself with every throb the dark and tainted blood on one side and on the other side sending forth renewed a volume of purified life to every portion of the frame. So we look on God in Christ as the center and source of renewed life to us and the race, and understand the pregnant phrase, "Because I live ye shall live also." Love is indeed victorious. To John who desired to be near his Lord is this revelation made. Wisdom is justified of her children. They who overcome by the blood of the Lamb shall reign forever. Love here is often crucified but above she shall be crowned. John could not solve the mystery of his own life and we cannot fathom ours, but as all things to him are now made plain, so when we are with Christ the darkness will fly away and we shall see Him as He is. The film will

be gone from the eye. We shall lay down at his feet our work and receive the crown which fadeth not away. Shrink not therefore, from any path he may point out. As the pilgrims rested in a chamber looking eastward where they enjoyed a vision of peace, so may we rest in Him here, with the assurance that we shall soon wake in His likeness above.

CHRIST'S SYMPATHY FOR SINNERS.

BY REV. CHARLES E. WALKER, BLUE BALL, O.

And he spake this parable unto them saying, etc.—Luke xv: 3-7.

Introduction.—The jealousy and hatred of the Pharisees. Their charge and condemnation: "this man receiveth sinners," etc. Christ replies by an appeal to the natural affection of the heart.

I. A *yearning* Sympathy.—The shepherd misses the sheep and at once desires its return. A mother's heart yearns for her wandering boy. If a shepherd's heart goes out toward a sheep, a mother's heart toward a child, much more Christ's heart to the sinner (Is. xlix: 15).

II. An *active* Sympathy.—The shepherd seeks the sheep. A natural characteristic. The father seeks his lost boy. Jesus came to seek the lost.

III. A *tender* Sympathy. "Layeth it on his shoulders"—*carries* it home. So Christ. "Neither do I condemn thee." "Go in peace." "Oh Jerusalem!" No pleasure in the death of the wicked.

IV. A *joyful* Sympathy. — "Rejoice with me for I have found my sheep." We rejoice at the return of a long lost friend. Christ rejoices. Angels rejoice (v. 10).

V. *Application.*—(1) Have we a yearning sympathy for sinners? Do we seek for them or shun them? Tender with them or drive them farther away by our coldness? Do we rejoice at their return, or are we jealous, suspicious and critical?

(2) To erring ones. Jesus loves you, is seeking for you, has pardon for you. Your return will cause rejoicing in heaven.

CONDITIONS OF PEACE.

BY REV. CHAS. W. CAMP [CONGREGATIONAL], WAUKESHA, WIS.

Peace with God.—Rom. v: i.

Peace with God not natural to us. It must be an attainment.

1. To be atheistic, seeming to ourselves to live in a headless universe, is not a condition in which to feel at peace.

2. To regard God as ruling in mere power and will, and as having no administration of righteousness, is to see ourselves under a sway in which it is impossible to confide.

3. To see God as holy and just, and ourselves as sinners against His holiness and justice, is to be filled with hopeless dread and enmity. Here it is that the gospel finds us.

4. To have peace with God we need to believe in His compassion; that while He is Almighty and All Holy, He is also gracious, and has provided for sinners a way of salvation.

5. And to trust in and consent to this way of salvation, taking the Lord Jesus Christ as our Redeemer and our Master.

That this is a true way of peace with God is attested by the universal experience of believers.

There is no pretense of attaining such peace in any other way. Worldliness, philosophy, science, fail to give us peace with God.

In Jesus Christ, God, whom you have offended, and from whom you have become estranged, offers the hand of reconciliation. Will you extend the answering hand of Faith and be at peace with Him?

EVERY MAN TO HIS OWN PLACE.

BY REV. G. FLAVEL HUMPHREYS [PRESBYTERIAN], NINEVEH, N. Y.

And being let go, they went to their own company.—Acts iv: 23.

Peter and John went out from Pentecost to preach the new gospel of power and to illustrate the almightiness of the Master they served, by healing the sick and the crippled. At the gate of the temple they found a lame man; him

they healed. For this they were apprehended, but subsequently released.

I. THE DISCIPLES WENT TO THEIR OWN COMPANY. The other disciples, those with similar hopes and loves, the little band who were mourning the departure of Christ, they naturally desired to be with those who had sympathy with them.

II. EVERY PERSON BELONGS TO SOME COMPANY. There are two great classes in this world, the saints and sinners; while these may be subdivided, by affinities and natural proclivities, the two great divisions determine the standing before God.

III. RESTRAINTS OF LIFE MAY PREVENT OUR OPENLY JOINING OUR COMPANY. Our work—public opinion—policy—selfish interest—lack of courage.

IV. WHEN THESE ARE REMOVED EACH PERSON WILL GO TO HIS OWN PLACE. What a change would follow if this world had no social, civil or moral law laid upon it—every one a law to himself. The tiger in man would rise up in mastery, the devil in human nature would make havoc in human history. This has been proved in the past when the restraints of life were somewhat slackened. There is a subtle law which is at work in every life and around it crystallize the forces and aspirations of existence.

The test of character found here.

When men exercise a perfect liberty they go to their own place. (a) What is our company? (b) Are we restrained by work, circumstance or policy from going to it? (c) Is it a company God can approve of? (d) What is our influence upon it, and what influence has it upon us? (e) We shall be compelled to go to our own place at last.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Prayer on the Lookout for the Answer. "Elijah went up to the top of Carmel, and cast himself down upon the earth . . . and said to his servant, go up now and look toward the sea. [Seven times is this repeated] . . . At the seventh time he said, Behold there ariseth a little cloud out of the sea, like a man's hand."—1 Kings xviii: 43, 44. Rev. Lyman D. Calkins, So. Salem, N. Y.
2. God's Remembrance of His Covenant. "Nevertheless he regarded their affliction, when he heard them cry: and he remembered his

- covenant, and repented." etc.—Ps. cvi: 45. Rev. C. H. Spurgeon, London, England.
3. The Personal Element in Charity. "Wealth maketh many friends; but the poor is separated from his neighbor."—Prov. xix: 41. Rev. B. Van De Water, Brooklyn.
 4. The Press: Its Place and Power. "Of making many books there is no end."—Ecc. xii: 12. Rev. H. W. Ringland, Duluth, Minn.
 5. The Unseen Hand of the Great Agitator. "I will overturn, overturn, overturn it: it shall be no more until he come whose right it is; and I will give it him."—Eze. xxi: 27. Rev. J. P. Otis, Elkton, Md.
 6. One-Sided Characters. "Ephraim is a cake not turned."—Hosea vii: 8. Rev. James A. Chamberlin, Berlin, Wis.
 7. The Lionine Element in Religion. "The remnant of Jacob shall be as a lion among the beasts of the forest."—Micah v: 8. Rev. Samuel H. Virgin, New York.
 8. The Great Things Wrought. "Go home to thy friends and tell them how great things the Lord hath done for thee," etc.—Mark v: 19. Howard Crosby, D.D., New York.
 9. The Martyrs of the Kitchen. "But Martha was combered about much serving, and came to him and said, Lord, dost not thou care that my sister hath left me to serve alone?" etc.—Luke x: 40. T. De Witt Tammage, D.D., Brooklyn.
 10. Prompt Reckoning with Each Servant. "And it came to pass when he was come back . . . that he commanded these servants unto whom he had given the money to be called to him that he might know what each one had gained by trading."—Luke xix: 15. Rev. J. A. Leslie, Tarboro, N. C.
 11. The Reliability of the Divine Testimony. "And they that were sent went their way and found even as he had said unto them."—Luke xix: 32. Rev. B. Fay Mills, West Rutland, Vt.
 12. Worship Allied to Belief. "Lord, I believe, and he worshipped him."—John ix: 38. Rev. John C. Long, Castile, N. Y.
 13. Witnessing for Christ. "It is not for you to know the times or the seasons . . . But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea," etc.—Acts i: 7, 8. Wm. M. Taylor, D.D., New York.
 14. Freedom of Opinion. "Take heed unto yourselves and to all the flock," etc.—Acts xx: 28. John Hall, D.D., New York.
 15. A Benediction and a Prayer. "Now the God of hope fill you with all joy and peace in believing," etc.—Rom. xv: 13. B. M. Palmer, D.D., New Orleans.
 16. The Assumptions of Modern Socialism. "Prove all things; hold fast that which is good."—1 Thess. v: 21. A. J. F. Behrends, D.D., Brooklyn.
 17. Man's Faith and God's Faithfulness. "If we believe not, yet he abideth faithful; he cannot deny himself,"—2 Tim. ii: 13. A. T. Pierson, D.D., Philadelphia.
 18. A False Diagnosis. "Thou sayest I am rich . . . and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind and naked."—Rev. iii: 17. Rev. A. F. Irwin, Peoria, Ill.

SUGGESTIVE THEMES.

1. God's Revelation through Horrors of Darkness. ("Lo, a horror of darkness fell upon him [Abram]. And he [God] said unto Abram," etc.—Gen. xv: 12, 16.)

2. Groundless Sorrow. ("And all the congregation lifted up their voice and cried; and the people cried that night."—Num. xiv: 1.)
3. God's Glittering Sword. ("If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me."—Deut. xxxii: 41.)
4. The Political Demagogue. ("Therefore let me see the king's face; and if there be any iniquity in me let him kill me," etc.—2 Sam. 14: 32, 33; xv: 1-6.)
5. A Solemn Question for the Impenitent to consider. ("Wherefore do the wicked live?"—Job xxi: 7.)
6. The Heart's Intensest Desire. ("O that I knew where I might find him!"—Job xxiii: 3.)
7. Unexpected Trials and Sorrows. ("The clouds return after the rain."—Ecl. xii: 2.)
8. A Reserve left to the Righteous. ("Although the fig-tree shall not blossom, neither shall fruit be in the vine. . . yet I will rejoice in the Lord and joy in the God of my salvation."—Hab. iii: 17, 18.)
9. Confession not Salvation. ("Not every one that saith unto me, Lord, Lord," etc.—Matt. vii: 21.)
10. The Perplexity of an Evil Mind. ("What shall I [Pilate] do then with Jesus?"—Matt. xxvii: 22.)
11. How to Reach the Masses. ("Then the master of the house . . . said to his servant, Go out quickly into the streets and lanes of the city and bring in hither the poor," etc.—Luke xiv: 21.)
12. The Groundlessness of Unbelief. ("They hated me without a cause."—John xv: 25.)
13. Death a New Birth. ("It is sown a natural body; it is raised a spiritual body."—1 Cor. xv: 44.)
14. The Secret of Winning Souls. ("Before whose eyes Jesus Christ hath been evidently set forth."—Gal. iii: 1.)
15. Pride at War with the Spiritual Kingdom. ("Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. . . neither doth he himself receive the brethren," etc.—3 John 9, 10.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

MAY 5.—FORGIVING MEN FROM THE HEART.—Matt. xviii: 21-35.

Christianity is a religion of *forgiveness*. It is based on this principle. Only the death of Christ makes its exercise on God's part possible and proper. Without this spirit in man salvation is impossible. We are warranted in asking God's forgiveness only as we forgive from the heart every one who sins against us. There is no better test of true discipleship than the one Christ here instituted. The forgiveness of injuries—forgiving from the heart our enemies and praying for them, and returning good for evil, blessing for cursing—goes against the grain of human nature more intensely than anything else. The very last sin to give up, in a multitude of cases, is the sin of unforgiveness. Men say, "Yes, I'll forgive him, but I'll never forget the offence." That is no forgiveness at all! If God were to forgive men in this way their sins would never be "blotted out." To forgive "from the heart" is to cancel, bury in eternal oblivion, the remembrance of the wrong, *treat the offender as if he had never offended!* That is the way God forgives. So must *we* forgive or God will not forgive us.

1. The Lord's Prayer sets forth this doctrine in a clear, yea startling, light. Ponder the words of this brief form of

prayer which Christ taught His disciples: "Forgive us our trespasses as we forgive them that trespass against us." *As we forgive*. If we forgive freely, fully, heartily, without reserve, so we pray God to forgive us. If we do *not* thus forgive, even our enemies—if we forgive in name only, partially, conditionally, not "from the heart," but for appearance sake—we pray God to forgive us in the same way. If we do not forgive at all, we, in effect, pray Him *not* to forgive us. "*As we forgive*." O, there is awful meaning in these words, the import and significance of which we fail duly to consider.

2. The Parable under consideration presents some points of special significance. (a) The *contrast in the conduct of the two debtors* presents in vivid light the heinousness of an unforgiving spirit. Straight from the presence of the gracious King, who had forgiven him the whole debt of ten thousand talents, the other creditor goes and straightway lays hands on a fellow servant, who owed him a hundred pence; and deaf to the cry of mercy, and regardless of the great mercy just extended to him, casts him into prison till he should pay the debt! No one can mistake the application of the Savior's teachings here. (b) The *extent* to which we shall forgive is brought out in strong light. "How oft shall my

brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven." So we want God to forgive us; so God must forgive us, day by day continually and many times a day down till death, or we can have no part in the heavenly inheritance. This is true of the best man on earth. (c) Christ emphasizes here the matter of *heart* forgiveness. Read and ponder His fearful words. See what He did to the unforgiving creditor. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." See also Mark ii: 26.

May 12.—THE DANGER OF LOOKING BACK.—Gen. xix: 17-26; Luke ix: 57-62.

The fate which befell Lot's wife is recorded in the Bible as a signal warning to hesitating, undecided souls, when duty and danger are set before them. She fled from the doomed cities. She had reached Zoar, which God spared at the earnest prayer of Lot. But the heart of Lot's wife was still with her treasures in Sodom. Looking back, regretfully, the hand of Divine Judgment was laid upon her and she became a monumental warning to all the ages. Christ Himself, in expounding the transaction in illustration of His teaching, says, with infinite significance, "*Remember Lot's wife.*" This is the lesson of the fearful catastrophe.

1. "Remember Lot's wife" in the hour of *conviction of sin*. The Holy Spirit strives. The danger of damnation is seen and felt as never before. "Up! flee for your life!" is the voice of the Spirit. Delay, hesitation, casting longing looks back on a life of sin then, may be fatal. You may lose the golden opportunity. The gate of the city of refuge may be shut against you ever after. While your life may not be blasted by a supernatural hand, your heart may be stricken by a spiritual paralysis a thousand fold more dreadful.

2. "Remember Lot's wife" in the hour of *fiery temptation*. The only safety

is in precipitate flight—escape from the presence of the tempter, to parley, to hesitate, to cast a look at the proffered bait, is all but certain ruin.

3. "Remember Lot's wife" when any *question of duty is pressed upon you*. Her duty was clear, undoubted, urgent as imminent danger, and the Divine command could make it. She had no excuse for hesitation or reluctance. Angel lips had warned her; angel hands had brought her out of the city; and angel voices cried, "Escape for thy life; *look not behind thee*, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Surely here was reason, motive enough to induce careful, earnest, prompt obedience. And yet she disobeyed the command, and was not only stricken dead but made into a pillar of salt for a warning to others. A clear, Divine call to duty cannot be trifled with without incurring fearful risk, if not of the loss of life physical, at least life spiritual.

4. "Remember Lot's wife" amid the *assaults of unbelief*. Doubtless Lot's wife had not *implicit faith* in the message of God's angels. She "doubted" in the supreme moment and was "damned." O what multitudes in every age have followed her example! When the angel of doubt hovers around them, instead of heeding the Divine voice, "Up and flee for your lives; stop not till your feet press the mountain rock of everlasting truth;" they harbor their doubts, linger about "Doubting Castle," yield one point after another, and before they are aware of it their faith is gone, their soul's holy beliefs are blasted, and henceforth they stand only as pillars of salt to warn the world.

