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REVIEW SECTION.

I.—THE HEALING OF DIVISIONS.*

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THERE are many who begin to view the actual condition of our country, in its religious and moral aspects, with alarm. A vast increase of territory and of population has made the problem of popular evangelization a very perplexing one. The profligate waste of Christian resources, spiritual and material, implied in the perpetuation of sects, calling for five or six men even in villages where one pastor would suffice, and leaving corresponding destitution in the new States and Territories, where not even one can be had for growing centres soon to be large towns and cities; this of itself is a portent over which believers can no longer sing optimistic hymns of contentment without inviting retribution. We are not fulfilling the conditions of our social life as Christians; and God's holy Word gives us warning, in the messages to the Seven Churches, of what we must expect from the sword of His mouth, "whose eyes are as a flame of fire," when He visits His servants and searches their hearts. We shall find no remedy for the emergency save in the united energies of those who believe in Christ and love Him supremely.

A frightful portent, besides, is that of an immigration which in dark disguise is nothing less than invasion. The overflow of the Goths and Vandals upon Spain and Italy was not more formidable to primitive Christian civilization than that which now rushes, like a Gulf Stream, into our tides of life, menacing and changing all the conditions which have made us a strong nation hitherto. It lends itself immediately, with deadly effect, to every current that breeds pestilence; it makes the air we breathe unwholesome—nay, infectious; it is moral poison. The mongrelized Latin population of Mexico and South America show whitherward all this points and tends. The higher civilization introduced by our forefathers, and which only is capable of sustaining free constitutions and liberty with law, is already perishing. This squalid and ignorant influx is made the arbiter of our destinies, and used by depraved politicians without scruple as the venal balance of power on which their plots and schemes depend. Hitherto there has existed among us a community of fundamental ideas. This great republic grew up accordingly from its colonial seed, like the oak, "whose seed is in itself," and which is invigorated by storm no less than by sunshine. From the days of Alfred, the

* This article, which was delivered by Bishop Coxe as a sermon from the text Phil. iii. 16, before the De Lancy Divinity School, Geneva, N. Y., November 30, 1891, appears as the first of a series on the general subject of Church union, to be contributed by representative writers from the various denominations in the Christian Church.—Eds.

Dominical Sabbath was the nurse of Anglo-Saxon morals and godliness ; but in many parts of the land this element of blessing and vitality is obliterated by the prevailing ideas of a Celtic and Latin proletariat, which cannot be grafted on our Anglo-Saxon stock. Till now there has existed among us a recognized standard of common convictions, to which an appeal might be made with immediate effect ; but already the Bible is banished from our schools with indignity and contempt. Our highest courts have pronounced a general respect for that ostracised touchstone of truth and honor, indispensable to the just administration of the laws of the land. The language of our great jurist—Chancellor Kent—is emphatic as to the importance of public veneration for that Book which lends its sanctity to an oath in courts of justice. Washington has multiplied maxims in his counsels to his countrymen, impressing on us the truth that whereas a republic cannot be perpetuated without popular morality, so morality cannot long exist apart from true religion ; and true religion, in his day, and down to our own, has been regarded as inseparable from a universal acceptance of the Book which gives us the Decalogue and the sublime example of Jesus Christ. This, too, is a moribund sentiment. The gospels are flippantly classed with the Koran and the Zend-Avesta, as equally imperfect and equally useful ; nay, sentimentalists in pulpits and on platforms are applauded when they contend that the Bible is not more truly the Light of the World than the monstrous fables of the Brahmin and the Buddhist. Millions of our countrymen are forbidden to read it ; and a rampant unbelief co-operates with corrosive superstition to drive it out of popular sight. Materialism and mammon-worship predominate in our great cities ; while mere indifference lends itself to their controlling influence. The Gallios of the market, the masters of trade, and the tacticians of politics “ care for none of these things.”

What is Christianity doing, with its immense resources and gigantic energies, to stay this plague of national decline ? Alas ! Christianity itself is paralyzed by sectarian divisions and by the spirit that cherishes them, repugnant as it is to the precepts of its Divine Author. Christ never authorized a divided household, nor the dissolution of what He gave us “ fitly joined together and compacted by that which every joint supplieth.” Where is any promise of triumph over the world save only to the Church in its unity and integrity ? Yet these divisions are kept up not only where cardinal principles are involved ; they are supported by wasteful expenditure, and even by plausible argument among those who proclaim that they differ only in “ non-essentials.” If so, why differ at all, at the sacrifice of that essential unity which is a primary precept of the Gospel ?

“ Can aught exult in its deformity ?”

Can a thoughtful Christian delight in a popular Christianity “ which shape has none, distinguishable in member, joint, or limb ?” Compared with the Church in its martyr ages, we are all as dead men ; our habitation is a valley of dry bones. “ Come from the four winds, O Spirit, and breathe upon these slain.”

In the temper of this survey of facts there is nothing pessimistic. Ten righteous may save a Sodom ; and perhaps a tithe of our population is Christ-seeking, if not Christ-loving. Wherever there is a Christian household, where God is truly worshipped, there is the salt that may preserve us. Besides, there are signs of a great awakening. There are mourners in Israel ; there are Ezras and Nehemiahs among us, who are gathering a people that have “ a mind to work” and to rebuild. Here is the dove after the deluge ; the olive-leaf appears, and the rainbow may be looked for. Let us sing an old song and make it “ a new song,” for such are those of the Psalter that point to the Gospel work. “ Thou shalt arise and have mercy upon Zion ; for the time to favor her, the set time is come.” How

so? What signs do we see? Let the psalmist give the answer: "For why, thy servants think upon her stones, and it pitieth them to see her in the dust." I hold that the first thing is the spirit to deplore and hate sectarian divisions; and further, I hold that when this spirit turns into general prayer and supplication, the Holy Spirit is able to do the rest, and to realize the Mediator's will, "that they all may be one." Essentially one, be it observed. Not sentimentally so, but practically, vitally, essentially; after the highest pattern in the universe, the essential unity of the holy and undivided Trinity. "Lord, increase our faith."

But multitudes of good people despair, though despair is deadly sin, and grieves the Holy Ghost. And out of mere inability to recognize the mighty power of the Spirit, they doubt, like St. Thomas, and their doubts beget mere compromises. I hold that where we do not see the way, the right spirit, exercised in prayer and patient waiting, is all God requires. It is doing our part. And here comes in the text and its precious context: "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you." Thus we shall discover the way.

The *perfect* here are not the *perfected*, but those who are "perfect and entire, wanting nothing" in the means and instruments of grace. And if such there be, here is their rule; but I look to the apostles and their primitive followers as the example here set before us. Let us be conformed to that, and God shall reveal and open His way, "make it known upon earth," and so, through the Church, extend "His saving health among all nations."

Mere compromises fall short of the mark, and effect nothing but failure and consequent discouragement. Of this one may find an example and a warning in the well-meant effort of Frederick William III. to establish a united Protestantism in Prussia. It was entirely based on compromise, and has satisfied nobody. The unity of mere compromise aims to settle everything by alliance, and to draw up schemes for ratification by protocol and treaty. They must always prove abortive. Not such is the "way of God." Convinced of this, profoundly convinced that there must be root-principles to organic unity, out of which it grows and is "not strained," the bishops of our Anglican communion have set forth, for the consideration of their fellow-Christians, not their own views of the root-principles, but the views of the ancient Church Catholic of Christ. Such were the principles cherished by all when the Church was indeed "at unity with itself," and which were never forfeited till the Roman pontiff prescribed another and a novel criterion, by force of which the Latins soon severed themselves from the grand root and trunk of Christendom, the maternal churches of the East: the churches amid which the last of the Apostles lingered, till they had all received the joints and bands of unity, and a universal polity which provided "that there should be no schism in the body, but that the members should have the same care one for another."

But our Christian brethren of other communions must be regarded as having rejected the "Lambeth quadrilateral," as it has been not unkindly called; and not only so, for they have hastily and impulsively refused even to consider the nature and the underlying history of one of these four propositions, which (as they regard it) is a wanton affront, rather than a kiss of peace. I do not wonder that it strikes them so while they refuse to look at it not as ours, but as the principle of vertebrate unity, prescribed by the Church of the primitive ages, and universally accepted as of apostolic origin and authority; not as ours in any sense, but as an apostolic principle prescribed to us, and to which, as we yield obedience ourselves, we desire that others should do the same. Is this desire unfriendly or unkind? We have presented it as the voice of the Nicene Age, to be examined and weighed—but first of all to be comprehended. Our brethren resent it, as if it were the

mediaeval spirit of the pontiffs in disguise, whereas a candid examination will prove to them that the pontiffs were the first to violate it ; that it was constantly written down by the schoolmen ; that the Jesuits would not permit it to be revived in the Trent Council ; that Pius IV., in his catechism, rejected it dogmatically ; that the feeble resistance of Bossuet and the Gallicans in its favor was overawed by the Roman Court ; till, finally, in the recent Council of the Vatican, the Archbishop of Paris discovered that there was only one Bishop in Christendom for the adherents of the papacy ; that the episcopate was abolished save in him alone ; that they were his shadows only ; a mere vicariate, and not his brother bishops ; in short, said he, " we were a synod of Sacristans." In short, nothing is so hateful, in the view of the Papacy, as the revival of the Historic Episcopate, on the ruins of which the Papacy was erected. Now, had our Christian brethren taken time for inquiry ; had they studied the principles of Cyprian and of Tertullian, reflecting in the primitive West the testimony of Ignatius in the East ; had they observed how absolutely the Canon of Scripture is identified with the principle in question ; had they weighed the testimony of Calvin himself as to the value and the authority of such an episcopate as the Fathers maintained ; had they noted how much more strongly this same Calvin has spoken of it than we have done ; had they observed the consent of Melancthon and others of the Lutherans to Calvin's view of this matter ; had they reflected that Baxter and the English Nonconformists adopted it in 1660 as the best formula of unity ; and had they discovered, as they may, that in rejecting it they agree with the Roman pontiff and not with their own reformers—all which is verity and fact—I say, had they met our overtures in this spirit, though they had not seen their way as yet to adopt them, would not a great gain have been insured ? Would not a spirit of unity have been its first-fruits, removing many differences, and awakening hopes that Christ may soon " give us the Morning Star ;" give us Himself, in new measure, that is, and show us Himself not only as " the Truth and the Life," but also " the Way ;" the way to unity here and to the perfection of unity with Himself hereafter ?