5. Note what Christ says in Luke ix: 62: "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God." (a) He is not intent on the work in hand. (b) His earthly ties and interests are stronger than those which pertain to heavenly things. (c) He has really surrendered himself to temptation.

May 19.—THE PLEASURES OF SIN AND

OF CHRIST'S SERVICE CONTRASTED.—Ecc. ii: 1-11; Ps. xvi: 11; Heb. xi: 25.

I. WHAT ARE THE PLEASURES OF SIN? It is useless to deny that there are pleasures, and they are alluring to carnal souls; and multitudes are ensnared by them to ruin. The question is, Are they satisfying to a rational mind? Do they comport with the high end of moral existence? Are they enduring?

1. They are *present* pleasures; now and here; not in the dim distance; not in the next world, but in this. 2. They are *varied and many*: adapted to every taste, capacity, age, condition. Read Solomon's enumeration of them in the passage cited from Ecclesiastes. Why the picture is glowing, fascinating to the highest degree, to the youthful, inexperienced fancy. 3. They *fall in with the desires and cravings of our carnal nature*. The god of this world is master of the art of seduction, master of the science of human nature in all its multiform tastes, passions, proclivities and processes of action, and knows just how to adapt and apply them to make them effective for his evil purposes. 4. They possess the power to *excite* in a wonderful degree,—the fancy, the mind, the passions,—ambition, lust, pride, etc. The votaries of Pleasure are in a constant whirl of excitement—no time, no room found, for sober reason, calm reflection, serious talk with conscience, etc. Life is made one continuous round of thoughtless, godless levity, sensuous indulgence and hot pursuit of that which, in the end, as in Lord Chesterfield's case, palls on the senses and wrings from him words of bitter disappointment and disgust; and in Solomon's case extorted from him the confession, "Then I looked on all the works that my hands had wrought . . . and behold all was vanity and vexation of spirit, and there was no profit under the sun."

Here is one side of the picture, and it is fairly drawn. Let us turn to the other, and then study them in contrast.

II. WHAT ARE THE PLEASURES OR REWARDS OF CHRIST'S SERVICE? 1. They are *real and substantial*, not fictitious and imaginary or deceptive. (a) A good con-

science. (b) A contented mind. (c) Rational enjoyment and satisfaction. (d) Elevation of being. (e) A quiet, growing consciousness of God's approval. (f) A sweet sense of living and breathing in a sphere of sanctified thought and life, illumined by the sunlight of Heaven, and vocal with the joys and harmonies which proceed from Calvary. 2. The rewards of Christ's service are *not all in the future* as the mass of mankind generally imagine. No small part of them are here, and enjoyed day by day. Heaven is the *ultimate* state of blessedness, the *final* reward in Christ's service. But Heaven is begun in every reconciled, sanctified soul at once and progresses to the consummation. Every element which makes Heaven what it is, is found here in the heart and life of every true believer. So that he does not have to wait till death for the beginning of his reward. The "earnest" of it is given to him here in many a joyous and heavenly experience. 3. Christ's service is *soul-satisfying*. It touches, elevates, expands, gives dignity to, and harmonizes and gladdens man's highest nature. True happiness is no where else to be found, on earth or in heaven. Even this life and world can be really and rightfully enjoyed only by the child of God! 4. The pleasure, the reward, of Christ's service is *enduring*. It fears no death, knows no end. It is perpetual, everlasting, ever augmenting. Instead of palling on the senses and quickly consuming the very capacity to enjoy them, as is the universal law of sinful pleasures, the capacity to know, and to love and enjoy God, and holiness, and heaven, will enlarge through all the cycles of eternity, and the relish for them increase. The "crown" of glory and blessedness will grow brighter and brighter continually, forever, and forever.

Here is the contrast! What say you to it? Which do you choose for your portion?

May 26.—CHRIST OUR HOPE.—1 Tim. i: 1; Ps. xlii: 5-11.

Men have saviors many, in practical belief. The grounds on which they are

resting their future are endless in number and form. And yet, in fact, there is but *one* Savior, but *one* ground on which to build and hope for eternity. Every sinner on earth is absolutely *shut up* to this *one* way and means of salvation. It is Christ or a sinful life; Christ or a hopeless death; Christ or a lost eternity. Let us briefly outline this thought.

1. Not "*Creeeds*" but Christ. Multitudes hang their expectation on their "beliefs." They accept the Bible. They are "orthodox," and this is their security. And it was this very class of believers that arraigned and crucified Christ! And millions go down to perdition believing every word of the Bible—staunch adherents of "orthodox creeds."

2. Not "*Ritualism*," but Christ, "the end of the law for righteousness." This class of religionists Christ severely condemned for tithing mint, anise and cummin, and for getting the weightier matters of the law. This pertains to the outward, the letter, not the spirit and essence of Christianity.

3. Not "*works*" but Christ the inward life. The external life, conformity to ordinances, obedience to precepts, works of righteousness, deeds of charity, and ceremonial cleanness, are all essential; but they are not the principle of virtue, the core-life of godliness, the foundation and crown of the new life.

4. Not the "*letter*," the "*form*" of Christianity, but Christ in the soul, Christ in actual spiritual apprehension and appropriation, "Christ in you the hope of glory!" The religion of the cross is emphatically, a *heart*, faith and a *heart* work

—the secret, personal intercourse of the soul with its Maker and Savior, the outcome, the blossoming, of a "life hid with Christ in God."

5. Not a "*dead*," "*formal*" faith and hope and life, but Christ the risen, living, reigning all-conquering "Power of God unto salvation." "Christ in the soul the hope of glory," is a *resurrected* life; the old life has been "crucified," "put off," and the freed and ransomed spirit, begotten anew in the image of God and endued with power from on high, enters upon a life of glorious activities in the service of Christ. Henceforth he is alive unto God through the hope of the resurrection. He that hath this hope in him "purifieth himself." Such a hope is a "lively" hope. Such a hope builds not on the past, but reaches forward and presses on ever toward the mark for the prize of the high calling of God in Christ Jesus. Such a hope will not build on the sand, but dig down till it strikes the firm rock and there lay the foundation for eternity.

6. Not "*Christianity*" even, but Christ a personal Savior; not reliance on a "system" of truth, even though it be Divine, but on a vital spiritual union to Him, who is Himself the Way, the Truth and the Life, partaking of His nature and baptized into His spirit.

Application. Is Christ our hope?

Every hope will be tested, and so tested as to reveal whether it be a "good" hope or a "false" hope.

The Scriptures warrant the statement that a great multitude of hopes will be overthrown in death and at the judgment.

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

Will you give an example of a topical sermon and its plan?

As this is the ordinary form of published pulpit discourses, an example might readily be found (not to speak of older preachers) in modern literature, and nowhere better than in the unsurpassed sermons of F. W. Robertson, or J. B. Mozley, or of our own Bushnell. Inartless simplicity of construction and

finished ease of style, J. H. Newman, as instanced in his "Parochial and Plain Sermons," is superior to all. But I will take what seems to be a fit text, and treat it with some elaborate fullness of plan while talking familiarly of the process, although another might adopt quite a different method of homiletical treatment of the same passage, and another still differing from both, such is the end-

less richness of the Word. Of course, whatever looks like learning, whether Greek or German, in the plan, would not appear in the sermon whose style should be suited to plain men.

Heb. 12: last clause of 14, v.:—"Holiness, without which no man shall see the Lord."

A scholar of the sixteenth century wished his dying hours could be lengthened out in order that he might study St. Paul's epistles; whether the epistle to the Hebrews be written by that apostle or not, it is an apostolic book full of the faith which works by love and purifies the soul, though much hid in Old Testament shadow and symbol.

This text contains a perfect thesis, or theme, which is also given in a compact form, and for this reason I have chosen it.

The explanation of the text is almost always the basis of the sermon. We should come first at the real contents of the text, and then only can we draw from it the real subject. Sometimes the explanation suggests the sermon and makes the sermon; at all events there should be definition before proposition. The definition should not be dry but of a living sort, but I would try to bring out by the treatment of this text the point that every text, which is a fragment of divine truth, needs some explanation to clear it from its human surroundings of time, place and circumstance, and to reveal its absolute meaning—a primary law in sermon-making; and this text from the Hebrews contains, as has been said, a distinct theme which always forms the foundation of a discourse.

A topical sermon is a true discourse, combining analysis and synthesis, and arranged according to the rules of art with a view of producing an impression on human minds, or, in other words, it is a sacred oration addressed chiefly to the reason, and through the reason to the conscience and heart. It is Demosthenes in the pulpit instead of upon the bema. It is about a particular proposition and has as distinct a subject as well as object as the "oration on the crown."

Although I do not think it the way in which the earliest preachers preached the gospel, the topical sermon was brought into the Church with Greek rhetoric and philosophy, and has done, doubtless, a good work, and will continue to do so in the hands of a certain class of preachers, though there is "a more excellent way," and one more profoundly vitalized with spiritual power, life and love, though none the less the way of reason and intellect, and which will be more and more appreciated as time goes on and men are better taught by the Spirit of Truth, also the Spirit of Christ.

A definite portion of God's Word is thus placed before the preacher in a text to be dealt with, and this he is to interpret to men's intelligence so that the receptive reason, or *logos* in them, shall recognize the divine reason, or *logos*, in the text; for no man receives or believes what he did not believe, or at least, was not made to believe before. The kingdom of God in the Word of God is only the expression or revelation of the kingdom of God in man.

Now there is a great and beautiful truth of the kingdom of God in this text, and what can I do (the preacher says) to make it clear to my hearers so that they shall come into its interior life, so that they shall receive with faith and joy this divine lesson to their souls? The question is how shall I treat this text not so much for my own instruction as for the instruction and building up of the people in the most holy faith? What is the divine fact involved in the text which is to be evolved in the discourse, and which it is eternal life for men to know and obey?

Three things seem necessary to be explained, viz.: "Holiness,"—"to see the Lord"—"the Lord." Even in regard to the explanation, while there is no rigid rule for its place and time, it would seem natural that at the beginning of the discourse, the principal terms of the text should be explained, and above all, the main thought of the whole—"Holiness."

"Holiness" has here the same gen-

eral sense as "purity"—as "the pure in heart" who shall see God. It means that moral blamelessness of purpose and life which springs from a pure heart since holiness as well as sin proceeds from its seat in the heart; it comes through the inward purification of the whole spiritual being. "Holiness" (*τὸν ἁγιασμόν*) has in this place the sense of something devoted to a holy object, something sacred as set apart to God like a Hebrew altar, and is so used in the sixth chapter of Romans; 2 Thess. ii: 13; 1 Peter i: 2, and in many other places in the New Testament, or, in other words, it conveys the idea of sanctification and purification of the nature, and not technically and in a theological sense, imputed righteousness or holiness. It means a new principle of obedience, an inward separation from the world and its corruption, a sincere turning of the heart amid its temptations and imperfections to the holy will of the Father "denying ungodliness and worldly lusts," and thus signifying a germ of the heavenly nature, of the kingdom of God implanted in us—implanted in the very constitution of our spiritual nature though covered up and choked by sin—by the Spirit of God.

How may this "holiness" be more particularly defined?

(1.) The predominance of the spiritual over the sensual in man. The spiritual not the fleshly mind—the mind in which the "spirit of holiness" dwells—rules amid the wayward influences which beset a human being, like a ship steered by a firm hand, through storm and shine, in one main course.

(2.) The real purification of the heart by the Holy Spirit—the whole inward man pervaded by a cleansing divine influence that reaches the controlling springs of moral character, bringing the thoughts of the heart into subjection to Christ.

(3.) The aim—in reliance on the love and spirit of Christ—after perfection itself, the perfection of the "sons of God" who are "perfect as He is perfect." The first clause of the text in

which is the active subject or impulse of the whole, speaks of this as a "pursuit," as a holy aim combined with the following after "peace," which is alone found purely in God, as in Augustine's words: "The heart, O God, was made for Thee, and always will be restless until it returns to Thee."

"To see the Lord," signifies the true spiritual apprehension of God in His Son, who is the manifestation of the Father. It is the clear beholding of God's character and nature, or the seeing Him "as He is" which presupposes the ability to do so, and a spiritual fitness in the beholder for this (Rev. xxii: 4; Matt. v: 8). Meyer, whose words generally go to the root of a text, certainly so far as an unerring scholarly intuition can carry him, says:—"Das Schauen versinnlicht den Begriff innigster Vereinigung, und das Ganze ist eine Bezeichnung der messianischen Seligkeit im vollendeten Gottesreich," which words I venture to quote.

John 1 xviii: 6, is not opposed to this view because the passage refers to seeing God with our bodily eyes or senses, while God is truly approached and revealed to the inner spiritual eye by faith (Rom. v: 1, 2).

"The Lord."—The article here determines nothing, since it signifies in other passages sometimes the Father and sometimes the Son (Matt. xxiv: 20); but it is evidently, in this place, God in Christ, God manifested fully in the personal being and kingdom of the Son (Heb. ix: 28).

Having in the simple explanation of the text thus brought to view something of the moral and spiritual fitness needed for the true revelation of God to the mind, we are better prepared for a proposition which shall embody all this as the *topic* of a sermon drawn from the text. The subject then might be:

Purity of heart the essential condition of apprehending God and divine things.

The main reason or proofs are these:

I. One must be wrought into the same disposition or spirit in order to know the spiritual and holy God. He must be raised to the same plane of moral temper, comprehension and being. Like

comprehends like. The faculty of knowing does not stand alone, but depends also upon a man's inclination and spirit of mind. "If any man will do His will, he shall know of the doctrine whether it be of God." The intellect by itself does not apprehend spiritual being, but this knowledge comes through the appreciation of the purified trust and moral affections. Even as a man's æsthetic capacity must be opened to enjoy nature, and his reason to enjoy scientific knowledge, so the spiritual being must be opened to perceive the spiritual God and divine things. "He that loveth is born of God and knoweth God."

II. The disturbing element of sensual passions must be removed, for the pure reason and affections to gain their ascendancy, and to act clearly in the field of moral and spiritual truth.

3. Purity of motive in obeying the will of God converts the object and subject of obedience into one, so that the believing man grows more and more Christ like, and "a partaker of the divine nature." What is divine in him is liberated from its temporary bondage of evil, beholds the eternal redemption that Christ has wrought for it, and acts, thinks and sees freely and holily as a child of God.

This truth may meet objections like these: (1) It conflicts with essential Christianity, or the work of Christ; but that it does not do so is seen from the fact that Christ died in order to make us pure and holy. This was the end and aim of His perfect sacrifice to redeem us from all sin, that we might be holy and unblameable in the sight of God. (2) It conflicts with the fact of sin in holy men;

but that it does not do so is seen, because "holiness" in the text does not mean perfect holiness of act and life, like that of a purely spiritual being, but the principle of devotion to good, of holiness or purity in the heart, of the life of God in our humanity as its divinely ruling principle.

How rich the inferences and teachings to be gathered from such a truth as this!

1. The end of all our living is to obtain the glorious vision of God.

2. We can never see God should we grow angelic in intellect did we not love and obey Him in all purity of heart.

3. The beginning of holiness in this life shall be perfected in the life to come. This is the heavenly state begun now. Heaven or eternal life is the power of the immanent God whether here or hereafter. Many a man—as we perhaps have seen—belongs more to heaven even now than to earth, and there is a light on him which never was on sea or land. What keeps any of us from the glory of God here is but the mists of earth and sense, as the apostle John says: "There was the true light, even the light which lighteth every man, coming into the world."

4. The longings after holiness experienced by good men—not weak and sentimental, but such as rise in the heart of a strong man mingled with pain and great conflicts of spirit—are really satisfied in God.

5. "The pure in heart" shall be able truly to know God, to hold intercourse with Him as dear children, to come nigh unto Him and enjoy Him, to do His holy will perfectly and to love and "see God" purely now and for ever.

PASTORAL THEOLOGY.

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

I.

THE MINISTER AS ONE MINISTERED UNTO.

"Not to be ministered unto but to minister, was Christ's pathetic and beautiful description of his own office among men. This is the description likewise of every true Christian pastor. But Jesus, though he came not for that purpose, nevertheless was a receiver

also, as well as a bestower, of ministrations. Some of the loveliest gospel idylls of that heavenly life on earth, are stories of ministrations offered to the lowly Lord of Glory and graciously accepted by him. In this reciprocal relation of receiving from others, the Master is the pattern of his servants. The pastor should be willing to take, as

well as to give. The ideal minister truly ministers oftentimes in consenting to be ministered unto.

We have a word this month to say to pastors on this delicate topic. We feel that we have a very nice course now to steer, between Scylla on one side and Charybdis on the other. We must trust it to the Christian sense and tact and sympathy of our brethren not to understand us wrong. The mercenary spirit, where it exists in a minister of Christ, is a vice that taints everything. Worldly high-spiritedness is less evil but that is evil too. Let us be neither sordid, nor disdainful.

Offices of love and good will shown by his people toward their pastor are a part of that manifold return for service rendered or proffered, with which Christ recompenses his ministers beyond the wealth of any other class of men on earth. Put on therefore no airs of unadvised independence toward your people. Be independent of them as their teacher and guide. But remember that this kind of independence is entirely compatible with a disposition of willingness to be helped by them in so far as they cordially volunteer their help. There is danger, to be sure, of a minister's learning to be petted and indulged and pampered by his people, like a half-spoiled child. Be manly in self-reliance rather than childish inreliance upon others.

It is a miserable habit, which seems to be cultivated by here and there a minister—that of affecting to be unapt in worldly matters to the extent of almost utter helplessness. Such unaptness, if it is real, is a misfortune to be gravely regretted—if it is simulated, it is a folly and a sin to be heartily forsaken. In truth, it is perhaps oftenest a wretched expedient of indolence and selfishness, adopted in order to shirk one's own burden and to get the utmost possible service out of other people. Men who, if they are as their Master, have it for their mission in the world not to be ministered unto but to minister, ought to be ashamed of this professional dilettanteism. Not seldom those very men and women in your con-

gregation—we dare suppose ourselves directly addressing now some one excepted case among ministers—those very men and women, we say, whose heads and hearts and hands assume your proper burden, adding it to their own, because you seem, by your airs of helplessness and mendicancy, to be soliciting the favor, will not seldom have a perception deeper than you would guess of the essential selfishness of your motive. They will show you the complaisance that your manner entreats, but in their hearts they will blame you for accepting it. They certainly do wrong if they indulge in unfavorable comment on your readiness to be helped, while all the time their own ostensible readiness to help you is encouraging your lackadaisical spirit. But you must not be surprised if those particular people, who, because they are naturally and habitually efficient and thorough-going for themselves, have for that reason the most leisure and the most capacity to do things for you—you must not be surprised, I say, if these very people are prompted by their own energetic qualities to publish their disgust at your lack of the same, or worse, their reprehension of your selfish love of ease.

There is barely one justification for a minister's accepting the proffered assistances of his friends in the conduct of his secular affairs. That justification consists in the very thing that alone originated, and that alone maintains, the fashion, so remarkably prevalent, of making the minister of Christ a selected and peculiar object, on every side, of friendly and helpful attentions. It is the idea of the Christian ministry that it is an office of help. To be sure, the minister is a minister of Christ. But Christ needs nothing for Himself. He has ministers, not for Himself, but for men that need help. It is, therefore, the true business of ministers to help others for Christ's sake. This is exactly what Christ employs his ministers for. They are Christ's servants, to serve their fellow-man, for Christ's sake. Now, if ministers are rightly conscious of their true vocation, if

they absorb themselves in offices of help to their fellows, if they deny themselves to the extent of somewhat neglecting to consider themselves, as proper objects of their own attention and service, why, then, they earn what they will infallibly receive, the voluntary and joyful ministration, in worldly concerns, of those people to whom they are themselves visibly ministering in concerns not worldly. The minister of Christ, whom the community behold devoting himself, with unmistakable singleness of heart, to the spiritual interests of his fellows, cannot, if he would, prevent his fellows from bringing him the tribute in return of their affection and homage, in every form that their heart-quickened intelligence can invent. It would be a great mistake for such a minister to refuse the tribute, thus offering itself unsought. It is an immeasurable blessing to any community to possess one member that all the other members unite in regarding as a common benefactor. The aggregate of kindly feeling so evoked, is simply incalculable. Now, to deny this generous grateful instinct its needed natural expression, in acts of reciprocal kindness, would leave the benefit to the community but half, at most, of what it might be. The opportunity, on the part of the receiver, to reciprocate, is at least as large a blessing to him as the original benefit bestowed. I know of few more edifying gospel spectacles to be beheld in this world of sin, and of redemption for sin, than is the daily life of a minister of Christ who gives himself freely to others, a whole self-sacrifice, and receives again from others, in every suitable ministry of help, the spontaneous revenue of their reverence and love. Be willing, in such a relation as this, to be the beneficiary of your people. It were high-spirited, indeed, to decline the relationship. But it is less noble, after all, to be high-spirited, than it is to have the spirit of Christ. And while Christ was here among us, as one that served, most lowly-gracious was he ever to accept from men all loyal tender of ministration to his wants. Nay, they were wo-

men, the wonderful record runs, that followed him in his continual ways of doing good, and ministered to him of their substance. The home that Immanuel had, as guest, at Bethany, the unction he received in Simon's house, at loving hands, the lustration of tears that were lavished on his feet, and that pathetic wiping of them by the woman with the "honors of her hair"—these things attest the Savior's ever-gracious attitude toward those who wished to serve him. It is perfectly manifest that he expected his ministers to be similarly the objects of these homages from men; for we remember his assurance, "He that receiveth you receiveth me; and whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

We cannot, therefore, be mistaken in assuming, that it is entirely according to the Lord's will, for his ministers to be served, in turn, by those whom they serve. It is your privilege, if you are a devoted minister of Christ, to accept the free and cordial proffer of assistance from your fellow-men. Nay, it is even your duty to do so,—and for their sake, too, more than for your own. But to entitle you to this privilege, to make your fulfillment of this duty fruitful, it is necessary that your ministerial devotion should be a fact obvious to all eyes. It is an exceedingly delicate relation for you to sustain, to yourself, to your people, and to your Lord. Beware of indulging yourself in mere shilly-shally weakness, beware of simulating a helplessness that is not real, beware of making an execrable selfish simony of the rarest, the most beautiful relation that man can hold to man. But beware equally of that specious worldly spirit, which would resent the proffered kindnesses of your friends as an infringement of your independence. True independence, for the minister, is something immeasurably higher than this high-spirited disdain of being a beneficiary. You pervert the whole relation, if you put it upon a footing of mere common "quid-pro-quo-sity." The min-

ister's place is ineffably other than this. We shall be safest if we sum up all in saying: Let that mind be in you which was also in Christ. Copy Jesus in suffering yourself to be ministered unto, no less than in ministering.

II.

HINTS TOWARD MAXIMS RELATING TO PASTORAL VISITING.

1. Regard the pulpit and the pastoral care as reciprocally and equally helpful one to the other, holding the balance, in attention and care devoted to them, evenly between the two.

2. In general, give the morning to preparation for the pulpit, and the afternoon to pastoral visiting.

3. Systematize the work—but elastically, so as to allow for many interrupting emergencies, certain to arise, but not possible to be forecast.

4. Make your system of work for yourself, considering that the making of the system will be not less valuable to you, than the system itself, however good, when made.

5. Prepare a list of your congregation, drawn up in form convenient for entering, from time to time, against each name, such memoranda as may serve to guide you in pastoral visiting. Refer to these entries and keep adding to them—habitually.

6. Have, besides, a note-book for recording incidents of special interest in your pastoral experience. Be prompt, be exact, and be full in making such records.

7. By these means supply yourself with data for recalling points, for example, like the following: When you visited any particular family, what new information you then gained about its members, what topics were discussed during the visit.

8. Aim to make each successive visit an advance, in serviceable acquaintance with the family, upon previous visits.

9. Never omit, in any call, to inquire by name, and particularly, concerning every individual member of the household—as far, at least, as such person may be considered properly within the

limits of your pastoral, or even neighborly interest.

10. So time your visits, as, either on the single occasion, or else on several occasions successively, to meet all the different members of the family.

11. With a view to this, consider whether the customs of the community may not join with your own personal aptitudes in recommending now and then to your choice, the occasion of a meal-time for a pastoral visit—the necessary invitation being, of course, presupposed.

12. Do not discriminate in favor of the more wealthy, or the more refined, in making such social, or any other, pastoral visits.

13. In general, be mindful to bestow your pastoral calls where they will be a favor to others, rather than where they would be a favor to yourself.

14. At the tables of the rich, take heed not to seem over-fond of the pleasures of the palate.

15. In guestship with the poor, exercise equal care not to let them burden themselves by entertaining you expensively, and not to wound their sensibilities by making your thoughtfulness for them in this behalf too obvious.

16. In all this exercise of the pastoral office, be simple and frugal enough, in your tastes and manners, not to acquire the name of a clerical diner-out.

III.

QUESTIONS AND ANSWERS.

2. What do you think of tracts as instruments of usefulness in the hands of the pastor?

To this question we cannot better reply than by printing here, as we are permitted to do, the words of an experienced and successful city pastor, personally well known to us, whose church comes very near the mark of an ideal one, in being at once a mission church and a "family" church. This pastor says:

"I seldom make a pastoral call without having in my pocket an assortment of tracts adapted to almost every member of the family. The pictures draw around me the children every time. I leave behind not only the vague memory of what I may have said, but definite souvenirs of my visit, and seeds of truths which

when leisurely pondered over often bring forth fruit. Then each tract has generally printed on it the notice of our services, and acts as a *constant invitation to church*. I recommend this use of tracts not only to pastors, but to missionaries, parish visitors, and Bible readers. They will find the *picture tract*, especially, will open the way for them into the most inaccessible homes."

We need only add that our own experience fully confirms what is said and implied in the foregoing testimony to the value of tracts *properly used*. As to the proper use of tracts, we are made free to incorporate here the following shrewd practical suggestions coming to us from the same honored source :

"1. Before engaging in the work at all, pray that you may receive from the Spirit the wisdom, zeal and consecration which are necessary qualifications for every form of Christian work. And whenever you give a tract, breathe a silent prayer that it may be used by the Spirit as a potent force for the extension of Christ's kingdom.

"2. Read the tract for yourself with greatest care, in order that you may not be like one who shoots an arrow into the blue sky.

"3. Keep the tracts clean and fresh. Carry them in an *envelope*, in your pocket, so that when given, they will not be in a soiled condition.

"4. Adapt the tract, as far as possible, to the disposition and condition of the person to whom you give it.

"5. Use gentleness and skill in the distribution of tracts. Give them quietly, without ostentation, and without occasioning offence. For instance, sometimes the attention of a little child in the horse-cars may be attracted by the pretty picture, and then the tract may be given to the child, and so reach the whole family.

"6. Where circumstances admit, let the tract be accompanied by a word of invitation to your church or to Christ.

"7. In case the giving of a tract leads to conversation or discussion, commend your religion by a meek and quiet spirit, rather than by heated argument; so that your own behavior will be the strongest witness to the truth. Remember Cardinal Newman's words: 'Men persuade themselves with little difficulty to scoff at principles, to ridicule books, to make sport of the names of good men; but they cannot bear their presence; it is holiness embodied in personal form, which they cannot steadily confront and bear down.'"

Sometime hereafter, we may feel tempted to tell, in these pages, the story of one tract in particular first "distributed" to the present writer by a zealous Presbyterian elder, and afterwards, by the present writer, "distributed" to others in the course of pastoral work. The story of that single tract, however, is one that cannot be fully told until time is finished. *Let no pastor despise the tract.*

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

The Will.

Necessity for its Cultivation, etc. Ribot ("Diseases of the Will") says that "irresolution is the beginning of a morbid state." From this and similar statements of other scientists who have made special investigation in the borderland between body and soul, we may draw the conclusion that whenever one does not do what he is persuaded ought to be or were wisest to be done, he is either already the victim of a mental disease, or is subjecting himself to the hazard of acquiring such malady. The difference between one who merely lacks enterprise or promptitude and the one cited by Ribot, who could not summon resolution sufficient to take a glass of water which in his thirst he had ordered, is solely a difference of degree. It is, then, an interesting inquiry, how

far *religious irresolution*, where there is an intellectual acceptance of Christian doctrines, may indicate a diseased state. It is also a fearful speculation how far this spiritual *inertia* may enter as an element into what we call spiritual death.

There are two theories as to the immediate physical cause or accompaniment of the loss of will-power. Some maintain that it is due to an impairment of the *motor* centers, so that the man could not resolve to act, however vividly he might realize the incentives for action. Others hold that the defect is from lack of *sensitiveness* in the receptive organs, so that the outward incentive is not felt as an inward incitement. Ribot inclines to the later opinion, and quotes the experience of an intelligent patient: "This lack of

activity was owing to the fact that my *sensations* were too faint to exert any influence on my will." Another says: "I am like one to whom objects appear as though wrapt in a cloud, to whom persons seem to move like shadows, and words to come from a world far away."

This is just the experience of those who are chronically negligent of religious duties; they do not, cannot realize spiritual things. Knowing that they walk the crumbling edge of this life, and having no rational doubt of the Bible doctrines regarding the future, they cannot feel their position. The abandoned in sin retain the judgments of conscience, but fail to feel its stings. The "Gospel-hardened" confess the beauty of Christ, but are not enamored of it; His needed grace, yet do not depend upon it. It is scientifically evident that sinfulness is more than figuratively called a disease in the Bible, and that obedience to Christ's command, "Follow me," the renewed will, is the first step to returning health.

In this connection, *Dr. Maudsley*, the eminent writer on Mental Diseases, has some suggestive words (*vide "Responsibility in Mental Diseases"*):

"In the wise development of the control of will over the thoughts and feelings there is a power in ourselves which makes strongly for sanity. From time to time we may see two persons who have had the same faulty heritage, and who, so far as we can judge, have not differed much in the degree of their predisposition to insanity, go very different ways in life—one, perhaps to reputation and success, the other to suicide and madness. A great purpose earnestly pursued through life, a purpose to the achievement of which the energies of the individual have been definitely bent, and which has, therefore, involved much renunciation and discipline of self, has perhaps been a saving labor to the one, while the absence of such a life-aim, whether great in itself or great to the individual in the self-discipline which its pursuit entailed, may have left the other without a sufficiently powerful motive to self-government, and so have opened the door to the perturbed streams of thought and feeling which make for madness.—The beginning of recovery from mental derangement is always a revival of the power of will."

This eminent authority insists strongly upon the duty of making the education of the will a systematic and persistent life-

purpose. Mere intellectual culture, storing the mind with whatever masses of information, the cultivation of the taste, and whatever else is commonly regarded as essential to a good education, is evidently secondary to the training of the volitional powers. Yet this is a department of training that does not seem yet to have drawn the attention of our professional educators. The pulpit should deal with the subject frequently and with great plainness of utterance, that the young may be impressed with the fact that more than any other part of human nature, the will is the self. Says *Maudsley*, (p. 272):

"A man can no more will than he can speak without having learned to do so, nor can he be taught volition any more than he can be taught speech without practice.—Just as an individual gains by practice a particular power over the muscles of his body, associating them in action for the performance of complicated acts, which, without previous training, he could no more perform than he could fly, and rendering his muscles in this regard habitually obedient to the dictates of his will; so can he gain by practice a particular power over the thoughts and feelings of his mind, associating them in action for the definite purpose in life, and rendering them in this regard habitually obedient to the dictates of the will in the pursuit of its ideal."