But if, as I have said, the " quadrilateral" is rejected with disdain, the hopeful thing about it is that this disdain springs only from a misconception of what it is that they reject. Hence it is not final ; good men will take it up again and give it " sober second thought." It cannot be so easily put down. Take up any learned work on the Canon of the New Testament—the work of Jeremiah Jones, the erudite English dissenter, or that of the well-known Professor Stowe, among our own countrymen ; study the history of the Canon, and it will be seen that to scorn the apostolic succession is to scorn the evidence on which the Canon rests. Logically carried out, it impeaches the Canon itself. Why do we accept the Canon ? Who sifted the Gospel wheat from the chaff ? Whose testimony decided for us that the Epistle of Philemon is Holy Scripture, and that the Epistle of St. Clement is not ? Who are the witnesses from whom we accept the Revelation of St. John and by whose aid we assert his authorship ? When our brethren look into all this more calmly, I think they will hesitate to say that the principle of the " historic episcopate," even " if not affirmed in Scripture," is " irreconcilable with the facts of history." This has been too rashly asserted:

Who says this ? I quote one of the most loving and lovable of contemporary Christian divines ; I quote him not fully, but just as he has been understood to have decided the question. He rejects it for himself and others disdainfully ; and his deserved eminence and noble, unselfish characteristics give him a right to speak for others in language which commits them one and all to wait for unity—rather than accept it as Calvin and Baxter were ready to accept it—till, in his own eloquent language, " brooks have ceased to run and the mobile waves have turned

to rock-layers." He adds: "Few propositions ever advanced have had less to commend them, and few have not a more reasonable outlook toward success." I will prove, however, if it be desired, that as to our proposition John Calvin disagreed with this dear brother diametrically; and as to its prospect of success, I will prove that Richard Baxter held that it was the only proposition that had any reasonable prospect of success whatever. These good and great men differ; but though I do not differ on this point with those eminent leaders of other days, I love this brother, with whom I differ so radically, much more than I ever loved them; and I am sure, after all, that his loving heart will meet me half way when I add that in spite of what he has said so vehemently, we do not differ so much as he supposes. For why? He rejects, indeed, our propositions, but he does not understand them. He rejects with disdain a certain theory of "episcopal prerogative," which he goes on to delineate as he imagines it. *No such theory is involved in our proposition.* We presented the "historic episcopate" as a fact; we affirmed that we could not surrender it without breaking with Catholic unity. We invited others to look at it in the light of history. We tied it up to no "theory" whatever, much less to the horns and hoofs of the theory which he sketches—a theory which, *in all the details of his sketch*, I suppose, was never entertained by any bishop of the Anglican communion. My esteemed and justly admired brother has rejected a phantom of his imagination, and is free, after all, without inconsistency, to consider the "historic episcopate." The episcopate he disdains is not historic; and the features of it, which are real and historical, are not such as he has spurned. God grant that some Aquila and Priscilla may be raised up to teach even this "eloquent and mighty" Apollos "the way of God more perfectly."

But accepting the situation as he has proclaimed it, though not for so long as it takes the "mobile waves to harden into rock-layers," I find much to encourage me in what he adds. I will recur to it presently; and, meantime, while waves are yet *mobile*—thank God!—I will try to turn them into a channel where they will not "harden," but where they may yet unite and "flow together" and "make glad the city of our God."

I. In reminding you of the text, let me remark, in the first place, that *the way to unity is to unite.* True; we Anglicans are ruled out; we must remain isolated because we regard our propositions as *essential*. But why cannot our more numerous brethren, who "agree in essentials," *unite in essentials*, and triumphantly set us a good example? We are not so narrow as they suppose. "Nine tenths of those who occupy the Protestant pulpits of this country" agree in repudiating what they suppose to be our propositions, but are all agreed on three of the four, and they also supply the fourth, *for themselves, at least*, by a hearty belief in the veritable episcopate of one another—all ministers of the Gospel; all equally authorized to speak as Christ's ambassadors and as priests of the New Testament; all "*ministering in sacrifice the Gospel of God.*"* Of propositions that have "a more reasonable outlook toward success" than ours, I am sure they will permit me to suggest again that "the way to unity is to unite." What stands in the way of that vast body of American Protestants who "differ in nothing essential" from coming together at once on their own terms? But if they can't do this, when nothing essential is in the way, how does this encourage us to sacrifice for unity's sake what we do consider essential? Supposing, in a delusive spirit of compromise, we should drop our fourth condition? Should we be any nearer to unity? While our brethren who are absolutely agreed as to essentials cannot themselves unite, how can we infer that it would be doing anything for practical

* Romans xvi., margin of Revised Version. Compare the Greek.

unity if, throwing our principles overboard, we should merely add another sect to disunited and wrangling Protestantism ?

II. Here, then, is practical common sense. Where there is lack of unity because of essentials, we must frankly choose isolation, still speaking the truth in love. On this principle we Anglicans are isolated. It seems our mission to be intermediaries between the Greeks and Latins, and Protestant Christians of the Reformation, as one of our adversaries has so pointedly said.* To fulfil this mission, it is not necessary that we should be "a big thing," as our countrymen express it. Seven thousand men in Elijah's time were the reserve guard of truth ; and if we are such, we need not be a larger number. But we forfeit all if we fail to bear our primitive testimony. This is our speciality ; and if we are unwillingly isolated in order to do what is our appointed work, we are not schismatical. In rebuilding the temple, Ezra was obliged to decline fraternization with the Samaritans, and God approved his fidelity to a task for which they were not qualified, and to which he and his associates were equal so long as they were faithful. Yet what a lesson was administered when Christ pointed His rebuke against degenerate priests and Levites, and, honoring the good Samaritan, left a permanent instruction to His Church to imitate "this stranger" and not the priest ; to "go and do likewise." We may love those with whom we cannot work to *rebuild*, but whose example we may copy in other respects.

III. Let us not, therefore, draw the hasty conclusion, however, that God does not care for His own institutions and the ordinances of His Church because He has His loving servants elsewhere, whose example we are bound to follow in deeds of love and mercy. Such flabby compromises of truth are just now the fashion, and make men very popular with the thoughtless crowd. But while our Saviour could thus rebuke the haughty and barren orthodoxy of the Jews, let us note how He talked to the Samaritans. Turn to that touching conversation with the woman at Jacob's well. He told her of what was near at hand ; of the rise of a Catholic Church, in which men everywhere should offer Him acceptable worship. But did He therefore compromise the truth about great differences that existed between Gerizim and Jerusalem ? "Ye worship ye know not what." "We know what we worship, for '*salvation is of the Jews.*'" Thus He spake, and spake in love. Painful as it is, here is precisely where we stand toward Unitarians ; and though there be good Unitarians, we must lovingly speak to them as frankly as Jesus did to her whose eyes He thus opened, whose heart He thus quickened, and who soon confessed Him before men, saying, "Is not this the Christ ?" We are isolated, brethren, but isolated only because a testimony is committed to our trust, and we must "contend earnestly for the faith once delivered to the saints." On such principles we dare to be isolated ; we accept reproach ; we bear the cross of supercilious treatment on the part of brethren whom we truly love, whose love of Christ we cherish, whose splendid benevolence we commend to our own consciences for imitation, but who will not take the pains even to examine the positions we maintain, and which they consequently misrepresent and deride.

IV. *Nevertheless, whereto we have already attained*, etc. I fall back on the text. It remains that we all should walk by this same rule—viz., for differences which we allow to be *non-essential* we have no right to perpetuate separations among brethren. And on this rule I have called upon our brethren who reject the "Lambeth quadrilateral" because of one of its terms to act immediately on that "quadrilateral" of their own which they dictate instead, and on which we have a right to expect they will now proceed to erect a unity which, they say, will never

* De Maistre.

be accepted on terms like ours. Surely I am liberal in this challenge. It concedes to them a power and influence we might covet for ourselves on worldly principles. Think what a body would rise up before the American people to claim their homage and to overbalance the alien unity of a false "catholicity," which menaces our Constitution itself, and introduces among us the corrosive elements that have eaten out the life of nations. Such is the result wherever the Jesuits have been permitted, as now with us, to meddle with politics and to scourge society with their dissocial and pestilent antagonism. True Americans they can never become. Endless controversy and hate are everywhere excited by their immoral maxims—"The end sanctifies the means," or, "Let us do evil that good may come." And our fellow-Christians, if they will unite on their own terms, can at any rate save a republic which is already far gone on the track to swift decline and fall.

V. In such work and in so far "we shall walk by the same rule and mind the same thing." For though as Catholics we have other duties to the ancient Latin churches individually, our only duty toward a Roman schism that has intruded into these States, directed and controlled by a secret society, which is a conspiracy, is to withstand them; to expose them as Pascal did, and as Bossuet was compelled to do even in France. So let us show them and all our fellow-Christians that we are true sons and followers of our martyred bishops, who burned at the stake to rescue the Anglo-Saxon race from pontifical despotism, and to give us back the Scriptures and the sacraments and the creeds in all their primitive purity. So far we can work with our Protestant brethren, on Catholic principles, for the rescue of our country, because we are Catholics, and know how to resist this adversary on Catholic grounds, for which we may appeal to all Catholic antiquity. For our country's sake I call on them to unite; and for Christ's sake we can work with them to convert, or to confound, this deadly enemy of the Republic.

VI. And in many other good works, to which by ourselves we are unequal, we can be fellow-helpers in Christ with our Christian brethren for so grand a future. I have time only to signalize one blessed advance toward a better unity, which the Holy Spirit knows how to bring about, though we do not. And here, fulfilling my promise, I recur to the touching language of that "brother Apollos," whom, with much less pleasure, I have quoted before. It seems he has already come toward us on Catholic lines in a most important matter. He observes the Nicene rules or keeping Easter, which are preserved in the first pages of our prayer-book, and gathers the fruit with us, while he scorns the trunk and the root from which they grew. Such fruits must have perished from the knowledge and use of our race had Cromwell's "commonwealth" been prolonged, or had not the intensity of hate with which the New England pilgrims regarded our feasts and fasts yielded to the patient example of a little isolated church, whose grand conservative principle will "never be accepted" even by those who owe their Christmas and their Easter to that alone—never, "till brooks have ceased to run and the mobile waves have turned to rock-layers."

VII. But now for the sweet appeal to the hearts of his beloved flock, which this eloquent pastor so recently made in a touching reviewal of his work among them.* I give it in his own tender words. Thus he speaks:

"On the Thursday evening of the Passion Week, before the days which recall, as anniversaries, the crucifixion of the Lord and His resurrection, the churches have met at a united Communion service, and their hearts have flowed together as, with Scripture, song and prayer, they have come to the sacred memorials of Christ in His body and blood, ordained by Him as witnessing emblems of His

* An anniversary sermon, delivered on Sunday morning, November 15, 1891, in the Church of the Pilgrims, Brooklyn, N. Y., by Richard Salter Storrs, D.D., LL.D.

person and His death. *No other scenes witnessed in the Church have been to us more memorable or delightful*; they have been, as well, full of significance as to the true unity of the Church."