This distinguished scientist also notes the dangerous tendency of that *inconsistency between formal and actual faith, or between one's real convictions and actions* which are so common.

"But men exhibit a marvelous facility of deceiving themselves: while confessing to esteem those worldly aims as of little account, as infinitely trivial in comparison with the momentous concerns of the life to come, they at the same time concentrate all the real hopes, aspirations, and energies of their lives upon the pursuit of them. Thus their nature is an inconsistency; it is a house divided against itself, and how can it stand when trouble comes? How can a nature be strong which is at war with itself, whose faith and works are in discord? A decrease in the amount of insanity in the world would probably take place in a generation or two, if men were to cease to deceive themselves, and were to make their natures strong by making a real harmony of them—if they would learn to be sincere to themselves in examining rigorously the foundations of their beliefs, and in estimating the quality of the aims they actually pursue, and of the means by which they pursue them."

It is well to note what *Maudsley*, looking at the subject entirely from its scien-

tific, at least its psychologic side, says of the *corrective power which the exercise of will should have over the emotions.*

"While the lessons of religion inculcate the duty of subduing those passions which have their roots in strong self-feeling, they do not, in the way they are too often taught, enforce that complete self-renunciation which consists in the conviction of personal insignificance, and in the suppression of egoism, even if it be the egoism of excessive sensibility and of a too tender conscience. There can be no doubt that harm is sometimes done to persons of a susceptible mind by encouraging or stimulating them to reflect upon their feelings, instead of inciting them to put the energy of their feelings into a *well-ordered mental activity.* There is but one true cure for suffering, and that is *action*; and a healthy mind, like a healthy body, should lose the consciousness of self in the energy of action. By self-inspection and self-analysis, especially when these are inculcated as a religious duty upon persons who, from bodily or other causes, are inclined to excessive susceptibilities, a morbid egoism is fostered, which is sometimes mistaken for an awakened conscience.

"But a tender conscience of that kind, overrating its own importance, may easily pass into insanity, unless counterbalanced by the sobering influence of active outward occupations and interests. It cannot but go ill with any one when he becomes the centre round which his thoughts, feelings, and actions move habitually; and it certainly is a mistake in the culture of mind to develop the emotional part at the expense of the intellect and will. In the religious life, as in the worldly life, the feelings must be kept in due subordination, otherwise it will be in vain to pray to be granted 'in health, wealth, and wisdom long to live.' For the prayer will not compensate for lack of knowledge and lack of will in the government of the mind and in the conduct of life; and to inculcate or foster a habit of supplication which is merely a formal or sentimental invocation of help from on high, instead of enforcing the duty of enlightening the understanding and strengthening the will, is to go methodically to work to undermine the intellect and the will."

Inspirations of Scripture.

Against the theory that the idea of God given us in the Bible is the result of the development of the Hebrew religious consciousness, an evolution of the natural thought of men applied to divine themes, it might be sufficient to note that the loftiest conceptions of the Divine Being and character are not reserved for the later ages whose history is contained in the Old Testament; but that the celestial beam seems to burn as brightly on the

first pages of Genesis as on those of Malachi.

But beyond this fact, *Max Muller* notes ("Chips from German Workshop, chap. on Semitic Monotheism") that there is no steadily progressive spirituality evinced in Jewish history. He says:

"Their chronicles show continual lapses into idolatry, and yet they always recover themselves; till, at last after a bitter discipline of national calamities, they finally turned with enthusiastic devotion to the worship of Jehovah." *i. e.*, To that worship which was established among them thousands of years before.—"Nor can it be said that the Hebrew worked out the greater truth by a profound philosophy, for no contrast could be greater between the Jewish mind and that of other nations of antiquity sprung from a different stock, than the utter absence from it of the metaphysical speculations in which other races delighted. Yet while all nations over the earth have developed a religious tendency which acknowledged a higher than a human power in the universe, Israel is the only one which has risen to the grandeur of conceiving this power as the One, only Living God." . . . "Nor is it possible to explain on merely historical grounds how the Hebrews first obtained and so persistently clung to this grand first truth." . . . "If we are asked how it was that Abraham possessed not only the primitive conception of the divinity, as He had revealed Himself to all mankind, but passed, through the denial of all other gods, to the knowledge of the One God, we are content to answer that it was by a special revelation."

Origin of the Conception of God.

There are three prominent theories of the Genesis of the idea of God. 1. That primitive religion is always that of Fetich worship, from which there is a steady process of evolution through Polytheism toward Monotheism, according as men entertain the idea of the unity of nature, or of an universe. Prominent advocates of this theory are Kaiser, Reinhardt, Meiners, etc. 2. That Polytheism was the earliest faith, which rose with the development of intelligence into Monotheism, and degenerated with failing culture into Fetichism. This view is that of Hume, Waitz, Pfeleiderer, etc. 3. That Monotheism was originally revealed to primitive man, and that Polytheism and Fetichism are degradations, as men, having lost the divine communion, suffered the conception of the Divine Being to become blurred and mutilated.

The advocates of the first and second theories differ among themselves as to the occasion of the religious belief; some, like *Constant*, attributing it to a *special faculty*, which he calls "the religious sentiment." Waitz and Reinhardt dissent from this, yet admit that the prompting of the religious idea is *internal and psychological*, rather than any suggestion from without. Waitz says:

"The negro carries the belief in an animated nature to its utmost limits; but as his mind is too rude to conceive of one universal animated nature, his imagination leads him to regard every trifling object around him as endowed with life. In every material thing he sees a spirit, often of great power, and quite disproportionate to the object itself."

Hume traces it to a universal tendency to *personify the unknown forces of nature*. He says:

"We hang in perpetual suspense between life and death, health and sickness, plenty and want, which are distributed among the human species by secret and unknown causes, whose operation is often unexpected and always unaccountable. These unknown causes, then, become the constant object of our hope and fear, and while the passions are kept in perpetual alarm by an anxious expectation of the events, the imagination is equally employed in forming ideas of those powers on which we have so entire a dependence. . . . There is a universal tendency among mankind to conceive all beings like ourselves, and to transfer to every object those qualities with which we are familiarly acquainted and of which we are intimately conscious. We find human faces in the moon, armies in the clouds, and, by a natural propensity, if not corrected by experience and reflection, ascribe malice or goodwill to everything that hurts or pleases us. Hence the frequency and beauty of the *prosopopœia* in poetry, where trees, mountains, and streams are personified, and the inanimate parts of nature acquire sentiment and passion. . . . No wonder then that mankind, being placed in such absolute ignorance of the causes, and being at the same time so anxious concerning their future, should immediately acknowledge a dependence on invisible powers, possessed of sentiment and intelligence."

Kaiser, while not indicating any special sentiment in man which might originate the divine idea, accounts for it as a *natural hint from creation*. Feticism would be the easiest suggestion man would take from the world around him.

"The first or the best piece of wood or stone he meets,—some animal, some star,—will be esteemed a god. While the intellectual faculties are still dormant, and in the absence of knowl-

edge and experience, of invention and culture, whether moral or mental, we are not surprised if man regards proximate causes as ultimate, and pays worship to material objects, especially those which arrest his attention by their brightness, their velocity, their great size. . . . The base of human culture rests upon the earth, but the summit penetrates the invisible space of heaven, and reaches into infinity."

Over against all such theorising it may be well to put the sober inference which so profound an observer as *Rauvlinson* draws from the closest scrutiny of history. Among the conclusions to which he comes, after traversing the ancient religions of mankind, is this:

"The historic review which has here been made lends no support to the theory that there is a uniform growth and progress of religions from Feticism to Polytheism, from Polytheism to Monotheism, from Monotheism to Positivism, as maintained by the followers of Comte. None of the religions here described shows any sign of having been developed from feticism, unless it be the Shamanism of the Etruscans. In most of them the monotheistic idea is most prominent at the first, and gradually becomes obscured, and gives way before a polytheistic corruption. In all there is one element, at least, which appears to be traditional, namely, sacrifice; for it can scarcely have been by the exercise of his reason that man came so generally to believe that the superior powers, whatever they were, would be pleased by the violent death of one or more of their creatures. Altogether, the theory to which the facts appear on the whole to point is the existence of a primitive religion communicated to man from without, whereof Monotheism and expiatory sacrifice were parts, and the gradual clouding over of its primitive revelation everywhere, unless it were among the Hebrews."

Beyond the Grave.

By Dr. Cremer, of Greifswald.

Though not satisfactory in all its conclusions, this little book is a stimulous to thought, as well as an excellent compendium of Scripture information on the subject of which it treats. Its value is enhanced by the introduction of Dr. Hodge, in which he clearly states the Church doctrine at the point where the learned German departs from it. The translator, Dr. Lowrie, has also added to the value of the work by judicious comments. The novelty of the book is in Dr. Cremer's view of "the difference between the Old Testament and the New Testament prospect of existence beyond the grave." The

standard opinion has been that the Old Testament saint, by anticipation of Christ's atoning work, however dimly conceived, received the same benefits from it that the New Testament saint receives from Christ's work actually accomplished. Dr. Cremer, on the other hand, holds that there was an actual change wrought in the estate beyond the grave when Christ died. He says :

"Until the redemption was accomplished, we find in Scripture, one place for *all* dead, the realm of death—Hades—Sheol. In Hades all that makes death terrible for men is concentrated, and, as a matter of course, torment is included, as appears in the parable of the rich man and Lazarus. The tumult of life is at an end, the light of the world extinguished, and the light of heaven does not extend thither. It is the 'land of darkness and the shadow of death,' a land of stillness where each has enough to do in contemplating his own sufferings. No one is able to offer another consolation or a word or comfort which he needs himself—what they were, that they are. In Hades, the whole world-history comes together. It is the rendezvous of history come to a stand-still in the midst of its movement—family history, national history, world history, and each new arrival completes the missing members. It is the securest chamber of archives. Only here below, and from the side of present existence, those archives are not legible.—One may say, Hades is the cemetery of souls; it is even the continuation of death.—But the end of souls is not there, for it is a prison that at last will open its doors for the final step of its tenants. Hades is a vestibule. There is no doubt about it that one is better off on earth than in Hades; for at least the life on earth is not in its own nature a first step to death and Hades, though it may become and has become so.—For the believing and righteous of that time, this realm of the dead is also the place to which they look as the goal of their pilgrimage."

"Hades receives all the dead, however different in character the people may be."

The ultimate hope of the Old Testament believer was some day to be released from Sheol, as David sang, "But God will redeem my soul from the power of Sheol." This, according to the author, was not realized until the accomplishment of the work of Christ. Then the gates of Sheol were burst open heavenward. Then the pious dead made their entrance into paradise:

"This great change, and the moment of its inauguration, is characterized by a saying of Jesus Christ that has an unfamiliar sound to an

Old Testament ear, viz.: that hitherto unheard promise made to the thief on the cross, 'To-day shalt thou be with me in Paradise.' *This is something wholly new.*"

Dr. Cremer makes three stages in the history of a pre-Christian believer's soul after it has left the body, viz.: Sheol past, Paradise present, and the Resurrection state future. The departed Christian knows but the two latter.

Dr. Hodge makes an excellent point against this view in that it represents the dying Israelite passing into a lower form of existence than that he had while upon earth. "It is simply incredible that the changes which believers underwent at and after death were of a *retrograde* order."

Dr. Cremer is timely in the emphasis he puts upon the fact that the crowning glory of the soul's redemption will not be realized at death, but awaits him at the resurrection. This corrects much of our modern thinking and preaching too, in the light of the faith of the early Christian church, which made far more than we do of the Easter hope.

Our author admits the *possibility of conversion after death* for those who in this world had no opportunity to hear of Christ. This hope he, however, shadows with such words as these:

"But perhaps, yea probably, those who come to know Christ and believe on Him only when in the realm of death, must wait, as the Old Testament saints once needed to wait, for deliverance out of it until the great resurrection and judgment day. So, I believe, I may venture to infer from the intimations about the first and second resurrection, And it may be that in the end it will appear that a great part of those who have died within the ecclesiastical communions are to be found in this condition. . . . Perhaps God may employ many a Christian there above, who is mighty as a witness, to continue the preaching of the Gospel among the dead."

Of this whole subject, *Dr. Hodge* wisely says, "We admit that the conditions of salvation stated in the Scriptures limit us, but not God. We have no authority to set the limits to what God may do in the way of a larger grace, where He has not positively and plainly set His self-decreed limit down in His word."

To this Dr. Cremer would add, "We may confidently commend to the great, I would even say the *inventive*, love of God, those who have died giving no sign or testimony that they have died in penitent faith."

Fulfillment of Prophecy.

We are asked by one of our readers to indicate the best books on this subject. This is difficult to do.

While no subject has been more voluminously treated, there are few books that deal with it in a satisfactory manner. The most judicious writers are exceedingly sparing in their expressions of opinion as to the fulfillment of special prophecies. For general information the commentaries of *Rev. Albert Barnes on Isaiah and Daniel* have hardly been surpassed. For New Testament prophecies, especially those of the Book of Revelation, one should read *Farrar's*

"*Early Days of Christianity*," the introduction to *Lange's Commentary on Revelation*, in which Dr. Craven has done excellent work, and *Gebhardt's Doctrine of the Apocalypse*." Perhaps the best work on Old Testament prophecy is that of Professor *Orelli*, of Basle, translated by Banks, entitled "*The Old Testament Prophecy of the Consummation of God's Kingdom Traced in its Historical Development*." *Drummond's "Jewish Messiah"* is, perhaps, the standard for information regarding the expectations of the ancient people, as expressed in the Rabbinical and Apocalyptic literature. We shall look with pleasure for a work which is being prepared by *Dr. Briggs*, of Union Seminary, whose thorough scholarship and practical knowledge of the information needed are a guarantee of the value of the forthcoming volume.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

PART I.—MISCELLANEOUS.

The Missionary Revivals in the Universities.

THE China Inland Mission has especially attracted attention from the fact that the recent wonderful revivals at the English universities have given so many consecrated men of mark and wealth to the work in connection with this society. This paper rehearses and records some of these peculiar developments. The university movement in the direction of missions is among the most remarkable of modern times, and should therefore have a prominent record in these pages.

Mr. Moody is the providential centre about whom this movement turns. He was first asked, over ten years ago, to visit Cambridge University, but dismissed the matter, feeling in himself neither call nor fitness for a work in a university town. Again in 1883 a petition was sent him with a list of signatures, eight feet long. He determined to go. He met only opposition from the worldly class of students, who with

their mock applause made even Mr. Sankey's singing inaudible.

A mother's prayer-meeting, at which, as Mr. Moody says, he heard such praying as never before, marked the turn of the tide. That night 52 students became inquirers, and among them the "head wrangler"; on the Sunday following between 200 and 300 were seeking Christ; out of this movement came *seven men*, men of mark, consecrated to missions, among them Stanley Smith and C. T. Studd. Mr. Studd was in Australia when the Cambridge work began, but he learned in the inquiry room and co-operation with Mr. Moody to love souls, and with such a divine passion that he could not be content without a life of consecrated labor.

As he sought to decide this life question, Psalm ii: 8, "I shall give thee the heathen for thine inheritance," kept ringing in his ears, though for years he had not thought of this text. He determined to go to China in connection with the "Inland Mission." Marvelous missionary meetings were held at Cam-

bridge and Oxford. Five leading cricketers, McLean, a rower of the Oxford "eight," and many other prominent men were among the fruits. Mr. Studd and Stanley Smith went to Scotland, literally "without purse or scrip" on an evangelistic tour, and met with like results to those of the original "seventy" and "twelve." Meeting after meeting was held at Edinburgh and Glasgow universities; on the second visit to Edinburgh 120 fellows gave up their vacation to spend it in evangelistic work. Those who have witnessed this work "are past being surprised at anything."