Full of significance, indeed, and pointing to a grander unity than this loving and beloved Christian brother has yet conceived of. "No other scenes so memorable or delightful" even in the "Church of the Pilgrims" than such as the Pilgrims themselves would have banned and punished with scourges! Did these scenes come to their children from those Pilgrims, or came they by us "through an alleged apostolic succession" from that Nicene and primitive communion of saints for whose principles we "both labor and suffer reproach because we trust in the living God?" Of those principles we shall not live, I suppose, to see the perpetuated triumph in a restoration like life from the dead; but all things point thereto, and not least, such a revival of the Holy Week and Easter as that which the sons of the Pilgrims find delightful and edifying beyond all that they have received from the Pilgrims. Blessed be God, there is a perpetual Paschal song above, where there is no more "schism in the body." How blessed is the "faith and patience of the saints" which could not endure the rough passage through the waves of this troublesome world were it not for such a prospect of final and eternal unity in the city "which the glory of God doth lighten, and the Lamb is the light thereof." Unto whom, in the holy and undivided Trinity, three Persons and one God, be all glory and honor, now and forever. Amen.

II.—ASTRONOMY AS A RELIGIOUS HELPER.

By E. F. BURR, D.D., LL.D., LYME, CONN.

THAT some persons well acquainted with the main astronomical facts, never actually get any religious help from them is among the plainest of facts. *Circumspice!*

Some distinctly claim that this is as it should be; that really neither astronomy nor any other science has anything to say on the subject of religion; that it neither testifies for nor against; that it neither helps nor hinders, but is quite neutral in that great conflict between the friends and enemies of religion, that has been going on from the beginning and is waxing so hot in our own times. In the view of these agnostics the two realms of reason and faith, of science and religion, are so exceedingly far apart that there can be no serviceable communication between them. They are on opposite sides of the *Cosmos*. They are so unlike in their objects, evidences, and processes of reasoning, that—well, what has the zenith to do with the nadir?

Still others claim that astronomy, as well as other sciences, has something to say on religious matters, but that what it has to say is positively unfriendly, especially to the religion of the Bible. They tell us that while all sorts of scientific study indispose to a belief in the miraculous events which enter so largely and fundamentally into our Scriptures, the study of the heavens does so in a notable degree by the majesty of its lessons on the extent and constancy of the laws of nature. And, further, they

assure us that the mighty extent and glory of the universe, as lately revealed by our researches, and the relatively insignificant place which the earth and man occupy in it, make it incredible that Deity should make so much account of us as the Scriptures represent ; and especially that He should in His own person bring us such a scheme of redemption as we find woven into the whole fabric of Christianity. They are quite ready to adopt the language of the Psalmist : " When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained—what is man, that Thou art mindful of him, and the son of man, that Thou visitest him ?" What is it but snatching a weapon from the Christian armory wherewith to assail the armory itself.

But there are others who, in the name of science itself as well as of religion, strongly deny these infidel and agnostic claims. The great astronomical sermons of Dr. Chalmers will not soon be forgotten. Nor, it is to be hoped, will that formal manifesto by six hundred and seventeen English scientists, many of whom were of the first eminence, expressing " sincere regret that researches into scientific truth are perverted by some in our own times into occasions for casting doubt on the truth and authenticity of the Holy Scriptures." Such men cannot allow that the Nature that speaks so eloquently to every other point of the compass becomes dumb as soon as it faces religion. If at no other time, Memnon must sound when he faces the sunrising. Much less can they allow that astronomy and the Book are two opposite poles that defy and exasperate each other. On the contrary, they maintain that the two are mutually friendly and helpful in a high degree. " The undevout astronomer is mad," was the feeling of Kepler and Newton and Sir John Herschel ; and it is still the feeling of not a few intelligent gazers at the heavens. They allow that the two fields are not exactly coterminous, that at certain points there is considerable interval between them ; but they contend that they are always within speaking distance of each other, that they are always connected by byways and highways if not by Milky Ways, that even as worlds throw light on other worlds across vast spaces, and as sciences illustrate other sciences though differing as much as physics and metaphysics, even so does astronomy shed light on religion, however far apart in some respects the two may be.

With these latter views we heartily sympathize. It would seem that no one who believes in God as being the Author of both the astronomical heavens and the Bible, can doubt that there is a subtle harmony between them in virtue of which they must, on the whole, be mutually helpful when normally used. We are in the habit of thinking that works of the same author will throw light on one another. Accordingly we believe that astronomy contains very great help, not only for people already religious in the way of illustrating, emphasizing, and enlarging their faith, but also for those who are yet so unfortunate as to be unbelievers of the most radical type. That it has been used in the service of the enemy we

know ; that its look faithward has sometimes been grim as death we allow ; that it has made some shocking mistakes in favor of even materialism and atheism we cannot deny ; that in the religious service it renders it is by no means equal to the Ten Commandments, or to prayer, or to the preaching of the Gospel, must be conceded to the evangelicals. At the same time it is a powerful auxiliary to them all. Though not an irresistible friend, nor the chief of friends, nor a friend that does not need to be guided and cultivated and discriminated from counterfeits, nor a friend who as mayor of the palace includes in himself all the royal powers and functions, it is still a friend well worth the having, especially as suggesting, illustrating, and emphasizing the following lessons :

1. *God is real.*—Some scientists deny this proposition on astronomical grounds. They say that the evolution of worlds by merely natural forces and laws is a matter of established science ; that inasmuch as the nebular hypothesis will fully account for everything we find in the heavens without calling in the aid of the supernatural, it is unphilosophical and unreasonable to go outside of Nature for its explanation.

The Christian should not be surprised at such an attitude as this. The Scriptures have forewarned him. These men do not see God in the heavens, not because He is not there, but because of spiritual blindness—of a certain indisposition and inaptitude toward religious things which is a part of the natural depravity we all inherit and some cultivate. Atheistic astronomers are such by cultivation, and a plenty of it. “They did not like to retain God in their knowledge”—this is the open secret of their position. Atheism is in the hearts of men before it is in their intellects. Like the infernal Phlegethon, after leaving its occult source, it runs for a while beneath ground and then debouches into view in hypotheses, speculations, arguments, evolutionisms, science falsely so called.

If it were otherwise, if these agnostical and atheistical men were really open-eyed with healthy vision, sincere inquirers after whatever truth is written on the spangled heavens—nay, if they were only soundly converted men, and as such had recovered in some good degree the original bias toward the true and holy, they would discover abundant evidence among the stars of the existence of a personal First Cause. Nature, then, would no longer seem to explain itself. It would be seen that blind atoms by no possible hocus-pocus of combination and time could become in the universe the equivalent of a Divine Framer and Governor ; in short, that an undevout astronomer is mad.

This will seem a hard saying to some, but we make no apology for saying it ; for the Scriptures have said it before us : “For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead ; so that they are without excuse.” If the things that are made, as known to the very heathen, leave them without excuse for their ignorance of the true God, how much more inexcusable must be the

atheists of our day amid the astounding revelations of modern science, and especially amid those hugest miracles of all that shine to them under the name of astronomy? Whoever declines to allow it, and tells us of "honest doubt and frank investigation ending in atheism," the Christian is bound to say, "The heavens declare the glory of God, and the firmament showeth His handiwork."

"If the theory be regarded as receiving the smallest support from any observed numerical relations which actually hold good among the elements of the planetary orbits, I beg leave to demur. Assuredly it receives no support from the observations of the effect of sidereal aggregation, as exemplified in the formation of globular and elliptic clusters; for we see this cause, working out in thousands of instances, to have resulted not in the formation of a single large central body surrounded by a few smaller attendants disposed in one plane around it, but in systems of infinitely greater complexity consisting of multitudes of nearly equal luminaries grouped together in solid globular or elliptic forms."

This testimony of Sir John Herschel, by far the most accomplished of English astronomers since Newton, to the insufficiency of the nebular hypothesis to account for the heavenly bodies, has been greatly strengthened by more recent researches. In fact, the hypothesis, so far as it proposes to explain the heavens without a Deity, has become so burdened with difficulties and insuperables that it no longer deserves serious consideration. The donkey, never strong, has quite broken down under his load. On the other hand, the only competing cosmogony, the theistic, while perfectly sufficient and, *a priori*, at least as credible as any, is greatly the simplest, the surest, the safest, the sublimest, the most salutary, and the most in accordance with the convictions and traditions of mankind, especially of the most enlightened and moral part of mankind. In each of these respects it has almost infinitely the advantage over its competitor; and, according to the maxims and practice of philosophy in other things, such an aggregate superiority as this ought to cause theism to be promptly accepted and fully rested on as the true explanation of nature. Whatever secular hypothesis could claim as much would be accepted without hesitation by all impartial men. It would be considered triumphantly established. No scientist with a reputation to lose would for one moment think of venturing on opposition. On the contrary, an hypothesis so strongly fortified with verisimilitudes and superiorities over all rivals, would ascend the throne of faith and robe itself in the purple of all her prerogatives by unanimous acclamation of the Baconian philosophy, of scientific usage, and of the entire college of scholarly men.

Our space will not allow us to particularize the elaborate adaptations of means to ends that may be found in the mechanism of the heavens. They can be found in the works of Paley, Dick, and many others. Perhaps the most striking of these celestial testimonies to a Divine Mind are the exquisite balancings and proportionings of forces and motions, that secure

to immense and complex systems of planets and suns perfect stability from age to age, so that not a single well-authenticated case of collision between two worlds has ever been noticed. Millions of chances to one against this without the determination and superintendence of a Divine Providence!

2. *God is one.*—The presence and dominance of designing mind throughout the astronomical realm being conceded, the inquiry arises whether this designing mind is singular or plural, whether Nature is the work of one Deity or of several Deities (possibly of a Divine Syndicate) occupying about the same plane of being.

To this important question, which really asks whether monotheism or polytheism should be the religion of the world, astronomy gives a clear answer—a clearer answer than we can get from the earth alone; for men like the Persians have been perplexed by the presence of good and evil, of pleasure and pain, of the fair and the ugly, of the useful and harmful, of life and death, side by side in this world, and have asked whether Ormuzd and Ahriman are not the solution of the riddle.