At Exeter Hall, Feb. 4, 1885, the farewell meeting was held, 3,000 people present, and among them forty undergraduates of Cambridge were there on the platform to express sympathy with the meeting, and seven sons of England, mostly university men, bade "good-bye" to their native land. *Stanley P. Smith, Monagu Beauchamp, D. E. Hoste* (late Royal Artillery), *Cecil Polhill-Turner* (2d Dragoon Guards), *Arthur T. Polhill-Turner, W. W. Cassels, and C. T. Studd*, all of whom addressed the magnificent assemblage, constituted the seven.

Their voyage out in the "Kaiser" and "Verona" was marked by conversions, even of most marvelous character. At Shanghai they held meetings, at one of which the incumbent of the cathedral, Rev. F. R. Smith, startled everybody by confessing that up to that time he had been merely an unregenerate and formal professor. At Peking, in answer to their prayers, an epileptic incurable by medicine received perfect healing. God has been conspicuously with them everywhere, and we have learned that Mr. Studd gives to the China Inland Mission his whole fortune, £100,000.

In Rome, in 1866, a Protestant preacher was expelled for preaching. Scarcely twenty years later Leo XIII. said to cardinals, "With deep regret and profound anguish we behold the impiety with which Protestants freely and with impunity propagate their heretical doctrines, attacking the most august

and sacred doctrines of our holy religion—even here at Rome, the centre of the faith and the zeal of the universal and infallible teacher of the church." There are now seven Protestant churches in the city.

The Protestant church membership of the world is reckoned by Rev. R. G. Wilder at 28,074,116 in 1883-84. When therefore it is loosely said that "the Protestants number 116,000,000, or, as some say, 136,000,000, it must be that from four to five adherents are reckoned as represented by every communicant. A correspondent thinks this is too low an estimate, and that, counting children and non-communicants, the number should be placed at not less than 150,000,000. But there is great difficulty in getting accurate numerical estimates.

Incendiary hymnology. An American missionary in Armenia received through the mails a number of Moody and Sankey hymn-books, but the eagle-eyed inspector of the Turkish post-office decided that "Hold the Fort" was a pronounced encouragement of revolution, and he expurgated that lyric from every volume.

Evangelizing the world. If nearly 2,500 years ago the decrees of Ahasuerus, King of the Medes and Persians, could be translated into various languages, and both messages delivered in 127 provinces in less than one year, how long ought it to take Christians now to obey the command of their Lord and Savior Jesus Christ, the King of kings and Lord of lords, to translate, print, and deliver to every creature in all the world his own message?

The Belfast General Council of the Presbyterian Alliance sent forth these stirring words: "The Council would remind their brethren in the fellowship of the Lord that an adequate response to his call will never be given until every one who has received the Gospel owns that, in respect of this Gospel, he is a debtor to the Christless world, and in spirit of self-sacrificing love prays, works, and gives for the universal extension of the Kingdom of God."

Prof. A. J. Schem reckoned the total

population of the earth, 1,396,752,000; under Christian governments, 685,459,411; under non-Christian governments, 711,383,589; total area of the earth, 52,062,470 square miles; area of Christian governments, 32,419,915; area of non-Christian lands, 19,642,555. Nearly half the population of the world and nearly two-thirds of the area of the earth under Christian governments; whilst, of the governments that are heathen and Mohammedan, only one, of any importance, can be said to be independent of the controlling influence of Christian powers, that one being China.

Proud to be Eaten. Henry Taylor told a story of a girl who had been brought up for the purpose of being eaten on the day her master's son was married, or attained a certain age. She was proud of being the *plat* for the occasion, for when she was accosted by a missionary, who wanted to convert her to Christianity and withdraw her from her fate, she said she had no objection to be a Christian, *but she must stay to be eaten*; that she had been fattened for the purpose and must fulfil her destiny.

The American Bible Society has procured for its use a new stop-cylinder printing-press, upon which an entire copy of the Bible can be printed every minute.

The Chinese Immigration Law, framed to exclude bonded or coolie laborers, works strangely in some cases. Not long ago some Christian workers on the Pacific coast sent to China for two Christian Chinese women as helpers. Arriving at San Francisco, they were not allowed to land, and were obliged to return to China. More recently, Miss C. H. Daniells, a medical missionary at Swatow, very ill, and quite helpless, returned to this country accompanied by a Chinese nurse, but on reaching San Francisco was not allowed to land with her charge, because it would be *against the restriction law!* Some evils in Chinese immigration may need the correcting hand of law; but any restriction which admits of such unrighteous interpretations savors of barbarism.

The Protestant Schools for Girls in

Syria are the greatest possible blessing. Moslem husbands thank Christian teachers for their influence on the wives who have got their training there. These native girls develop character, and win the love of the men who marry them expecting to abuse and divorce them at will. It is said not one of the girls taught in these schools during fifteen years has been divorced, nor has one of the husbands taken an additional wife!

PART II.—MONTHLY BULLETIN.

EROMANGA.—Mr. Robertson has resumed work begun by him thirteen years ago, welcomed warmly by the natives, women carrying infants in their arms over twenty miles to meet and greet him. Presents were made to him, thirty-seven candidates baptized, and services held close by the rock where John M. Williams was laid after his murder.

SYRIA.—Dr. Jessup says the Bulgarian revolution has affected the whole Turkish empire, thousands of Moslems taken from Syria leaving families unprovided for, and the conscripts having no wages as soldiers.

SIAM.—New Chapel dedicated Nov. 8, at Bangkok, built at a cost of less than 200 dollars, by contributions from the four churches of the provinces.

JAPAN.—Mrs. Harriet S. Jones, born in Madrid in 1847, whose blessed influence while residing at Kumamoto, Japan, moulded so many young natives for a Christian life, died Dec. 30 at the house of her father, Dr. H. M. Scudder, in Chicago. This daughter and grand-daughter of former East Indian Missionaries may be regarded as the indirect founder of the Training School at Kioto, which celebrated its tenth anniversary in November last; for the young men whom she brought to Jesus became its nucleus.—The Y. M. C. A. of Osaka proposes to build a Union Gospel Hall. Contributions are pouring in from London, New York, New England, Australia, etc.—Native Japanese have formed an association known as *Yaso Taji*, or Jesus opposers, and are lecturing to crowds. The government espouses toleration and

forbids the use of the word *Taiji*. These meetings have only promoted the cause of Christianity; the Christian services have been crowded, and two prominent men, not Christians, rented a theatre, and from a purely political point of view argued against Buddhism as an injury to Japanese progress and prosperity.

AFRICA.—About 7,000 miles of navigable streams are now explored above Stanley Pool. An industrial school is to be established for the Vei tribe, by Rev. Hugh M. Browne.—Bishop Taylor and his staff, though attacked by fever, have pushed the work, establishing stations, churches and schools, himself walking 600 miles. They are in good spirits and call for \$50,000 from friends for their work.

TURKEY.—The High School at Marsovan is one of the bright lights of this empire, having over 150 pupils, over 90 being young men. A good wagon-road is built from Samsoon on the Black Sea to Harpoot, but it is infested with robbers.

CHINA.—Tso-Tsung Tsung, the late Chinese general and statesman, was buried in October, the ceremonies beginning at Foochow; great crowds, a splendid catafalque, and a sort of funeral largess; yet this great pagan confessed that he had no other hope than to pay his debt in the future life by transmigration into the body of a horse or dog!—J. P. Donovan of Shanghai, speaking from large personal observation in an official station, affirms *missions a grand success*, and expresses amazement at the ignorance and indifference of Christian people even in China as to the work.—In Shantung Province, birth-place of Confucius, twenty-five years have given 5,000 church members in connection with the nine societies there laboring, 30 ordained and 33 female missionaries, and 300 centres of Sabbath assemblies, yet there is but one ordained missionary to a million souls!

THE ETHICAL ELEMENT IN FAITH.

By JAMES M. LUDLOW, D.D.

A FREQUENT objection which unbelievers raise against our plea for faith

is thus expressed: "I do not see what my belief can have to do with my relation to God. Not my credence of anything, however excellent, but only my life and purpose, can give me character before my Judge." The objection, that faith does not affect the character or moral relation of a soul before God, comes from a misapprehension of the nature of faith and the reason for its prescription as the condition of divine favor. It is too commonly assumed that the command to believe is an arbitrary one, which comes only from the caprice of God, and has significance only as a test of obedience. This is an error, for the diffusion of which the pulpit is largely responsible. Preachers shirk the issue by the statement that we ought not to question God; that it is enough for us to know that He has commanded faith as a condition of salvation, etc. God is thus represented as an infinite Pope, and faith degraded into a soul's badge or a spiritual shibboleth.

Now the fact is, that in faith there is essentially an ethical element: the attitude of mind required in order to believe, is in itself a *right* attitude; one which the human conscience commends, and necessary to the soul's honesty before God. We may go so far as to designate faith as germinal holiness, due to the dawn of righteousness in the heart. Therefore such Scripture expressions as "sanctified by (not because of) faith that is in me" (Acts xxvi: 18), "purifying their hearts by faith" (Acts xv: 9), "holding the mystery of faith in a good conscience" (1 Tim. iii: 9), "what is not of faith is sin" (Rom. xiv: 23), "faith worketh by love" (Gal. v: 6): the word rendered "worketh" being in the middle voice, and signifying *worketh itself*, develops itself, finds its outcome in love—therefore having in it the same moral element that there is in love. It is, therefore, represented as one of the fruits which the Holy Spirit makes the soil of our human nature bring forth.

If we analyze the act of faith as evinced by its objects, we will see that it is in itself one of the holiest movements of the soul; thoroughly a *con-*

science movement; that intellectual belief is but a meagre part of it.

Thus faith does not merely apprehend God's Word as true: it embraces that truth; trusts it; surrenders to its authority. It is the becoming *true to truth*. Our modern word faith has lost something of its old English significance—its true significance as a translation of the Hebrew or Greek terms. Faith was originally fidelity; something we can plight. We can restore its full meaning now only with the help of several words—viz., faithfulness to the faith. Who will say that faith, in this Bible significance, is not an essentially moral act? It is becoming intellectually honest before God.

Faith in the Bible declaration of human sinfulness is the soul's honest inner confession of sin: faith in Christ as the sin-bearer is nothing less than the soul's honest humiliation before the Infinite Justice: faith in Christ's Divinity is the soul's honest return to loyalty before that Supreme Righteousness enthroned above it.

It may be said that this confounds faith with penitence and consecration. But the fact is, that only in metaphysical analysis can we separate them; that is, when we intentionally abstract one or other of these experiences for special inspection. In common Christian consciousness they go together, as closely associated as the eye's brightness and the life that gives it its lustre. Faith is the moving of the Divine life in us, of which these other sentiments are the expression.

We anticipate an objection which some may make to the above. If there is any moral element in faith, if it contains any virtue, then salvation by faith cannot be entirely of grace, but partly through human merit.

This does not follow; for in order to vindicate the grace of God, we have only to admit that there is not sufficient merit in faith to compensate for the sins of life; not that faith is in itself a meritless act. The return of the Prodigal was a good thing in itself; spoke well for him; and would have been a

virtuous act though his father had refused to receive him. Yet the graciousness of the father was not shadowed by the fact that his son felt the moving of that better disposition when he bowed for the paternal blessing. Indeed, that parable illustrates the fact that, in the conversion of a sinner, the infinite condescension of God meets the soul as it reaches toward Him in its highest and holiest emotion.

We are convinced that if our preachers would deal less with the relation of faith and reason, and more with the relation of faith and conscience, the current religious thought would be greatly enriched, and the Gospel brought more directly to the hearts of objectors.

AN AFTER-MEETING TALK.

BY REV. WM. HAY AITKIN.

[At the close of the evening services held in St. George's Protestant Episcopal Church, New York, during the recent Advent Mission, After-Meetings were held and largely attended. While a hymn was being sung, all those who believed themselves to be Christians quietly withdrew. Prayer was then offered. It was Mr. Aitkin's custom then to move down the central aisle and in the midst of the bowed, hushed throng crowding the body of the church, give instruction and counsel, interspersed with impassioned prayer, frequently made more impressive by the periods of stillness, which could be felt. A report of the instruction given by him on one of these occasions is given below.—EDITORS.]

It is difficult to realize that we are in the presence of the Lord Jesus Christ. Bring your minds to bear on that one thought. Jesus of Nazareth, whose touch cleansed the leper, is here in the midst of us—the same Jesus that walked and talked with sinners eighteen hundred years ago. What He was then, that He is now.

There came a leper to worship Him in those days, and the leper "fell on his face and besought him, saying, 'Lord, if thou wilt, thou canst make me clean.' And Jesus put forth His hand, and touched him, saying 'I will; be thou clean.' And immediately his leprosy was cleansed." [A short silence.]

That "*I will!*" is just as strong to-

night as ever it was. Now, while we are kneeling here, the same Jesus, in the plenitude of His power, is actually in the midst of us. Are you willing to put the case in his hand, just as the leper did? [A period of intense stillness followed these words, the leader standing motionless with the bowed crowds around him.] Remember, you are to act and feel just as though you saw Him, in bodily presence, standing at your side. [A pause.] *Lord, if thou wilt, thou canst make me clean.* [Another pause.] And as we turn our eyes upon the later record; as we linger and look upon our crucified Lord, in every drop of blood, in every pang of pain, we read, *I will. Be thou clean.* [Pause.] If I read my Bible aright, He is Jesus Christ, the same yesterday, to-day and

forever. Glory be to Thee, suffering Christ, for Thy great love; and glory be to Thee, O suffering God, that Thou hast not turned away Thy mercy from us! And now, Lord, we believe Thou wilt do to us to-night just exactly as Thou wouldst have done *there*, eighteen hundred years ago. And with the same trust we say: Lord, we know that Thou art willing to do for us what thou didst for the leper. O, Thou suffering God! *we trust Thee to do it now.* [Period of silence.] O, friends! do you do this now? *Will you do this now?* Be definite. O be *definite.* Will you say, O Lord, I do now put my helpless, hopeless case into *Thy* hands [silence]—and there I leave it. [Period of silence.]

Let us sing upon our knees the Eleventh Hymn.

PREACHERS EXCHANGING VIEWS.

The Protestant Church and the Poor.

IN the HOMILETIC REVIEW (March, p. 274), in an article on "Socialism," you say:

"The Gospel is no longer *free to the poor*; a heavy tax is laid upon it, onerous even to multitudes of moderate incomes. Magnificent churches, extravagant salaries, gorgeous and costly paraphernalia, and heavily taxed seatings have made it so. Generally speaking, *the poor man has no home to-day in the regular Protestant Church!*"

As a Protestant pastor I am moved to enter a plea of "not guilty," and offer a word of defence. That such charges may be true of some churches in the larger cities I have no doubt. But why should these be considered as representing Protestantism? Do they form the majority of Protestant churches? Or their membership form a tithe of Protestant church members? Why is the great majority of Protestant churches in towns and villages and rural districts to be ignored in forming a judgment upon the tone and tendency of Protestantism, or its connection with and influence over the working classes? I am pastor of a church in a town of some 2,000 inhabitants, with a membership of over 200, with perhaps thrice as many persons who are adherents and consider themselves under my pastoral care:

nine-tenths of these are "working men, mechanics and laborers." The seats are free; the edifice, though substantial, is far from being "magnificent"; the salary I receive is less than the wages earned by a good mechanic. This is no exception. Eighteen years experience in the ministry in various parts of this province entitle me to say that this is but a fair sample of the vast bulk of Protestant churches scattered through the country. Why should these be ignored in a judgment respecting the "regular Protestant Church?"

M. J. FORD.

Essex Centre, Canada.

[A WORD OF REPLY. We add the words which our correspondent omitted in quoting our paragraph, which are essential to the right understanding of our meaning:

'He feels himself shut out from Christ's sanctuary; frozen out, barred out, by locked pews and social ostracism. His only place, if 'room' he has at all, is the 'mission chapel!' Sympathy for him there is none. He feels none of the ties and throbbings of the great Christian brotherhood."

We wrote advisedly and not hastily on this vital question. We wrote from long and careful observation and study of it. While we had in mind primarily the condition of things in our great cities, our remarks apply with almost equal

force to all the larger towns and centres of population throughout the country. We are aware of the exceptions in many rural districts; and yet the *tendency* even there is in the same direction. The influence of our cities, in this as in other things, is all powerful and well-nigh controlling.

We give below the testimony of another country pastor, though now a Professor in a Pennsylvania College.—Eds.]

THE RECREANCY OF THE PROTESTANT CHURCH TOWARD THE POOR. "I have been intensely interested in your article on "Socialism," in your March issue. I endorse every word you say about the recreancy of the Protestant Church. I know practically something about all this. I was for six and a half years pastor at Mt. Pleasant, Pa., the heart of the great coke region, the scene lately of riot and rebellion, the news of which has occupied so much space in the Pittsburgh papers. I labored among these very men and tried hard to get them into my church, but succeeded with very few. They assured me at the same time that I showed them more sympathy than any pastor of the Protestant Church of that town and community. My church was composed of well-to-do people, some of them wealthy, and they gave me little or no encouragement to labor among these poor miners and cokers. I still did it, however, yet failed to get many of them to come to my church. When I preached in the school-house among them I had a full house. They felt that I was their friend, and I learned from them some of their peculiar religious views, if we may call them religious. They regarded the church people as the wealthy owners of the land and its subterranean wealth, and themselves as the serfs condemned to hard labor for small remuneration. Hence this notion or belief was entertained among them, that as they have but toil and hardship in this life they will (if there be a just God) be made blessed in the life to come, but that those who are rich employers and owners of property, even if Christians, can have no such expectation. This I was assured was the religion of the great majority of

them. It gave my heart pain to think of this, and I bewailed the stupor of the churches. I anticipated riot and bloodshed there, and the end is not yet; God only knows what shall yet be."

Pusillanimous Prayers.

At the risk of inviting a critical rebuke for my temerity in characterizing the prayers of any ministerial brother, as being, in an obnoxious sense, pusillanimous, on any occasion, or under any circumstance, I shall take the liberty, nevertheless, of averring that I am warranted in doing so. While I am strongly opposed to the practice of sitting in judgment upon the prayers of any one, be he minister or layman; yet, when I have been compelled to either listen to, or hear of, any public prayer, in which there is an evident indulgence of a splenetic spirit toward some one who has incurred the displeasure of the petitioner, I feel quite justified in censuring such so-called prayers. It is bad enough, when a minister so far forgets the proprieties and sanctities of the Sabbath, and the pulpit, as to take occasion, during the preaching of a sermon, to vindictively deal a blow at some one who has, perhaps unintentionally, given him offence. It is a private matter, and should be settled privately, if settled at all.

But what shall be said of the minister who, during the specially solemn and holy service of prayer, deliberately makes a thrust at one of his congregation, against whom he has an antipathy? Do I characterize such a prayer too severely, when I say that it is pusillanimous? And it is especially reprehensible, when the person at whom the fling is made, is not aware of having done anything to anger the assailant. And even when both parties are conscious that ill-feeling exists between them, it is a degradation of the sacred office and service, to use the moments of prayer, and language which is intended to be accepted as a personal resentment of a supposed or real grievance. Such conduct deserves the sharpest condemnation. And no minister can do such a thing,

and retain the respect and confidence of the people, much less of those against whom he has vented his spleen. Others, besides the abused party, soon discover the direction in which the venomous arrows have been flying, if they fail to observe it at once, and they will unite in deprecating the man who desecrates God's day and the pulpit, in such a manner. It is to be hoped, however, that there are but very few who are guilty of such a breach of Christian breeding.

C. H. WETHERBE.

The Young Ladies' Sewing Society.

It never worked well in our Church until recently. The attendance was small, because it was impossible to fix upon hours when all the members were free from engagements, music lessons, home duties, social calls promised, etc. Besides, the short time allowed for the meeting, from 3 to 5 P. M., or from 10 to 12 A. M., the average tardiness, the moments wasted in salutations and little private gossips, ate up a good part of the session, and made small record in the number of stitches taken. We have now instituted the all-day meeting—from 10 A. M. to 5 P. M., with a simple lunch at 1 o'clock. The result is beyond expectation. (1) The number in attendance at the least favorable hours is fully equal to the average at the former meetings,

so that, were it no more, the aggregate time spent would be seven hours as against two formerly. (2) Nearly every member of the Society is able to be present during some portion of the day. This augments our usefulness at least fifty per cent. (3) Each one selecting her own time makes it convenient, as a rule to remain longer—the average being fully three hours as against the nominal two of the old method. This is fifty per cent. additional gain. (4) There is no time lost in beginning. Coming singly, the members are welcomed by the busy needle-points of those already there. Add ten per cent. more. (5) The workers have time to become familiar with the work, garments for the poor, missionary clothing, etc. (6) They get acquainted more intimately with one another. In quiet corners of the rooms good long talks are indulged in, which open heart to heart. (7) It gives us a chance to plot and plan all sorts of good things for the help of the Church. In these meetings have been devised Church Sociables, Mission Bands, helps for the specially needy folk in our neighborhood, a Sunday-school choir, a vocal raid on the Prayer Meeting music, etc. Mr. Editor, tell the ministers to tell the sisters to try the all-day plan.

DORCAS, JUNIOR.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

JOHNSON.—*Oratory is the power of beating down your adversary's arguments, and putting better in their place.*

WILKES.—*But this does not move the passions.*

JOHNSON.—*He must be a weak man who be so moved.*

Christian Culture.

THE LIGHT OF MEN.

The spirit of man is the candle of the Lord.

Prov. xx: 27.

ALL light seems to be essentially the same. Whether it floods out from the sun, streams from a lighthouse, or glimmers from the wick of a candle, it has the same nature, and differs only in the force which propels it in undulations of the ether. God is called the light; and He has many manifestations. In Christ the infinite glory of the divine

light was globed as in a sun; the prophets were great beacons; but every man is the candle of the Infinite.

But some candles are not lighted; the life of such is full of darkness. They are of the earth, earthy; unilluminated by any conception or experience of things spiritual and celestial. How shall they be lighted?

The Bible tells us that "*The Life is the light of men.*" We are familiar with the fact that life is associated with light, so that the latter seems to be the occa-

sion of the former; where there is no light, vegetation and animal existence soon perish. But the more scientific fact may one day be demonstrated, that life is the source of light. It is at least so spiritually. And the human candle must be kindled by contact with Him who is the light of the world. You cannot make the lamp to shine by enclosing light about it; it must shine with some of the original fire potency. So the soul of man is not made luminous and luminating by having any amount of religious information put within its cognizance, by any familiarity with preceptive morality, but only by having the soul touched by that spirit of infinite truth and righteousness and love which shines through the Bible, the Living Word; by having imported a *quicken'd conscience, a living faith, a lively hope.*

In Eastern homes the light is not extinguished, even when the inmates retire for the night. A darkened house is the sign of death. This suggests the figure of speech used several times in the Bible, that the lamp of the wicked shall be put out. Startling appeal to the unlighted souls, God's candles untouched by the light of life! *

ANTICIPATING TROUBLE.

Sufficient to the day is the evil thereof.—
Matt. vi: 34.

No sin is more common than that of undue anxiety about the future of life. We are guilty of it continually.

1. *The nature of this sin.* It is a fearful, absorbing, cankering anxiety about temporal things that Christ condemns.

2. *The folly of it.* We cannot lessen future evils by dwelling upon them, but we may increase and intensify them.

3. *The evil of it.* Such a habit not only mars life's enjoyment, and often unfits for present duty, but often disqualifies us from meeting the evil when it comes.

4. *The sinfulness of it.* Dr. Maclaren says: "If we generalize the lessons that lie in these three great divisions of the Sermon on the Mount (Matt. vi: 24, etc.), we get these: (a) Anxious thought is contrary to all the lessons of

nature, which show it to be unnecessary. (b) To all the lessons of revelation or religion, which show it to be heathenish. (c) To the whole scheme of providence, which shows it to be futile. You do not need to be anxious. It is wicked to be anxious. It is of no use to be anxious.

THE LEPROSY OF MIRIAM.

And Miriam and Aaron spake against Moses, etc.—Num. xii: 1-15.

We should make diligent search after the truth for the truth's sake. We should seek the benefit of our fellow-men and the glory of God not for selfish ends. Selfishness leads inevitably to disease and death—to a fatal leprosy of the soul. It should not distress us that we are denied those gifts which secure the approbation of men.

LESSONS:

1. *We should submit humbly to the will of Heaven.*

2. *We should remember that in the distribution of gifts, what is best for one may be destruction for another.*

3. *To covet the gift of a neighbor is a wrong to him and an offence to God.*

4. *Each man's duty is to develop the gift that is in him.*

Revival Service.

HEART SERVICE.

Serve him with a perfect heart.—1 Chron. xxviii: 9.

1. God will not accept a divided service; the whole heart or none. "Ye cannot serve God *and* mammon." 2. God requires the *whole* heart: "My son give me thine heart." 3. The requirement is eminently *reasonable and proper.* 4. Not to serve God with a "perfect heart," is not to serve him *at all.* The purpose, the aim, the spirit, determines moral character.

Application: (a) God will be found of the seeker only when he seeks him with the "*whole* heart." (b) God will accept our service only when it is rendered with a "*perfect* heart." (c) "Search me O God and prove me," etc.

GOD'S CHALLENGE TO THE SINNER.

Come now and let us reason together, saith the Lord.—Isa. i: 18.

Sin is only and monstrously evil—

unreasonable, wicked, cruel, destructive—as injurious to the sinner as it is insulting to God. God is right, all right, while the sinner is only wrong. And yet God, in infinite condescension and mercy, offers to “reason” the matter with him. He has not the shadow of an excuse for his persistent rebellion, and yet God calls unto him, “Why will ye die?” “Come now—cease your rebellion, throw away your weapons, and let us *reason together*—talk over this dreadful thing—argue the case in a friendly spirit. State your grievances, if you have any, and see if we cannot end this awful controversy. For, as I live I have no pleasure in the death of the wicked; wherefore, turn and live.”

Sinner! canst thou refuse a challenge such as this? Are you unwilling to meet the arguments and appeals of Infinite Reason? Have you a case that you are bold enough and confident enough to carry into the court of Infinite Justice?

GOD'S PEOPLE HIS TREASURE.

If ye will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me above all people.—Ex. xix. 5.

1. A treasure is something searched for. The Holy Spirit is ever diligently seeking after Christians.

2. A treasure when found is carefully guarded. As the apple of His eye God protects those who trust Him.

3. The finding of a treasure is the occasion of rejoicing. There is joy in heaven, etc.

4. To obtain a treasure we will make great sacrifices. God gave His only begotten Son, etc.

AN IMPENITENT HEART.

If they shall fall away to renew them again unto repentance, seeing they crucify, etc.—Heb. vi: 6.

1. An impenitent heart is one that has never seen or felt the evil of sin.

2. It is one that is obstinately bent on its sinful ways.

3. It is one that no motive or appeal can subdue.

4. It is one that will not submit to offered mercy.

5. This is the dreadful and hopeless state to which impenitence, if persisted

in, will bring the gospel sinner. For such there remaineth no more sacrifice for sin but a fearful looking for of judgment, etc.

THE LORD'S RELEASE.

It is called the Lord's release.—Dent. xv: 2.

This was a release from a debt one man owed to another. It suggests another release, our release from indebtedness to God.

1. *How our debt to God was incurred.*
2. *Its greatness.*
3. *Our inability to meet it.*
4. *The conditions of our release.*

Funeral Service.

DYING AT HOME.

Let thy servant . . . turn back again that I may die in mine own city, and be buried by the grave of my father and of my mother.—2 Sam. xix: 37.

In our last great trial, in our conflict with the king of terrors, what a consolation to feel that our friends are about us, that we are at home.

1. How much earthly friends may help us in the hour of death.

2. The limitation of this help.

3. The Christian's consolation that wherever death may overtake him he will die in the midst of friends. His Elder Brother will be there, and God, his father, and he will be encompassed with a host of heavenly witnesses, friends in Christ Jesus.

Through death we go from our earthly home to our heavenly home.

THE CONTRAST BETWEEN THE DEATH OF THE RIGHTEOUS AND THE DEATH OF THE SINNER.

The children of Israel and the Egyptians crossing the Red Sea that divided the land of bondage from the land of liberty.—See Exodus xiv: 19-31.

1. *The one trusted in the arm of God; the other in the arm of flesh.*

2. *To one the presence of God gave light; to the other gave darkness.*

3. *The forces of nature helped the one and hindered the other.*

4. *The one came through dry-shod in safety and the other were utterly overwhelmed by the flood.*

Death is the servant of the man who trusts in God.

HEAVY TIDINGS.

I am sent to thee with heavy tidings.—1 Kings xiv: 6.

Whatever afflicts and burdens the heart, whether personal, family or national—whether it affects the physical only or the spiritual.

1. The "heavy tidings" may be a message from God of terrible import, as in the case of Jeroboam's wife.

2. It may be the announcement, by newspaper, letter or telegram, of the death of a very dear friend, or the sickness of an absent child, or the loss of property, etc., by some dire calamity.

3. It may be the words of your physician than he cannot save your life, or the life of child, wife, husband, friend sick unto death.

4. It may be the "still small voice" of the Spirit speaking in alarming tones to a guilty conscience, warning you to flee the wrath to come.

O, how frequent are such messages to us in this vale of tears! How many prophets of evil are sent to us with "heavy tidings" that make our hearts to ache, that afflict our souls almost unto death, and make us long for the rest of the grave and the joy and glory of heaven!

LIVING ISSUES FOR PULPIT TREATMENT.

Anything that makes for the weal or woe of mankind should concern the preacher.

Federal Aid in Education.*

My people are destroyed for lack of knowledge.—Hosea iv: 6.

By a man of understanding and knowledge the state [the land] shall be prolonged.—Prov. xxviii: 2.

A BILL now before Congress, and which has passed one House, appropriating a large sum of money from the national treasury for this purpose, has called the attention of the country to the matter in a special manner. The educational condition of many of the States renders such aid very desirable, and if a wise constitutional mode of rendering it can be devised, by all means let the generous appropriation named in "Blair's Bill" be given.

The Census of 1880 disclosed a degree of illiteracy that was truly startling in its proportions.

"Of the 35,761,607 persons over ten years of age in the United States, 4,923,451 were reported as unable to read, and 6,239,958 as unable to write. That is to say, in a general way, thirteen out of every one hundred voters in the country confessed that they were unable to read their ballots. Now, when we consider that few persons who reach the age of ten years without knowing how to read rarely acquire that facility at all, and that every one who could make out to spell a-b ab, b-i bi, b-o bo, was classed as able to read, we can get some idea of the vast number of our fellow-citizens who are shut off from any intercourse with the intelligence of

the modern world. It would hardly be too much to say that twenty-five per cent. of the adult population of the country to-day should be classed as illiterate. The Census showed also that a large part of the illiterate population is massed in a few centres. The following States returned over thirty-three and one-third per cent. of the population over ten years of age as unable to read: Alabama, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina and Virginia (the average of the eight States being nearly forty-two per cent.); while the following did not exceed four per cent.: Iowa, Kansas, Maine, Michigan, Minnesota, Nebraska, Ohio, Wisconsin (the average being less than three and one-third per cent.)"