Large material for a negative answer to this question is given in terrestrial facts. Taking the Bible conception of God with its setting of related doctrines, it can be shown, and has been shown, that the hypothesis of one such God will explain all Nature as we know it at least quite as well as the hypothesis of two or more Deities, and that therefore we are bound by reason and the accepted canons of science to accept the simpler hypothesis. But this conclusion is greatly emphasized when we extend our view to other worlds. There is wonderful variety in the celestial regions, but it is all imbedded in a wonderful, all-permeating, all-embracing unity. So plainly does this unity manifest itself in the celestial mechanics that no astronomer is in danger of being a polytheist, whatever other dangers he may be in. If he believes in a God at all, he sees His unity in every part of the sky. If he worships at all, it is before a single throne on which sits but one Eternal Person, the Author and Framers of all that eye or telescope or calculus discovers.

All the planets and moons proximate spheres; all of them, as far as we can see, rotating; all moving in orbits about the same centre; all correlated so to one another as to make one stable system; this system correlated with other systems into a stable group; this group correlated with other groups into a stable cluster; and so on indefinitely—until at last we come to one all-comprehending system, with its untold millions of worlds, full of millions of mighty and intricate movements which yet are so admirably adjusted and proportioned to one another, that steadfast equilibrium is secured, and universal safety and order reign from age to age—all secured by the presence of a few simple principles everywhere. Everywhere motion as a mighty factor of equilibrium. Everywhere gravity with its one law. Everywhere the three laws of Kepler in full sight or half ambushed. Everywhere light shooting the same rainbow shafts from its

golden quiver. Everywhere space warmed, lighted, and governed by incandescent and locomotive suns. Everywhere system framed into system as the parts of a house are framed together to make one serviceable whole. Broad lines of sympathy, resemblance, interdependence run everywhere through the heavens as run the veins and arteries and nerves through animal bodies.

Just as the general resemblance between animals enables comparative anatomy to foresee what will be found in the human system, so the great resemblances between the different parts of the astronomical realm have enabled us to forecast many discoveries long before they were actually made.

Of course there is but one thing to be said ; but one thing *is* said to philosophic ears by the voices that fall from the sky. With one consent they proclaim unity of authorship. This unity is the simplest and most natural interpretation of the facts. Such sameness of material, of plan, of process, and of apparent ultimate object (the furnishing of homes for living beings) is just what we would expect from a single author ; and such a single Author as the God of the Scriptures is fully equal to the task of making all the heavens in all their richness and vastness, though these should be found a thousandfold richer and vaster than we yet know them.

3. *God is great.*—After we have been convinced of the Divine existence by immemorial tradition, by our sense of need, by the miraculously attested Revelation, by the enormous superiority of theism as an hypothesis to account for Nature, it behooves us to get as vivid a conception as possible of the personal greatness of God. We know that His attributes are great, are infinite ; but there is a great difference between a cloud as seen in the twilight and the same cloud as painted and illumined by the rising sun. What we need is to have the cloudy vastness which we call omniscience, omnipotence, and eternity painted and illumined into vividness and realization by full orb'd and effulgent examples of the vast durations, forces, and wisdoms of design and administration which God has established in Nature and by which He has expressed Himself. In no science can we find such magnificent examples of these things as in astronomy. They are to our vague ideas of the natural attributes of God what the light of a great speculum is to the great nebula in Andromeda, only faintly visible to the naked eye.

The problem of three bodies is yet beyond mastery by our most potential science. How much more the problem of three hundred bodies ! That of a system composed of millions of worlds is infinitely beyond even the hope of the most audacious astronomer ; and yet a glance at the heavens shows us that God has mastered this despair of our science ; for we see there very many such millionaire systems in a state of permanent equilibrium, all the secrets of which God as the Inventor and Framer must thoroughly understand.

The conditions of stability in our solar system:—a central body much heavier than all its planets and satellites put together; orbits nearly circular, lying in nearly the same plane, and traversed in the same direction—have been ascertained. This achievement is reckoned a splendid triumph of genius and the calculus; but what human genius is equal to finding the conditions of stability in some enormous globular cluster that has no dominant central orb and whose orbits cut one another at all possible angles? This is a fact infinitely beyond even the hope of our science; and yet the Inventor and Framers of such a system that remains unchanged from generation to generation, must thoroughly know the conditions which He Himself has contrived and established.

A single beautiful garden may show a very accomplished gardener, but when we are assured that he has a score or more of similar gardens in different parts of the country, all of which he made and superintends, we conceive a still higher opinion of him as a gardener. A merchant may show much ability in starting and managing a business that covers only a single town and a single branch of trade; but if we find him successfully extending his operations till they cover the whole nation and almost every commodity, we greatly enlarge our impression of his business faculty. A sovereign may command admiration by his administration of a small principality; but if he becomes the head of a great empire and administers a hundred provinces as well as he did his Monaco, we conceive a far greater admiration of his ability as a sovereign than we had before. So, much as we admire and have reason to admire, the vast Mind displayed in the making and furnishing our own world, when we look skyward and find that this world is but an inconsiderable part of the celestial theatre which this Divine Mind made and administers equally well, we naturally rise to a grander conception of Him who, without apparent strain, extends His earthly sceptre over all the stars.

To establish and administer so vast and varied an empire as this argues a breadth and activity of thought of the most astounding character. Nowhere outside of astronomy do we find signs of anything like such mighty rushes and battles and victories of thought and plan and skill, as appear in the glorious systems that wheel their ordered and enduring pomp through the nightly heavens. Lo, here is One who is at home in the vastest affairs, whose congenial element is stupendous achievement, whose thoughts can go and come from star to star and from zenith to nadir as easily as our wings can go from bush to bush! Lo, an executive faculty equal to any emergency or breadth of application! Lo, endless faculty for detail as well as for broad superintendence! Lo, powers so elastic that they never tire, so far-reaching that nothing lies outside of their orbit, so individualizing that the mote in the sunbeam is no more overlooked than the sun itself! It is a great throne that looks down upon us from the sky; but it is not so great as the King who founded and *fills* it.

The power to produce something out of nothing by a mere act of will

means a power to annihilate as well as create all things conceivable. Such a power is unspeakably grand. It casts all other powers into the shade. It puts all things within the grasp of its possessor. It is itself condensed omnipotence.

People who believe in God as the Framer of nature, almost or quite without exception, also believe in Him as the Creator of the various elements that compose nature. When does one get his most impressive conception of creative power? Is it not when he includes in his view not merely the single grain of sand that he happens to hold in his hand, but that vast host of atoms which compose the shining astronomical realm? Though the power that can produce a single atom out of nothing by mere willing, is clearly quite as great as that which can smite the deserts of space into solar systems, yet there is a great difference between the two in power to rouse and impress the imagination. The one conception gives us only the sublime in cause; the other adds to this the sublime of a vast and glorious effect. We have two sublimities instead of one just as soon as we lift our eyes from the dust at our feet to the star-dust over our heads.

Then think of the great natural forces revealed in our outlook on the structure and processes of the astronomical earth and heavens. The thunders and lightnings in their might, the winds and waves at their best, the uplift that sets mountains and continents on their high places, the fires that lap up forests and cities in an hour and turn the toughest metals into fluids and vapors, the forces implied in the annual output of vegetable life as well as in tornadoes, volcanoes, and earthquakes—these are very impressive, but not *so* impressive as the forces implied in the rush of comets and planets, in the fierce disturbances seen in the photosphere of the sun, in the sweep of a system of millions of huge worlds at the rate of a million miles an hour, above all in the *sum* of the dynamics included in the universe system sweeping at about the same inconceivable rate around its centre of gravity. What a POWER must He be who could originate, harness, and keep well in hand such terrible forces! "The thunder of His power who can understand!"—how natural such a thought to a reasonable astronomer as he looks forth from his Uraniberg on the prodigious stellar movements.

The idea of the eternity of God is not an easy one to master; indeed, what being short of God Himself has ever compassed it? But some get a larger and more vivid conception of it than others. Other things being equal, none are likely to get so large and just a conception as those who have striven with the mighty astronomical periods, whose thoughts have climbed as by a ladder from the year of the earth to the year of Neptune, from the year of Neptune to that of our sun, from that of our sun to the hundreds of millions of years that circumscribe the ebb and flow of some stellar perturbations. Wider and wider grows our horizon as we ascend, until at last from the highest rung of all we see—never so far, never so

far. What are the lives of men, of nations, of dispensations compared with such a mighty round of æons? The great thought crowds outward the elastic walls of the imagination. The successive flights of conception strengthen our wings. We *begin* to understand what the Everlasting is like. Its representative is before us. Its spell is upon us. The roar of its boundless ocean is in our ears, and its surf is spraying in our faces. We uncover, we bend low; for are we not at last in the presence of the eternity of God?

III.—THE SECRETS OF THE EFFECTIVE TREATMENT OF THEMES.

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

WE propose to treat the subject of spiritual homiletics. There are some things at the outset that may be taken for granted. A sermon is plainly a product, not of the mind of man only, but of the mind of man in contact with the Spirit of God and the truth of God. In 1 Corinthians ii., we have some most valuable and important hints on the subject of preaching. We are there taught that the natural man—even the princeliest intellect and philosophical wisdom—is still incapable of receiving the things of the Spirit of God, because they are spiritually discerned; and Paul says that “we have received the Spirit which is of God that we may know the things that are freely given to us of God, which things also we speak not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual,” which latter phrase may be interpreted to mean, expressing spiritual conceptions in spiritual terms, or interpreting spiritual truths to spiritual faculties.

Although this was undoubtedly written with regard to the production of inspired writings, the principle we regard as fundamental to the production of a proper sermon, and upon this subject we now design to expatiate.

The most spiritual preachers, and the most effective, have observed seven great secrets of effectiveness:

- I. Simplicity of treatment.
- II. Close adherence to the text.
- III. The full presentation of the truth.

The sword of the truth is two edged. It has an edge of law and an edge of grace, and they combine to make it powerful.

IV. The enforcement of supernatural truth by the analogies of natural law.

- V. The use of illustrations apt and telling.
- VI. The constant progress toward a climax.

VII. The tone of deep spirituality, which again involves two or three things: First, a thorough conviction on the part of the speaker, and there-

fore a certain positiveness born of conviction ; not Yea and Nay, but Yea ; not defensive preaching, but offensive ; not destructive of error only, but constructive of the truth ; consisting not of negations, but of positions.

In our own conception of spiritual preaching we are constrained to go beyond all of these, and will endeavor to give a lucid expression to the thought which we desire to present. The Holy Scriptures are an inspired book, and the Holy Spirit is the indwelling Spirit in the believer. All true insight into the Book hangs on the unveiling of the eyes to behold wondrous things in the Word. If these premises be true, then it follows that the greatest help in the preparation of sermons is a prayerful, humble, devout meditation on the Holy Scriptures, by which the spiritual eye shall be unveiled and enabled to behold the wondrous things. Moreover, every text of Scripture is a Divine gem, and it is a gem which is cut into facets upon the wheel of the Spirit. As we need therefore to turn a piece of spar around in order to get the angle at which it reveals its beautiful colors, and as a diamond with many facets must be seen at every angle to appreciate its brilliance, so a text of Scripture must be turned about in the process of meditation and looked at from every point of view before its wonderful radiance is fully perceived. The most effective preachers may be challenged, therefore, to say whether they have not found that immersion in the Scriptures, with dependence upon the Spirit alike for instruction and unction, has been the secret of their highest pulpit power. As John M'Neil, of London, says, "The true preacher prays and meditates on the Scriptures *until he has a vision*, and he never preaches until he gets the vision."

For ourselves, we feel constrained to bear our witness that no amount of study of commentaries or of any other form of human product has been of such help as the spiritual, devotional study of the Scriptures in the original tongues, carefully noting every word and phrase, case of a noun, mood and tense, number and person of a verb, and the relations of clauses and phrases and words to each other. Prayer for insight into the Scriptures, and a supreme regard for the mind of the Spirit will lead to a comparative indifference as to mere literary or so-called "homiletic" completeness, and will tend to raise one above the atmosphere of criticism.

The highest kind of homiletic analysis is not an *invention*, but a *discovery* ; not the product of ingenuity, but the result of illumination. It would be well, therefore, if preachers would covet earnestly the best gifts. As Professor Drummond has said : "There is an intellectual covetousness abroad, a haste to be wise, which, like the haste to be rich, leads men to speculate upon indifferent securities ; and theology must not be bound up with such speculations."

We feel tempted to give a few examples of the effect of personal and prayerful meditation upon the Holy Scriptures, though it is quite possible that we may not select the best illustrations which further thought might bring to our minds. For example, in Genesis xlii. 21, we read : "We are

verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear ; therefore is this distress come upon us." Careful meditation will show here the threefold basis of natural retribution :

I. Memory : " We saw the anguish of his soul when he besought us and we would not hear."

II. Conscience : " We are verily guilty concerning our brother."

III. Reason : " Therefore is this distress come upon us."

Take another example : Our Lord's intercessory prayer (John xvii.). A careful study will show that there are four forms of prepositions which here reveal our Lord's conception of the relation of believers to the world.

I. They are *in* the world ;

II. They are not *of* the world ;

III. They are chosen *out of* the world ;

IV. They are sent *into* the world.

These four prepositional forms leave nothing more to be said. Again in this chapter we shall find a progress of doctrine that does not at first reveal itself :

I. Separation.

II. Sanctity.

III. Unity.

IV. Glory.

Nothing can be added, nothing can be subtracted ; neither can the order of these four be changed.

Again, John iii. 16, is a most familiar passage of Scripture : " God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

I am sure that I had preached upon this text almost fifty times before I ever discovered the relation of the different words which compose this text. After a prolonged meditation upon it, it occurred to my mind that there were in this text *ten* prominent words :

God—Loved—World—Gave—Son—Whosoever — Believeth —Perish—Have—Life.

On further meditation it also occurred to me, as by a flash of illumination, that these naturally divided themselves into *five groups of two each*.

There were two of them that had to do with the *persons of the Godhead* : God the Father and God the Son.

There were two that described the *Divine attitude* : " Loved" and " Gave."

There were two that described the *objects of this love* : " World" and " Whosoever." Both of them universal terms, but one collective and the other distributive.

There were two that intimated *man's activity* : " Believe" and " Have."

There were two that represented the *extremes of destiny* : " Perish" and " Life."

This is no invention. These words were there, and sustained this relation, though it might have been previously undiscovered by any other reader.

We might venture another illustration from Psalm li., where a series of adjectives may be found which carry our thoughts higher and higher till we reach a climax :

Clean—Right—Holy—Free.

There are manifestly four levels of life :

- I. Sin ;
- II. Rightness, or obedience to conscience ;
- III. Holiness, or the love of right for its own sake, and from sympathy with God.
- IV. Freedom, or the sense of privilege in doing and suffering the will of God, rising above law to love and joy.

Again, in Romans viii. we have a marvellous combination and arrangement of truths which centralize about the conception of *the privileges of God's sons*. There are ten prominent conceptions, which may be divided into two classes : First, those which pertain to child life ; and second, those which pertain to family life, or the position of the child in the family.

First, as to child life, we have *life* itself : *walking, talking, access* to God in prayer, and adoption (*adoptio*, Latin) or the attainment of majority. Second, as to family life : First, heredity, implying, of course, conformity to the Father's likeness ; second, harmony, or the convergence of all household provision in the well-being of each member ; third, discipline, including education and correction ; fourth, liberty, or a growth toward freedom from restraint ; fifth, heirship, or the final inheritance in God.

The student of this chapter finds these things here awaiting discovery.

These, however imperfect as illustrations, will serve perhaps to show the meaning of what we have said. Now it will be observed that wherever this method of preparing sermons is followed, there comes to be an essentially original and individual element in the product, for the humblest believer may strike some beauty in thought, or in its relations, or both, which has hitherto been unveiled to no other believer. Hence there enters into preaching of this sort a peculiar personal element, which reminds us of what Buffon says in his fine definition of style : "*Le style, c'est l'homme,*" the man with all his spiritual knowledge, habits, and attainments, enters vitally into every sermon constructed upon this pattern. Moreover, personal attainments in holiness and in sympathy with God will have much to do with the clearness of apprehension as well as the effective presentation of spiritual truth. A man who lingers in the atmosphere of the closet and obtains there his insight into the Scriptures, will carry the atmosphere of the closet with him into his pulpit—a tone of personal sympathy with God.

There will also be personal sympathy between himself and the souls to

which he preaches by the unveiling to him of human need, in the unveiling of his own. As the high priest bore in two places the names of the children of Israel upon the onyx stones which clasped the two parts of the ephod over his shoulders, and on the breastplate upon his bosom, a true preacher will bear his hearers on his shoulder in supporting their burdens, and on his bosom in his cherishing love for their souls, and as there will be personal sympathy by contact with the hearer, there will be a still higher personal sympathy by contact with God. He will become an ambassador representing God in a human court, and because he speaks and acts within the limits of his instructions he will be conscious that his words carry the weight and the authority of the government which he represents. He will speak as becomes the oracles of God.

The writer confesses that he feels the greatest solicitude for a revival of this kind of preaching in the modern pulpit. There is too much of the essay, or oration, or lecture style of modern discourse. There is too little of the conscious identification of the preacher with God. To get one's sermons, themes, and treatment, from the illumining power of the Holy Ghost will beget a marvellous intrepidity. Such a preacher is bound to speak the truth. With Neptune's pilot he will say :

" You may sink me or you may save me,
But I will hold my rudder true ;"

or, like Curran in his defense of Bond, when he heard the clatter of the arms of his threatening antagonists in the court, he said : " You may assassinate me, but you cannot intimidate me."

Such a preacher will be likely to be a man of exceptional purity. The mind, which is the channel of the Holy Ghost's inflowing, and the tongue, which is the channel of the Holy Ghost's outflowing, will not be likely to be given over to the control of impure thoughts or even the coarse and gross forms of jesting in speech. Such preaching is born only of prayer. It has, like General Gordon, its morning signal. It is told of him that during his journey in the Soudan country, each morning for half an hour there lay outside his tent a white handkerchief. The whole camp knew what it meant, and treated the little signal with highest respect. No foot crossed the threshold while that little guard kept watch. The most pressing message waited for delivery, and even matters of life and death, until the little signal was withdrawn. God and Gordon were in communion. The man that wants to preach with power must have his times alone with God. If he wants to be a distributing reservoir he must become a receiving reservoir. If he wants to prevail with man, he must learn, first of all, to prevail with God. Such preachers will be found to be full of a Divine energy. They will not count their life dear unto themselves. Their love will seek, not limits, but outlets, and they will renew their strength in waiting upon God. Oh for a new era of preaching that is biblical in the highest sense and spiritual in the grandest sense, because not only identi-

fied with a spiritual character and life, but because it is essentially a spiritual product—a product of the Holy Spirit's indwelling and out-working!

IV.—AN HISTORICAL STUDY OF HELL.

PART I.—ETHNIC OPINIONS.

BY WILLIAM W. McLANE, PH.D., D.D., NEW HAVEN, CONN.

THE English word hell, derived from the Anglo-Saxon root *helan*, to *hela*, to hide or to conceal, meant, originally, a hidden place. Hell came, therefore, to be applied to the place of the dead, and was used as the equivalent of the Hebrew *sheol* and the Greek *hades*, which are translated by it in the received version of the English Bible. Hell, subsequently, came to be limited, in popular language, to that department of *hades* in which the wicked are, and to designate both the place and the state of punishment for the wicked after death. This is the sense in which the word hell is used in the present paper. There was a time when the character of the punishment of the wicked, which consisted of torments of body and pains of soul, was clearly conceived by the clergy and confidently believed by the laity. There has been, within recent years, a reaction from belief in the definite punishment of hell which, not many years since, was preached from the pulpit, and believed by the people. If one may judge from the sermons which are now published, there is either a strange silence or a vague indefiniteness of teaching in respect of the punishment of the wicked on the part of the pulpit; there is, undoubtedly, uncertainty and absence of conviction on the same subject in the minds of the people. Women of Christian character, intellectual culture, and high social position complain, saying: "This subject is left so painfully hazy in most of our pulpits;" or "I do not know what the Church teaches or what I am *supposed* to believe upon such points." Men of intelligence and influence say: "I wish ministers would preach more definitely upon the matter of punishment." And, on the other hand, some conscientious, honest, truth-loving ministers say: "I am an agnostic;" or, "My views have not yet crystallized;" or, "Honestly, I do not know what I do now believe on the line of future punishment." These cases are not imaginary, nor are they confined to one section of country, nor to one denomination of Christians. They are indicative not of loss of faith, but of an abandonment of some former forms of belief and the absence of definite opinions in their place. This fact should be perceived and admitted. The time has come when Christian men, and especially Christian ministers, should grapple with the subject of hell—that is, with the doom of wicked men—and should continue the study of it until they have and hold some distinct and

positive doctrine which is capable of being preached. The reply may be made that that unto which men are saved is the main subject of preaching, and the principal motive in drawing men to Christ. But so long as it is true that "they who are whole need not a physician, but they that are sick," so long will it be true that *sinful* men will not feel their need of a Saviour until they are convinced that sin is something whose consequences are to be dreaded, and, if possible, escaped.