The case would not be so bad if this illiteracy were somewhat equally distributed among the States. But this is far from being true. The great mass of this ignorance is in the Southern States—the average in eight of them being 42 per cent., while in many of the Northern and Western States it was less than four.

The reports of the Educational Bureau show further that none of our large centres of population provide adequate school room and skilled teachers, even for those children who desire to attend school, while it is notorious that thousands of children are growing up in our cities in idleness and crime, who might be reclaimed if school facilities of the right kind were provided. The failure of the "apprenticeship" system, which aimed to educate children for some useful calling, has thrown thousands of

* We are indebted to the *New Princeton Review* and the *Andover Review* (March) for many of the facts and statements contained in this paper.

children in our industrial centres upon the public without any provision to gain a livelihood. This class is growing larger and more dangerous every year. Even in rural districts, schools are becoming wholly inadequate to furnish the kind and degree of education essential to intelligent citizenship. Now one of two things is certain, schools must be provided to train these children in the rudiments of knowledge and of some industrial industry, or build penitentiaries and prisons to hold them in after-life.

Education is not keeping pace with our material growth. There is an advance, but not as rapidly as the exigency demands.

"Many of the States are unable to assist the poorer communities to the necessary extent. Even in many wealthy communities the tax-rate is already so high that it is impracticable to get the people to vote any increase; for the system of direct taxation to which the States and communities are practically confined has the effect of impressing the minds of tax-payers with an ever-present sense of their burdens, while at the same time they must be on their guard against letting the tax-rate become too high as compared with other communities for fear of driving away capital."

Popular education is more necessary now than it ever was before. Popular ignorance is far more dangerous than it was in the days of our forefathers.

"A century ago the negro was a slave, with no political power or influence. To-day he has all the legal and political rights of the most educated Caucasian. A century ago, in many States, ignorant white men were not allowed to vote. To-day they have the ballot in every State in the Union. A century ago they could not readily combine. To-day, owing to the telegraph and steam-engine, they can unite in powerful organizations reaching throughout the country. A century ago they could not have done much harm, even if they had had the ballot and had been able to combine, owing to the fact that the simple organization of society could have stood almost any shock which they could have inflicted. To-day, a blow in one part of the highly complicated organism of our modern society is felt in every other part, and a stoppage of circulation at one point causes a congestion at another. In other words, general education is necessary to-day to the existence of civil society in its present form.

"We are in the presence, then, of one of the most important of our social problems. Our States and communities, either from lack of good-will

or from inability, are failing to solve the difficulty. Our only remaining hope is the Federal government."

We have space only to glance at some considerations which justify an appeal for National aid.

1. Education is a matter of general and not merely local interest. (a) Removal from one section to another is constantly going on. A resident of New York to-day may emigrate to the far West or to the South to-morrow. The sons of New England have educated tens of thousands of the people of the West and great Northwest. (b) Illiteracy in one section is a factor that affects the entire nation. We have an illustration of this in the condition of things at the South at the close of the War; and the same condition exists to-day in South Carolina and Louisiana. The ignorant masses were only tools in the hands of political demagogues, and a conflict with the intelligent classes was inevitable. The Federal government tried to keep the ignoramus in power, but failed.

2. This question has a radical bearing on our National Legislature. There are many communities at the South to-day where, through the dense ignorance of the "poor whites" and the "negro," government is in the hands of a small minority. And yet the representatives of such communities have the same relative weight in Congress and the electoral college as those chosen by the actual majority-vote of intelligent free citizens. Ought such a state of things to continue? The Southern slaveholder was given a representation in his slaves; but now that slavery is abolished it is quite time to get rid of this state of things and put a Western or a New England representative on a par with a South Carolinian and a Louisianian in respect to influence. But this cannot be done till education adequate to the emergency is furnished. And this will not, cannot, be done, at least for a long time to come, without Federal aid.

"Popular education, then, is a matter of such general importance that, in case of necessity, we should be justified in calling upon the national government to assist in its maintenance, even if there were no precedent for such action,

provided it were not clearly unconstitutional. As a matter of fact, however, it is only asking the national government to continue the policy which was begun even before the Constitution was adopted, and has been pursued down to the present time. The idea that education is a matter of merely local importance, and should therefore be remanded to the communities, is of comparatively recent growth. The founders of the government, the framers of the Constitution, the early Presidents and early Congresses, knew nothing of such a doctrine. There was in the act of 1787 a distinct recognition of the importance of popular education, and of the necessity of Federal action to secure the financial basis of a sound school system. The early Presidents favored the establishment of a national University. The early legislators considered it a part of the functions of the national government to secure, so far as the granting of aid would do it, the establishment of school systems in every new State. Our later Congresses, in addition to what former Congresses have done, have built up in Washington the nucleus of a grand University, and have undertaken to secure the establishment of special schools of agriculture in every State of the Union. Our forefathers granted such aid as they thought the necessity demanded, and did not let themselves be deterred by the cry that education was only of local interest, and that the national government had no power to assist in its maintenance.

"The conclusion of the whole matter may be summarized as follows:

1. Education is a matter of general and not merely local interests. It is fair, therefore, to call upon the most general form of government to assist in its support.

2. Under our system the local communities limited to direct taxation are unable to provide adequate educational facilities in addition to satisfying purely local necessities. The necessity of outside assistance is becoming more and more imperative.

3. The Federal government is amply able to assist in the support of education.

4. So far from being restrained by constitutional provisions, it would simply be following precedents already set, and continuing the policy begun even before the adoption of the Constitution."

Separation of Church and State.

ROMAN CATHOLIC TACTICS.

Take heed that ye be not deceived.—Luke
xxi: 8.

My kingdom is not of this world.—John
xviii: 36.

What is known as the "Freedom of Worship Bill," which has been so persistently urged in the Legislature of the State of New York for several years and

which the advocates of are confident of ultimately carrying, has a deep interest and significance to every American citizen. Ostensibly the Bill simply aims to provide Roman Catholic worship and instruction to such of its inmates as are claimed by that church in the New York House of Refuge. The ultimate aim is to secure State recognition and patronage for the Romish church distinctively. They enjoy precisely the same privileges now as any Protestant sect. But they insist on the right to "instruct in their religion all Catholic inmates and celebrate Mass and such sacraments as are suitable to their age and condition in life." Denied this by the managers, they appeal to the Legislature to enforce their claim by what is adroitly named the "Freedom of Worship Bill." They demand this as a *right* under the Constitution. And every influence and means which the papal hierarchy and priesthood, directly and through political agents, can invoke to gain their purpose, will be put in requisition persistently while a shadow of hope remains.

This move is meant to be only the entering wedge. The next step will be to urge the claim already put forth for a share in the Public School money. And rest assured they will not cease their efforts until their parochial schools are recognized and fostered by the State. They do not conceal their purpose in this respect. In deference to their complaints, our public schools have already to a large extent been "secularized." But this avails nothing; in fact, puts another weapon into their hands.

"The moment the State, by Legislative act, takes official cognizance of the distinctive claims of any sect; the moment it admits, no matter how indirectly as a civil incident, the fact of religious differences of opinion, that moment the spirit of our fundamental law is violated, and we cannot escape the danger of Sectarian discrimination, preference, and consequent injustice, with the certainty that such distinction will also be applied to our public schools. Any classification whatever on religious grounds, by State authority, will inevitably lead to bitter and acrimonious sectarian controversies, to social disorder, and would seriously impend the peace of the community, and violate the quali-

fyng clause of Art. I, Sec. 3, of the State Constitution. It is the glory of our country that we have no church establishment, and that ecclesiastical differences are not settled by State enactment. Each sect here is allowed to stand upon an equal footing under the law; to enjoy equal privileges before the people; and to prove by its merits its adaptation to popular needs. In the end, that one will be accepted by the largest number which shall prove itself most useful. This, and this alone, is religious liberty. . . .

"The following considerations should suffice to dispel illusions, and open the eyes of American citizens to the fact that civil encroachments are being exclusively and persistently urged by a single large and united sect—the Roman Catholic—which thus places itself in antagonism to American thought.

"(1) The activity of the Church of Rome in founding parochial schools, and in withdrawing their children from the public schools where they would be under *American influences*.

"(2) The Dogma of Papal Infallibility, which constitutes, perhaps, the most dangerous engine the papal power has ever wielded for the prosecution of any purpose it may cherish.

"In opposing these schemes, we rely upon no more active and zealous supporters than the citizens just mentioned. For, whatever may be their lack of religious profession, their intelligence is unquestioned; their adherence to American principles is steadfast; and their hostility to intolerance and oppression, we believe, can be relied upon. They will not fail to see that a choice is now to be made between compliance with Roman Catholic aggressions, which have always circumscribed human freedom and suppressed free thought, and a system of government which acknowledges and sustains the right of every citizen to the freedom of his own

convictions, without responsibility to the State therefor." (*Appeal of the Central Committee for Protecting and Perpetuating the Separation of Church and State*.—New York, 1886.)

This Committee urge upon the people the necessity for immediate organization in every community, to resist the alarming civil aggressions of the papal power.

"1. The defeat of the so-called 'Freedom of Worship' Bill, or any similar measure attempting the Sectarian Classifications of the Wards of the State.

"2. The repeal of the clause in the Children's Law of 1875, which provides for the commitment of children to sectarian institutions.

"3. The adoption of the following, or a similar Amendment, to the State Constitution: 'The Legislature shall make no law respecting an establishment of religion, or enforcing the dogmas of any creed, or the rites or ceremonies of any sect.'

"4. Co-operation in securing an affirmative vote at the fall election of 1886, upon the question: 'Shall there be a Constitutional Convention?'

"5. The election to that Convention of Delegates pledged to the support of the above Amendment or one of like purport.

"6. The ratification of such Amendment by the people at the next ensuing election.

"7. Unyielding resistance to any attempt on the part of the papal power to undermine or divide our Free Common School System."

It is recommended that such organizations elect officers, hold regular meetings, and report their organization and work to the Central Committee, Room 30, Bible House, New York.

EDITORIAL NOTES.

Criticisms on Our Contributors.

WE are in receipt of numerous communications from our readers, some of them commendatory and others condemnatory of the views expressed in the various articles and the sermons which we publish from time to time in the *HOMILETIC REVIEW*. In those of the former class particularly, the views objected to are often severely criticised and discussed at considerable length. It is a delicate thing to lay down a rule to apply in all cases, as to how far it is right and proper for an editor to admit to his columns criticisms reflecting upon the contributions of his writers, particularly if they are from those whom he had invited to write on assigned subjects,

which is true of all our symposium articles, and a larger proportion of those which discuss other subjects. We adjudge it proper and instructive to permit our readers, under "Preachers Exchanging Views," to compare notes briefly on various topics, and we allow full liberty, under reasonable limits, to express dissent, and set forth the grounds of it. But it would be manifestly improper for us to invite contributions from those we deem most competent to write on a given subject and then grant the right to reply to any one of our many thousand subscribers. We are often censured for not printing these criticisms. But a moment's reflection ought to satisfy any reasonable man that

our position and course on this subject are sound and wise.

These remarks specially apply to all our "Symposium" writers. We chose our writers on these important subjects with the utmost care and discrimination, aiming to have both sides, and all sides, represented by the fairest and ablest writers we can enlist, and to give each and all full liberty to state and defend his views, within prescribed limits. If our readers will but exercise due patience, they will have the whole subject, in its varying lights and side-lights, and from several standpoints, presented to them. But the disposition of many is to rush into print as soon as one writer has expressed views which are antagonistic to their own. We often receive scores of letters, as in the case of Dr. Crosby on Prohibition, or Prof. Smyth on Probation after Death, full of "fuss and fury." Why not wait till Dr. Herrick Johnson comes down with his sledgehammer, and Dr. Withrow is heard in vindication of the old faith? We should put the writers that are to follow and meet the points and arguments of those who have gone before in a truly pitiable condition, if we were to allow outside critics on either side to rush uninvited into the arena and join in the fray!

We must, therefore, in the interests of propriety and justice, decline to publish communications of this kind. We have publicly reserved to ourselves, as editors, the liberty to sum up, if we see a necessity for it, at the conclusion of each symposium.

Dr. Ormiston's Experience.

In the last several numbers of the REVIEW we published a series of brief but exceedingly interesting articles from the pen of Dr. Ormiston, describing how he lost and how he regained his health. These articles have awakened no little interest.

We wish to speak a word or two of caution.

First as to chloral. Dr. Ormiston did not *increase* the dose, but it is nevertheless a habit-producing drug. The Doctor has an exceptionally strong will. His

will so dominates his body that we are almost ready to believe that he could thrust his hand into fire and conquer the sensation of pain. His wonderful recovery of health was probably more due to his will-power than to all other things combined.

We doubt the efficacy of the "night-cap" of milk and whiskey. A very eminent metropolitan physician in a similar case recommended the milk without the whiskey. We don't like the "night-cap" remedy. We know of more than one clergyman who began with liquor as a medicine and ended by falling in love with their medicine, and are now in disgrace. Many of our readers will remember the sad case of the Rev. Mr. Rightmeyer, of Reading, Pa., who was one of the most brilliant orators in the Lutheran pulpit, and an earnest advocate of temperance. He was troubled with insomnia. The doctors urged him to have recourse to beer. He declined, but finally consented to try it. The rest is the old story. A year or so ago this man came into our office in rags and starving, having slept the night previous in a station-house. He was a bloated and common drunkard, and seemed on the verge of the grave. We know not whether he still lives. That clergyman had not the will-power Dr. Ormiston has, or perhaps there was an hereditary bias Dr. Ormiston has not. Were we troubled with insomnia, we would try the milk and the horseback-riding (if we could afford the horse), and omit the whiskey. And we certainly would not take chloral, except under the advice of a competent physician. A physician who would advise a man of Dr. Ormiston's make-up to take chloral might advise his next-door neighbor to avoid it.

In the present stage of the temperance reform, almost any clergyman, in our judgment, would do more good by dying through a refusal to keep alive by the use of alcohol than by living through its help. At any rate, a world of good would be done by a few eminent martyrs to Paul's rule of action, "If eating meat maketh my brother to offend I will eat none while the world

stands." Health, life, the enjoyment of personal liberty, are great and good gifts, but greater than these is charity.

Cyclopedia and Encyclopedia.

What is the difference between cyclopedia and encyclopedia?

A. A.

A. Strictly speaking, cyclopedia (*κυκλος*, circle, and *παιδια*, knowledge), means a circle of knowledge. While encyclopedia (*εν*, in, *κυκλος*, circle, *καιδια*, knowledge), literally means encircling knowledge. Hence, encyclopedia, in a strict, proper sense, means universal knowledge. Cyclopedia is more restricted in its application. But common usage has made them interchangeable.

Where the Church is at Fault.

For the church not to recognize the fact that power coming from above comes in at the bottom of society, and for her not to stand in the fullest sympathetic union with the poor, is to be guilty of the rankest heresy. To doubt the doctrine of the Trinity or of the inspiration of the Bible is a venal offense in comparison. The proof Christ gave of His heavenly origin was that He was in sympathy with the lowest stratum of society. And surely Christ was a Christian. Measured by the church development in some of our cities, *was He a Christian?* Below 14th Street, New York, one-half of the population of the city dwells. Yet three-fourths of the churches are *above* 14th Street, and one-fourth below. The *poor* live below 14th Street. Either that is terribly wrong or

Christ was. Anarchy and destruction are at the door when the church loses its hold on the poor. In Christ's time the *poor* had the Gospel preached to them. The church found a way to reach the hearts of the poor. That is its business to-day. Its failure here is its failure everywhere.