A scriptural study of hell is what is most needed. A scientific study of the principles and purposes of punishment, so far as these principles are revealed in nature and in human life, would be profitable. An historical study of the subject will be helpful in furnishing data from which the natural instincts and the fundamental convictions of men may be determined. It will also furnish data which may enable the student to determine whether extra-biblical views and opinions have helped to form doctrinal beliefs upon this subject in the past or in the present. For these reasons, this and two following papers, the result of patient research, are offered to the public for the benefit of such students as may welcome any aid or light upon this problem. The facts given have been gathered from the best authorities, and are, mainly, such as are agreed upon by those authorities. A brief list of the principal books and authors consulted will be appended to this article for the information of such readers as may have the time and the inclination to investigate these questions for themselves, and for the assurance of such as have not the time for personal investigation, of the reliability of the statements made in this paper.

The first facts which come under consideration in an historical study of hell are ethnic opinions—that is to say, the opinions of races or tribes of men whose beliefs have not formed a place in any great or widely spread religion of the world.

"Few," says Mr. Tylor, "who will give their minds to master the general principles of savage religion will ever again think it ridiculous or the knowledge of it superfluous to the rest of mankind." What, then, have barbarous or savage men thought of the future if they have thought of it at all? Especially, what have they thought of the future of such as, in their judgment, are wicked men?

I. The first fact worthy of consideration is the prevalence of belief in a future life. The statement has been made by some writers that certain primitive tribes have been found without religion and without faith in a future life. This claim has been admitted by such an authority as Mr. Lubbock. There are some facts, however, to be taken into consideration which modify the statements upon which the claim rests, and render its truthfulness doubtful. (a) The proof is largely negative. Certain travelers or missionaries have found, or think they have found, no religion in a tribe of savage men, and affirm that the tribe has no religion. They say, as Le Vaillant says of the Hottentots: "I have found no trace of religion" ("*Je n'y ai vu aucune trace de religion*"). Religious opinions and

feelings, however, are among the last things which men reveal to strangers. A case was discovered in Vancouver's Island, where the natives had carefully concealed their religion. Negative testimony must be taken with a degree of allowance, and where positive statement is opposed to it, the preponderance of truth is likely to be on the side of the positive testimony. (b) Certain facts admitted by men who deny religious belief or faith in a future life to some tribes contradict that denial. Don Felix de Azara, who lived long in Paraguay, and who says the natives "had no established form of government nor any idea of religion," says, also, that they bury arms and clothing with their dead, and have some idea of a future life. The Indian tribes of the Sacramento valley, who are classed among those who have no belief in a future life, are afraid to pronounce the name of a deceased person lest he should rise from dark oblivion. The Hottentots, among whom Le Vaillant says that he found no religion, are said, by others, to have a religion which centres in a Supreme Being who is little else than a deified chieftain, and to believe in a future life, and to fear the return of spirits. The Australians also, who have been claimed to be without religion, ascribe disease to the influence of Budyah; leave honey, when they rob wild bees, for Buddai; and sometimes sacrifice young girls to propitiate an evil divinity. The Tasmanians, a branch of the Negroid race in Australasia, according to Dove, have moral ideas "peculiarly dark and meagre," and, according to Widowson, "have not the slightest idea of a Supreme Being." But the testimony of Leigh, Milligan, and Backhouse is to the effect that they "believe in two spirits, one good and the other evil, in guardian angels or spirits, and have some vague idea of future existence." Such facts greatly modify any sweeping statement which may have been made concerning the absence of religion or of faith in a future life among primitive men. That there are individual savages without any religion and without any faith in a future life can scarcely be doubted; that some low tribes composed of such men may have been found is possible.

But the almost universal belief among primitive tribes in spirits, good and evil, the well-nigh universal hope in another life after the present one, and the opinion that the souls, the *manes*, of ancestors live after death are a sufficient proof of the prevalence of belief in a future life among men, even among men who have no conception of a Supreme Deity, no formulated faith and no religious ritual. A careful, comprehensive, and candid examination of the most trustworthy testimony upon this subject will be likely to lead most men to the conclusion which Mr. Tylor reaches. He says: "So far as I can judge from the immense mass of accessible evidence, we have to admit that the belief in spiritual beings appears among all low races with whom we have obtained to a thoroughly intimate acquaintance. Looking at the religions of the lower races as a whole, we shall, at least, not be ill advised in taking as one of its general and principal elements the doctrine of the soul's future life."

II. The second fact worthy of consideration is that belief in a future life is not necessarily nor always belief in an eternal life. The facts already cited discredit any statement like the following of Letourneau, who says : " According to the feeble intelligence of the primitive man, death is complete ; the idea of the continuance of the personality is generally inconceivable." The careful and candid student must distinguish between a future life and an eternal life. Mr. Tylor, who certainly seems to grant all that will prove belief in future existence on the part of primitive men, says : " It is doubtful how far the lower psychology entertains at all an absolute conception of immortality ; for past and future fade soon into utter vagueness as the savage mind quits the present to explore them." This is illustrated by an observation of Du Chaillu : " Ask a negro about the spirit of his father or brother who died yesterday, and he is full of terror. Ask him where is the spirit of his great-grandfather ; he says he does not know ; it is done." " Far from a life after death being held by all men as the destiny of all men, whole classes are excluded from it." The continuance of a man after death may depend upon the pleasure of the gods ; it may depend upon the caste to which he belongs ; it may depend upon the character of his death. " A mild and unwarlike tribe of Guatemala were persuaded that to die by any other than a natural death was to forfeit all hope of life hereafter." " In the Tonga (or Friendly) Islands, the future life was a privilege of caste ; the chiefs and higher orders were to pass to the happy land of Boluta ; the lower ranks were believed to be endowed only with souls that died with their bodies." The belief in a future state is said to be universal in Fiji ; but their superstitious notions border on transmigration, and sometimes teach an eventual annihilation. The Greenlanders believed it possible for the soul to come to hurt, and to die the other death where there is nothing left. According to the conception of primitive tribes, the " *shade*" or soul of the dead man may be destroyed on its way to the spirit land ; it may be killed afresh in battle ; it may be brought to a violent end ; it may be doomed to death by the gods ; it may come in safety to the spirit world ; it may be welcomed by the gods ; it may enjoy a future life. There is, however, in some cases, " a tacit supposition that the second life is after a time ended by a second and final death."

III. A third fact to be noted is that, in the opinion of many nations, the future is simply a continuance or a reproduction of the present life. " Savage descriptions of the next world are such absolute copies of this that it is scarcely possible to say whether the dead are or are not thought of as having bodies like the living." Among certain South American tribes, the second life was conceived of as an unvaried continuance of the first one, death being merely one of the accidents of life. Similar ideas are found among North American Indians. The Creeks believed they would go after death to a place where " game is plenty, and corn grows all the year round, and springs of pure water are never dried up." The

Comanches hoped to reach prairies where "buffaloes are always abundant and fat." The Algonquins believed that the soul passes at death into darkness ; that it wanders through plains and across streams subject to all the incidents of this life ; that it finds every species of sensual trial which renders the place not a heaven of rest, but another experimental world much like the present one. The natives of Fiji believed the future world to be similar to the present both in its conditions and its mode of life. "The Tasmanians," according to West, "anticipated in another world the full enjoyment of what they coveted in this." In the conception of the natives of the New Hebrides heaven partakes much of the character of earth, "the cocoanuts and the bread-fruits are fine in quality, and so abundant in quantity as never to be exhausted."

IV. A fourth fact to be noted, and which is directly connected with the fact just stated, is that many tribes suppose that the distinctions among men which exist in the present life will exist in the future life ; and the same causes and conditions which determine these distinctions here will determine them there. Whatever confers pleasure or power or rank in this world will confer it in the other world. "Earthly conditions carry on their contrasts into the changed world after death. Thus a man's condition after death will be a result of rather than a compensation or retribution for his condition during life." The chiefs will have the chief place ; the warriors will win wars ; the strong will be superior to the weak ; they who have been servants of men here will be servants hereafter. Among the Sandwich Islanders, servitude was the lot of the common people in this life, and no hope enlivened their souls for the future. They believed that in the lower world darkness prevailed, and lizards and butterflies were the only diet. From this dreary world and from this darkness, however, the chiefs were delivered, and were conducted by a god to a place in the heavens where it was supposed their rulers dwelt after death. The creed of the Tongans represents deceased persons as organized after the system of ranks existing in Tonga. The same is true, at least in the main, of some African tribes. "The Neo-Caledonian believes in a paradise where after death all the men of his race will come without distinction of moral valor." Many Indians who honor strength and skill believe that good hunters and warriors shall hunt after death on the prairies of eternal spring. The Greenlanders believe that the men who have been valiant workers come to the happy land of Torngarruk, the Great Spirit. Such tribes, therefore, cannot be said to rest the idea of future good or ill upon moral grounds, except so far as, in their judgment, superior strength and skill, courage and power, possessions and rank, may be regarded as evidences or concomitants of virtue or of moral valor. This is the only ground, as regards many tribes of the lowest range of religious culture, upon which the claim may be based that the destiny of the soul after death turns on a morally judicial system of reward and punishment.