Brethren, are these strictures too severe? What say you?

Probation After Death.

We have in hand the promised article of Dr. J. L. Withrow, of Boston, in reply to Prof. Egbert C. Smyth's article in our April number, or perhaps we should say, which presents the other side of the subject. We regret that it came to hand at too late a day for the present issue. It will appear in the June number. Our readers will find it a masterly presentation of the common "orthodox" view of Probation.

Herrick Johnson's Reply to Dr. Crosby.

We also have in hand a reply by Dr. Johnson to Dr. Crosby's article on Prohibition in the April number. This reply will appear in our June issue.

Mr. Beecher, of late years, does not often cross the line far on the orthodox side of church questions, but now and then he takes us by surprise. The other Sunday he told his people that the doctrine that the children of believing parents were in the church was more Scriptural than the opposite. Mr. Beecher's mind wobbles somewhat theologically.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

BIBLICAL.

The Son of Man, as the term was used by Jesus to designate Himself, is the subject of an article in the first number of *Theologische Zeitschrift aus der Schweiz*, 1886, by Rev. J. M. Usteri. Investigation of the term in the Old Testament, leads to the conclusion that it is there employed for man himself. Omitting the parallel passages, we find that Jesus uses it fifty times. The peculiar manner in which He employs it leaves no room for doubt that He wanted it to be a rev-

elation of Himself. As in the Old Testament, it does not designate the essence, but merely the natural state of man, so Jesus does not in its use express what the essence of His being is, but His peculiar calling. This call was that of the Messiah, but in the Christian sense as the Savior of the world. It may seem strange that He chose this term rather than "Messiah" as His usual designation; the latter term would, however, have been understood in the Jewish sense, while the Son of Man would be so employed as to reveal His conception of His peculiar mission. Al-

though the term does not express peculiarity of being, it is self-evident that His peculiar calling required a peculiar personality. As the result of His inquiry the author concludes that Jesus with the term wants to indicate "neither His human nor His divine nature, neither His lowliness nor His exaltation, neither what He had in common with man nor what was peculiar to Him, but His peculiar calling as Redeemer; and as such the term designates both lowliness and exaltation, both equality with men and peculiarity, both humanity and divinity, such as are implied in that calling." The term refers to "the historic introduction of salvation into humanity."

Half a century has passed since Strauss' *Leben Jesu* appeared and threw the theological world into excitement and confusion. When the full import of the destructive criticism of the Tuebingen School was apprehended, men seriously asked: "If these views are final, what is left of Christianity?" Some who do not keep up with the progress of Biblical criticism imagine that the negations of that school are still maintained. Skepticism as well as orthodoxy has its traditional and hereditary views, and I have heard those destructive criticisms referred to as if still held by the most critical Biblical students. But those who place themselves most unreservedly on the critical and even negative standpoint have been led step by step to more positive views, so that historical elements are recognized in the Gospels where formerly only traditions and myths were seen by the Tuebingen School, and epistles are now ascribed to the Apostles whose authorship was attributed by that School to a much later period. In the journal quoted above there is an article which illustrates these statements. It is on *The Present Status of the Investigation respecting the New Testament*. Professor R. Steck of Bern is the author, making the recent work of Prof. Holtzmann—"Compend of historical-critical Introduction to the New Testament"—the basis of his remarks. If we regard the standpoint of Holtzmann's scholarly work as the low-water mark of Biblical (New Testament) criticism of the present, we shall see that the stream has risen considerably within half a century. Papias mentions a collection of *Logia*, or sayings, of which Matthew was the author. While critics have been inclined to regard these as detached sayings of Jesus written by Matthew, Prof. B. Weiss holds that these *Logia* contain more, namely, an account of deeds and sayings of Jesus till His passion. He thus gets a basis for the historic elements of the Gospel reaching back to a disciple of Christ. Holtzmann formerly held that for the synoptical Gospels the basis is found in a historic representation of events still preserved essentially in Mark and the *Logia* of which Papias speaks. It was thought by him that these sayings are the basis of those passages in Matthew and Luke to which no parallel is found in Mark. Prof. Holtzmann now holds that the *Logia* probably contained more than detached sayings, namely, also sketches of their occasions.

He thinks that Luke was acquainted with the Gospel of Matthew as well as that of Mark, and places the date of Matthew after the year 70, that of Luke after 100. He rejects the view of the Gospel of John as a purely ideal construction of history; it has a historic basis, though he claims that it was taken from the other Gospels. Respecting the Pauline Epistles, it is affirmed that but few now hold tenaciously to the view of the Tuebingen School that only the epistles to the Romans, Corinthians and Galatians are the works of Paul. Most critics now attribute the First Epistle to the Thessalonians, those to the Philippians and Philemon, and the essence of that to the Colossians, to the same Apostle. Respecting the controversy, whether in his Epistle to the Romans the Apostle had Gentile or Jewish Christians in mind, the author says that as he had never been in Rome he probably did not know the exact character of the Church, and that at one time he may have had special reference to one class, at another to the other. The authorship of the Epistle to the Hebrews will probably never be determined, though it evidently belongs to the Pauline school. It seems to have been written by an exile under Domitian. Prof. Steck, himself negatively critical and agreeing with Prof. Holtzmann in his conclusions, makes this significant admission respecting the Biblical criticism of the present: "What the Tuebingen School has produced is regarded as antiquated and is dismissed with the brief statement that it is Hegelian construction of history."

Without Biblical criticism there is no theology, but there is a positive and believing as well as a negative criticism. The fact that the results are so often conflicting proves that the spirit and philosophical preconceptions of the investigators have much to do with what is pronounced purely historical. The relation of orthodox believers to Biblical criticism is discussed by Rev. A. Jürgensohn in a journal of the Evangelical Church in Russia under the heading: *Die heilige Schrift und der gläubige Kriticismus*. In his "System of Christian Certainty," Frank, who is orthodox in his views of Christian doctrines, admits that the Scriptures contain errors, such as resulted from defective memory or pertain to secular subjects of which the authors could have no direct knowledge, such as names, numbers and the like. He holds that the old view of verbal inspiration cannot be maintained, but that this does not alter the old faith in the doctrines of Scripture. Conversion produces a new life, and this contains in itself the conditions of Christian certainty, needing no other external authority to assure it of the truth. The child of God does not need an infallible Scripture, his inner life or faith being his guide. This of course does not make Scripture useless, but a theory of verbal inspirations is not necessary to guarantee the authority of its teachings or to determine the truth of all its contents. These views of Frank and his adherents the article combats. The writer, as well as those whom he opposes, accept the

Lutheran faith, differing only respecting the infallibility of Scripture. The supposed errors, he argues, have not been proved such. The view antagonized too readily admits mistakes, sometimes even in cases where rationalistic interpreters have admitted that the point was not settled. Thus, in Matt. xxvii: 9, Jeremiah is mentioned, yet the reference is said to be Zechariah, xi: 13. But a more careful exegesis shows that Jeremiah 18 and 19 must also be taken into account, so that Matthew probably referred the quotation to both prophets but mentioned only one. So Matt. xxiii: 35 is supposed to refer to 2 Chron. xxiv: 20-25; but in Matthew, Zachariah is the son of Barachias, in Chronicles the son of Jehoiada. But it is by no means certain that the reference in Matthew is to the Zechariah mentioned in Chronicles. It may refer to the prophet or some other person of that name, and the event meant is in doubt. But even if these and similar passages cannot be wholly reconciled, it should be remembered that we do not possess the original text; and it may be that the supposed mistakes are to be attributed to the transcribers and not to the authors. It is a contradiction to affirm that we have not the original text and at the same time to assert that in that text there were errors.

It is well known that German theologians do not let any view of inspiration determine for them the character of the contents of Scripture. Even the more orthodox theologians are, as we have just seen, consequently quite free in criticizing particular passages. It is not surprising that with the present status of Biblical criticism there should be among positive Christians no generally accepted theory of the nature and degree of the inspiration of the sacred writers. The rejection of verbal inspiration by no means implies that the Bible is reduced to the level of an ordinary book, as is done by extreme liberals. In a small volume by Rev. Dr. A. Frantz, on *Inspiration, particularly the Verbal Inspiration of the Sacred Scriptures*, the author shows that the doctrine of verbal inspiration originated in the Reformation, when the infallibility of Scripture was emphasized against the claims of papal infallibility. He holds that the doctrine cannot be maintained, but that, even if it is rejected, the Bible remains the Word of God. The inspiration is found in the personal illumination of the authors, whose activity was under divine guidance and was intended to serve the Church. Verbal inspiration is an abstract theological conception, and is not an object of religious faith and never has been. The contents of Scripture are their own proof of their genuineness. The essentials, namely, the divine plan of salvation and the appropriation of the proffered grace, are independent of that doctrine. The value, significance and authority of Scripture do not depend on the doctrine of verbal inspiration, but on the blessings of salvation found in Scripture and experienced by the individual and the Church.

Just now this subject is receiving more than

usual attention and is discussed by Catholics as well as Protestants. A Catholic professor of theology, Dr. F. Schmid, has an article on "*The latest Controversies respecting Inspiration*," in the first number of *Zeitschrift fuer Katholische Theologie* for 1886. He opposes the view of Cardinal Newman, who in 1884, in *Nineteenth Century*, declared passages of a non-religious character as not inspired—as *obiterdicta*. Prof. Schmid states that, with all its utterances on the subject, the Catholic Church has never given a final decision on the exact nature and extent of the inspiration of Scripture. But he affirms: "The unanimous doctrine of the holy fathers, the general view of the Catholic Church, and the firm conviction of the believing people, will not admit a mistake in the Sacred Scriptures, not even in a matter in itself wholly unessential." Another Catholic writer, the Jesuit, Brucker, even affirms that in Scripture nothing is without significance for faith and revelation. This view is, however, rejected by the professor, referring as illustrations to statements like that of Paul respecting his cloak, and asking what deeper religious significance can be attributed to them. The Bible has both shell and kernel, the former serving as protection for the latter; but both the shell and kernel are, as far as Biblical statements are concerned, absolutely reliable. This applies to all books included by the Catholic Church in the canon, even those pronounced Apocrypha by Protestants. The original text, however, not being in our possession, mistakes may have been made by transcribers in figures, and names. But the authority of the Church relieves the faithful Catholic of much perplexing criticism by making the Vulgate the final appeal.

It is significant that Catholic theologians defend a rigid view of scriptural infallibility whose application (even to the Apocrypha) no Evangelical Christian accepts; but it is, perhaps, still more significant that Jews, not of the orthodox type, should rebuke professed Christians for their criticism of Scripture. *Der Beweis des Eubens* for January has an article on *A Jewish View of the Modern Criticism of the Pentateuch*. Reference is made to the recent work of Dr. Karples on *The History of Jewish Literature*. The author of this work belongs to the more moderate of the Reformed Jews, thinks highly of Spinoza, but does not adopt his extreme pantheism, and regards Moses Mendelssohn as the real reformer of modern Judaism. With all his liberality he argues against the effort to change "Mosaism" into "Ezraism." "The view that the prophets are older than the law, and the Psalms more recent than both, has in recent years been spread widely, through the researches of J. Wellhausen; but we may presume that this hypothesis, too, will give birth to many new ones, without getting Biblical criticism out of the sphere of conjecture and hypothesis and upon firm ground." How far the hypotheses of Wellhausen and followers are from being final, is evident from the fact that men with as great knowledge of the

relevant material come to entirely different conclusions.

CATHOLIC SOCIALISM.

At the meeting of the *Cercles catholiques* in Paris, last February, the strongest emphasis was placed on the question, how social generation on the genuine Christian (Catholic) basis is possible. It was held by the convention that the chief thing to be done by the clergy is this: constantly to aim to become more familiar with social problems, so as to be fully prepared intellectually to place themselves at the head of the Christian social movement. It was stated that for some time the subject has received special attention in Catholic seminaries, and that in Lyons a conference was held for the discussion of the subject, at which two hundred priests were present.

The continued zeal of the Catholic priests in this matter receives abundant encouragement from their past success. Their zeal is seconded by that of faithful laymen. Périn, the Belgian political economist, has exerted his influence to promote the ascendancy of ultramontanism. Holding that the Vatican is the centre and the Pope the ruler of the world, his aim was to secure for the Pope the actual dominion over mankind. This he thought could only be gained if the clergy would secure the greatest influence over the masses; and in order to do this, they must put themselves at the head of the Socialistic movement. They must try to help the laborers, but without losing favor with the ruling and wealthy classes; preaching contentment to the one and charity to the other. In Belgium two kinds of associations were established, one for laborers, the other for capitalists, both largely under the influence of the hierarchy. The priests strive to settle disputes between labor and capital. Laborers who refuse to submit to the terms agreed upon are, as far as possible, excluded from work, which is the more easily done because the association of capitalists readily refuses employment to such as have become disagreeable. Not only in these societies, but also throughout Germany, Austria and Southern Europe, the priesthood have gained power in the movement and are using it for the glory of the Church.

MISCELLANEOUS.

At the Luther Festival in 1883, Prof. W. Bender, of Bonn, delivered an address so negative in character that it aroused a storm of criticism, and voices were even heard demanding his removal from his position as theological professor. As a justification of the views then expressed and a fuller development of the same, he has published a volume entitled *The Essence of Religion* ("Das Wesen der Religion und die Grundsätze der Kirchenbildung.") This volume leaves no doubt that the author places himself squarely on the Darwinian doctrine of evolution, and really rests on a materialistic basis. Religion is regarded as the product of an impulse to self-preservation, being purely a natural or rather human process; it is an effort of

man to rise above his own inner and outer limitations. Christ is only the highest product of this purely human striving. Religion, as far as inherent & perennating elements are concerned, is simply an illusion, though a necessary one. In an article on *Darwinism and Christianity*, now republished, Bender declares that the subjective and objective conditions for the development of religion are wholly independent of the question of God's existence and of the manner of His relation to the world. The development of religion and the Church, he holds, depends on their own inherent laws, and it would continue even if metaphysics should prove that there is no God, a proof which it has thus far not been able to bring. His theory of religion thus dispenses with the necessity of the divine existence. But it is a mystery how any one can cherish religion without faith in God. The author was regarded formerly as a disciple of Ritschl's school, but they will now disown him, as they did, in fact, his address on Luther. Even the liberals in the Church oppose his book in the strongest terms. For theological training in Germany, it is certainly a significant fact that such a man can occupy a chair in the same faculty with Christlieb; but there is hardly a doubt that his radical views will necessitate a transfer of his relations from the theological to the philosophical faculty. The marvel is that a man with such views can still claim to be a teacher of Christian theology.

Already there is complaint that Germany has more educated men than can find employment and make a living; and yet the surplus is continually increasing. In the nine Prussian universities there were last winter 13,295 students, while the winter before there were only 12,937. This increase has been going on for a number of years; in the winter of 1881-2 there being only 11,894. In 1881-2 there were 257 Catholic students of theology in all Prussian institutions, while now there are 486, an increase of more than 89 per cent. For some time there has been a lack of Evangelical ministers, owing to the great decrease of theological students; but now there are apprehensions that soon there will be more ministers than places. Last winter there were 2,553 Evangelical students of theology, an increase of 1,159, or over 83 per cent, within four years. The attendance of Evangelical students of theology at the various Prussian universities last winter was as follows: Berlin 726, Halle 582, Greifswald 300, Königsberg 240, Göttingen 225, Breslau 159, Marburg 159, Bonn 98, Kiel 64. The number of students of law and medicine is so great that it is a serious question whether all can earn a living, there being 2,215 of the former and 3,538 of the latter. There is, indeed, a decrease in the number of the former of 29 as compared with last year; but the surplus was already so great that it was hoped that the number would decrease still more. In medicine there has been an increase of 1,326, or 60 per cent, within four years.