V. A fifth fact worthy to be observed and noted is that the idea of

future reward and punishment based upon moral grounds, which is found in a crude state among some of the lowest tribes of mankind, becomes more and more distinct as tribes rise in the scale of intelligence and morality, and is definitely believed by many of them. The conception of guilt and belief in desert of punishment is found even in some of the low tribes of the human race. The New Zealanders believed that their evil deeds were punished in this world, not in the next; but even they have the conception of guilt and of punishment. The natives of West Africa are said to believe that criminals who escape punishment here will receive it in the future life and in the next world. This idea of retribution based on moral grounds exists among the more intelligent nations. The natives of Guatemala believed in future punishment. Their descriptions of hell given in Ximenez's "Indian Chronicles," are very grotesque. "In that place of horror, many species of torture are to be found. There is a house of darkness; a house of unendurable cold; a house of tigers, which lacerate the inhabitants; a house of bats, which cry terribly and fly wildly about; and, finally, a house of edges of knives." The ancient Peruvians considered the soul immortal, and believed that the wicked went at death to the lowest earth, of which there are three, "and were punished with a life of suffering in the house of Supay, the lord of the dead." "The Nicaraguans," says Bancroft, "believed the wicked were doomed to annihilation in the abode of Miquetanteat." The nations of Central America who believed in a delightful place of rest for the good in the shadow of the tree Yaxche, believed, also, in a place of punishment for the wicked, called Mitual, where they suffered from pains of hunger, cold, and fatigue. "The Aztecs imagined three separate states of existence in the future life. The highest place was reserved for the heroes who fell in battle or in sacrifice; another class with no other merit than that of having died of certain diseases, capriciously selected, were to enjoy a negative existence of indolent content; the wicked, comprehending the greater part of mankind, were to expiate their sins in a place of everlasting darkness." "The natives of Florida believed that the wicked would lead a wretched existence among mountain precipices where wild beasts have their dens." The Nez Percés Indians, the Flatheads, and some of the Haida tribes believed that the wicked, after expiating their crimes by a longer or shorter sojourn in the land of darkness, were admitted to the abodes of bliss. "A pronounced belief in a future reward and punishment obtained among several of the Columbia tribes." "The Charoos believed the spirit in its journey came to two roads, one leading to the bright Western land beyond the water, the other leading to a place full of deadly serpents where the wicked must wander forever." "The Sumatrans have a vague and confused idea of the immortality of the human soul and of a future state of happiness or misery." Certain negro tribes are said by Prichard to locate hell in the air, where the evil spirit dwells and where the wicked are punished. The beliefs of the natives of Northern Africa and Southern Asia belong to the

great religions of the world, and need not be mentioned here. "The Germans," says Kohlrausch, "distinguished themselves from all other ancient nations by their firm and cheerful belief in the immortality of the soul, which entirely dissipates every fear of death." The same general features of religion belong to all the Germanic tribes. The Northmen, who were not so early affected by Southern opinions from Asia, may serve as an example. The Northmen believed in the immortality of the soul and in future rewards and punishments. In the later Edda, it is said that they who are slain in battle go to Odin, in Valhalla, but those who die of weakness or old age go to Hel in Helbein. This basis of decision, however, probably rested upon the opinion that courage, bravery, and heroism are moral virtues, the lack of which is equivalent to sin. It was not supposed that the soul of every one who died a natural death was shut out of Valhalla and forced down to the abodes of Hel. That it was virtue, on the whole, and not bravery alone which was to be rewarded in another life, and vice and wickedness which were to be punished, is shown in the ancient heathen poem "Völuspa," where it says that in Grimli shall the righteous hosts enjoy gladness forever, while perjurers, murderers, and they who seduce men's wives shall wade through thick venom streams in Nas-trond. It was also believed that the souls of noble women went to heaven, where matrons found an abode with Fregja, and maidens with Grefjon. On the other hand, blasphemy and baseness might shut out the bravest man from Valhalla. Thus the Saga makes the zealous Asa worshipper, Hakon Jarl, say of the bold but wicked Hrapp, who had seduced his benefactor's daughter and burned a temple: "The man who did this shall be banished from Valhalla and never come thither." These examples are sufficient to illustrate the sense of guilt and the belief in the punishment of the wicked in a future life which are found among the more intelligent nations, and which may be said to be found among all races of mankind.

VI. Though this paper is historic and not philosophic, yet two inferences may be suggested in conclusion. (a) Every natural movement of a plant, like that of an imprisoned ivy toward the light, or a vine toward an oak; every instinctive movement of an animal, like that of a little oyster from the gills of the parent to the rock where it may live and grow; every native passion, like the sexual impulse prompting to conjugal union and parentage, is evidence of the inherent nature and natural relationship, and possible destiny, even if a partial destiny, of the plant or animal in which the movement or the instinct is found. Not every individual may reach that destiny, but that is the destiny for which it was made. In like manner, though we cannot say that the widely spread and prevalent belief in a future life is evidence that every man will live forever; yet we, at least, can say that it is presumptive proof that man is created for a destiny beyond the present life, and that there must, by all analogy, be conditions by the fulfilment of which this destiny can be attained. (b) The belief in future reward and punishment which is found growing more positive as we

find nations more intelligent and more moral is presumptive proof that the destiny of men rests upon moral conduct and character. We must judge man, as we judge everything else, not by the lowest types but by the highest types, and the belief in future punishment of wicked men held by the highest tribes of primitive peoples is the soul's forecast of retribution.

The following is a list of the more important of the works which are authorities for the statements contained in this paper: "Primitive Culture," Tylor; "Prehistoric Times," Lubbock; "Descriptive Sociology," Spencer; "Principles of Sociology," Spencer; "*La Sociologie*," Letourneau; "Researches into the Physical History of Mankind," Prichard; "Conquest of Mexico," Prescott; "The Indian in His Wigwam," Schoolcraft; "The Native Races of the Pacific," Bancroft; "History of the Sandwich Islands," Jarves; "The Aborigines of Tasmania," Roth; "The Religion of the Northmen," Keyser (Pennock's translation).

V.—WHAT CONSTITUTES THE IDENTITY OF THE RESURRECTION BODY?

BY J. B. REMENSNYDER, D.D., NEW YORK.

THE resurrection of the body is a tenet peculiar to Christianity. The unearthed records of Egypt fail to bring any proofs of it to light. The emblem or scarab on the hieroglyphical monuments of the sacred beetle (which so often appears, owing to the metempsychosis which it underwent from the larval state to the chrysalis); and the phœnix, fabled as flying to the temple of the sun at Heliopolis, burning upon the altar, and reappearing the next day a young bird from the ashes; were not symbols of a resurrection, but only of the self-renewing life of nature. The faint hope of even the soul's immortality was conditioned upon the indestructibility of the body. Hence the extraordinary efforts to attain an embalming art that would be imperishable. As to Greece and Rome, there we find an utter absence of the emblems of hope of either immortality or resurrection. This contrast between Christian faith and pagan scepticism is vividly pointed in the sculptures of the catacombs as compared with those of the Pagan burial-places. Accordingly, the resurrection of the dead body found no place in ancient literature. It had not occurred to the greatest thinkers. The account of the death of Socrates proves that no suspicion of it was entertained by that sage. Plato, when discussing in the "Gorgias" the condition of the body after death, does not hint at the thought of a resurrection. The souls who come to Rhadamanthus for judgment are shades. They are disembodied, and have no expectation of a reunion with the fond earthly tenement of which they have been unstripped. In fact, as Æschylus makes Apollo to speak in the "Eumenides," they held it to be

impossible; and Pliny, specifying those two things which he holds to be beyond the ability of the gods, makes the second to be "*aut revocare defunctos.*" Consequently, when St. Paul preached this doctrine at Athens to "certain philosophers of the Epicureans and of the Stoics," he encountered this prevalent scepticism. "And when they heard of the resurrection of the dead they mocked him; and some said: "He seemeth to be a setter forth of strange gods" (Acts xvii. 18). Perhaps, however, if Paul had presented the doctrine in as highly etherealized and sublimated a form as it is sometimes done now, these Athenian philosophers would not have had so much trouble in reconciling it with their reason, nor would it have presented so inviting a target for their pungent sarcasms.

The New Testament declares plainly, emphatically, and repeatedly the fact of the resurrection. We may only mention one as a type of a whole class of passages—viz.: "Marvel not at this, for the hour is coming in the which all *that are in the graves* shall hear His voice, and shall come forth" (John v. 28). As the Scriptures teach that the soul is not buried, so that which here comes out of the grave must be the body which had lain there. It is not worth our while, accordingly, to discuss the strange conceits of those who, professing to hold to Christianity, yet virtually eliminate this doctrine by giving it a figurative or spiritual meaning, as only denoting the rising of the soul from a state of moral death to new spiritual life. Practically there is no dispute as to the fact that the Scriptures teach the resurrection of the body. The literal definition of the Greek *Anastasis*, a rising up, allows of no other significance than the revivification of the buried material part.

That this body, too, will be *identical* with our earthly body, appears certain from the Scriptures. It is our "mortal bodies" that are to be the subjects of this resurrection. "He that raised Christ from the dead shall also quicken your *mortal bodies.*" "This form of expression," says Dr. Hodge, "is decisive of the apostle's meaning. . . . Indeed, identity is involved in the very idea of a resurrection; for resurrection is a living again of that which was dead, not of something of the same nature, but of the very thing itself" ("Systematic Theology," vol. iii., p. 775).

But the crux of the question is still to be reached when we come to the point: In what does this identity consist? Is it a literal sameness of the material of the body or not? What do the Scriptures teach? The terms they employ to describe that which rises again are: "Our mortal bodies;" "this corruptible body;" "our vile body." They tell us it is that body which "is sown." Its period of burial is not spoken of as an irrecoverable dissolution, but as a "sleep," so that it is the very body committed to restful slumber which is to be waked again. This idea found beautiful expression in the term *κοιμητήριον*, cemetery—*i.e.*, *sleeping chamber*, which the early Christians applied to their places of burial. As, also, the resurrection of Christ was "the first fruits" or type of that of each Christian's; and as in His case it was the same material body wearing the

marks of His crucifixion that arose from the grave, the natural inference would be that the very body laid down by the believer in the tomb would constitute his risen one.

This undoubtedly was the simple faith of the primitive Christians, who accepted the New Testament statements in their apparent natural sense, without troubling themselves about philosophizing difficulties. Thus Irenæus (Adv. Haer. v. 12) asserts the identity of the future with the present body, and appeals to the revivification—not new creation—of diseased organs of the body in the cures performed by Christ. Origen, however, held that the resurrection would only consist in the reproduction of the form and general appearance of the body; and some others advocated the still lower view that but the individuality of the body—some leading cast of it—would reappear. These views, however, never found acceptance in the Church, and were combatted energetically by the orthodox party. So that Hagenbach, in his classic "History of Doctrines" states: "The resurrection of the human body, with all its component parts, was from the time of Jerome and Augustine regarded as the orthodox doctrine of the Catholic Church." This view is that which was adopted in the Apostles' Creed. The Latin form used the term *caro*, not *corpus*, and the Greek, *sarx*—i. e., "flesh," and not *sōma*, "body," as the latter term was open to a more general significance, which the precise word "flesh" excluded. The literal rendering of the creed, therefore, is: "I believe in the resurrection of the *flesh*."

The reformers held the same views. The great theologian Quenstedt voices the consensus of that period, thus: "The subject of the resurrection is the entire man that had previously died and been reduced to ashes—the body, the same in number and essence, as we have borne in this life." In modern times, during the widespread prevalence of German rationalism, the doctrine of a literal resurrection was almost entirely swept away. Reason did not teach the doctrine, and therefore it could not be entitled to recognition. At the present period also, there is a prevalent tendency in the extreme effort to reconcile religion and science, to revive the Origenistic view. It is denied that the resurrection means the literal rising of the sensible materials making up our present frame, but only the ideal form or physical individuality which it is claimed is sufficient to constitute an identity with the earthly tabernacle in which we dwell during this temporal life.

This view is stated with great force by Martensen. The arguments adduced for it are the scientific impossibility of gathering together again the dispersed materials of the body, which, resolved into their original elements, have passed into the constituents of other bodies and gone "whirling round and round in the never-ceasing cycle of destruction and recombination, which makes up the course of this universe;" the fact that from infancy to old age the substance of the body is supposed to undergo a total change, and still we do not consider that thereby the bodily identity between the boy and the man is destroyed; and, moreover, that an absolute

reproduction of the body would carry with it its present defects and imperfections.

A careful study of the Scripture passages will remove these seeming difficulties. Thus St. Paul admits that to some extent it will be a new body: "Thou sowest not that body that shall be" (1 Cor. xv. 37). This passage Rev. MacQueary quotes as utterly repudiating identity in the resurrected body, but what it repudiates is only absolute and total material identity. But another leading passage shows clearly how this one is to be understood, and demarks its limitation. We all understand the essential difference between a change or reconstruction and a new creation. The same substance may be cast in a quite different mould, worked over in a variety of ways, altogether *changed* in form, and yet it remains virtually and actually the same. Only with a new creation does identity absolutely depart. Now St. Paul teaches that the resurrection is a *change*, not a *new creation*. "Who shall *change* our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 21). Here we learn that while it is to be our very same "vile body" worn now, yet it is to be "*changed*," transformed, "fashioned" anew, "glorified." It will be so renovated and exalted as to be a "spiritual body," not as to its substance, but as to its qualities, capacities, and endowments. It will be just as Christ's spiritual resurrection body, of which He could still say: "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." This is to be the result of Christ's omnipotent "working;" but if there were no resurrection of the material part, no room would be left for the employment of miracle. Furthermore, St. Paul teaches that the resurrection is to be analogous to the natural process in the burial and growth of grain. There the seed sown dies except some vital part, which becomes the physical base of the reproduction of the plant. What this vital organizing force or material is, science cannot discover. But it is present as an inherent principle of the seed, determining its structure, and passing over into its new life. Thus the bond of material identity between the seed and the plant has never for an instant been severed. For had this occurred, reproduction would have ceased. Luther pursues this analogy into the domain of physical science. He says: "I like the science of alchemy for the sake of the allegory and secret signification, which is exceedingly fine, touching the resurrection of the dead at the last day. For, as in a furnace the fire extracts and separates from a substance the accidental portions, and carries upward the life, the sap, the strength, the finest material, while the unclean matter, the dregs, are rejected, like a dead and worthless body, even so will it be in the case of the resurrection" ("Table Talk," p. 396).

Natural analogies and scientific facts, then, oppose no insuperable bar to the doctrine of a literal material resurrection. There is no profounder mystery and no mightier miracle here than in the other cardinal tenets of Christianity. In accordance, then, with the meaning borne upon the face

of Scripture teaching to the simple reader, and with the faith of the universal Church, we hold the resurrected body to be identical with the earthly both in essential substance and in general structure. It need not be all the particles of our present body, but it will not be either a totally new material—not a new creation—but a transformation of that whose substance yet remains. The resurrection body will be built upon the material basis of our present mortal one. To hold that the identity of the resurrected body consists merely in form is utterly inadequate. Substance is not a quality of form, but form is a quality of substance. Primarily we do not bury the form, but the substance of the body. And if that which we bury is to rise again, how can the form rise without the substance? Form does not constitute a body, and if this resurrected form must have a material basis to give it reality, why shall it not, in accordance with Scripture, be the very body we have worn in this life? It is not the *likeness* of our dead body which is to rise again, but that body itself.

And if philosophical difficulties encounter us here, it is sufficient that they are at least as great on one side as on the other. In fact, the question involved here is not as to the nature of the resurrection body, but as to the point whether there be a resurrection body—*i.e.*, whether there be a resurrection at all or not. Do the Scriptures really mean anything, or do they only delude us with empty words and juggling phrases when they speak of a “resurrection of the body,” of “our bodies rising again,” and of that which has been committed to the grave and sleeping there “coming forth” at the last trump? If there is to be no literal resurrection of even a germinal atom, a vital seed of our present body, then certainly there is no resurrection, and this charming but meaningless fable had far better been left out of the Scriptures. Then we cannot look forward to any reunion of the soul with its freed bodily mate. Then our separation in death from the spirit’s earthly tenement is final. Then we do not sow the holy seed of the pious dead in hope. If but the old form is to be stamped upon a totally new material, this may be spiritual, but it is not bodily identity, and such a consummation might as well be enacted without the slightest connection with the grave, with which it will have no real association whatever.

The doctrine of the resurrection is indeed one of the mysteries which are characteristic of the Christian religion. These have always to its enemies seemed the most vulnerable points of our holy faith, those aspects which make it harder for them to tolerate than the natural religions. But we should have a jealous care lest we show hesitation and weakness in guarding these. For what really are the Christian mysteries? They are the oceans of truth over which brood low the shadowing wings of the Holy Spirit; they are the mountain peaks of revelation lost in the clouds. And though reason cannot measure the expanse of these oceans or scale the heights of these summits, yet in the ceaseless swell of the one sounds the diapason of the eternal majesty, and on the brow of the other shines the

glistening glory of God. And instead of reason doubting and opposing, it should humbly bow before these sublimities, and instead of faith halting, it should behold them with firm and unveiled eye, and be caught up by the view to the third heaven of transport unutterable.

What remains, therefore, for the simple Christian is a retreat to the plain natural significance of Scripture. And as Hodge concludes: "What stands sure is what the Bible teaches, that our heavenly bodies are in some high, true, and real sense to be the same as those which we now have." The transformed, glorified, incorruptible resurrection body will still in essence be "our mortal body"—the helpmate that has gone with us in all our journeys, subserved our various uses, shared our pains, been the partner of our joys, and the other half of ourselves.

In this sweet and comforting faith, let us gather about the graves of our beloved dead, not "sorrowing as others which have no hope," but believing that as "Jesus Christ died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 14).

SERMONIC SECTION.

THE COLONIZATION OF THE DESERT.

By EDWARD E. HALE, D.D. [CONGREGATIONALIST], BOSTON, MASS.

God saw everything that He had made, and behold, it was very good.—Gen. i. 31.

This simplest expression of the earliest religion comes back to us with new force in the midst of all the wonderful revelations of our modern life.

Since I met you here, in ten weeks' time I have crossed from one ocean to the other; I have, of course, crossed backward and forward over the Alleghany and the Rocky Mountains and the Sierra Nevada, with the valleys between them, and the slopes which rise from the ocean on either side. This means a journey through twelve of the old thirteen States and fifteen of the new States and Territories. It means intercourse with people of the North and the South, the Gulf and the West, the Pacific coast and the mountains. It means intercourse with the white race, the black race, the red race, and the Chinaman. The variety of climate is such that I have welcomed the shade of palm-trees,

and that I have walked over snow where it had drifted twenty feet beneath me. I have picked oranges from the tree, and camellias from the twig in the open air; and within three hours of good-by to the camellia I was in a driving snow-storm, where the engine-drivers were nervous because they had no snow-plough. In all this variety I have a thousand times recalled the simple expression of the oldest words of the Bible: "God saw everything that He had made, and behold, it was very good."

The solid recognition of this truth—not, indeed, in any small sense; but in that sense which is general and comprehensive—is at the bottom of all true religious philosophy. It is not true in any smaller sense. For I cannot say that it is good to be bitten by a mosquito or worried by a fly if I can escape fly or mosquito. No, that is not true. And I do not suppose that the simple author of this text meant any such extravagance. But this is true, that the world is so made and ordered that man, who is himself a creator—man, who shares the wishes, instincts, and plans of the

Power who directs the world—man can take the world in his hands and compel it to serve his nobler purposes.

God saw the world, and He said: "Yes, this is what I want for my home and the home of children who love Me. It is a world very good for them, and they shall subdue it to my purposes." To recognize this, to feel the fitness of the world for man and man's fitness for the world, this is the basis of a consistent optimism. Nobody says that the top of the Rocky Mountains is a good place for whales, or that the Ojai Valley is a good place for polar bears; but a consistent optimism says that the world is a good place for man; and it says that man is so closely allied to the God who is the life of the world that he can take the world for his own, and make it his home and his heaven. This consistent optimism is the basis of all sound theology. We owe that phrase to Dr. Hedge, as we do so many other epigrams which express the eternal realities.

It is to be observed, however, that man gains no such control of the world, and the world does not prove fit for man, unless he has found out that he is akin to God and can enter into His work. There is no such victory to the savage, who is afraid of God. So long as he thinks the powers of nature are his enemies, he makes them his enemies. I do not believe the old cave-dwellers, fighting hyenas with clubs, and often finding that they were second-best in the encounter, thought this world the best of worlds. I do not believe that the Digger Indian, who spent his tedious day in rummaging for ants and beetles to eat, and was happy if he caught a lizard—I do not believe he said that the world was very good. True, I think both of them had visions and hopes of a better time; but while they were in the abject misery of cold and starvation, that better time had not dawned. It did not dawn because they had not taken on them the dignity and duty of children of God. They were not about their Father's business. They

did not see Him, nor hear Him, nor in any wise know Him. They did not conceive that they were on His side nor He on theirs. And it is not till man comes up to some comprehension that God has sent him here on an infinite business; that he and the Author of this world are at one in this affair of managing it; it is not till man knows God as his friend and not his enemy, that man with any courage or success takes the business of managing into his own hands. Then is it that he finds what pleasure, nay, what dignity, there is in taming the lightning and riding on the storm. And then he knows enough of the Divine Being, His purpose and His power, to see that the world is good, and that God should call it good in its creation.

All this forces itself on one's thought as he sees how it is that nature has been pursued and caught and tamed in these mountains and these valleys. For nature is the nymph so wittily described by Virgil. She

"flies to her woods"; but hopes her flight is seen."

Man, so long as he is a savage, hates her and fears her. If he worships, it is the abject worship of those who bring sacrifices to buy her favor. And it may be said in passing that the last visible form of pure barbarism or savagery is a theology which supposes that God's favor must be bought by any price paid by man in exchange. When man finds, by any revelation, the conditions of Absolute Religion, which are simply Faith, Hope, and Love, all this is changed. When he looks up to God gladly, looks forward to the future cheerfully, and looks round on the world kindly, he finds, possibly to his surprise, that he is working on the lines God works on, and means to have him work on. Now he is on "his Father's business." While he rows the boat, the tide sweeps the right way. While he stretches the wire, the lightning is waiting and eager to do his errand. And so soon as Man the Divine appears upon the scene—man, the child of God, who knows he shares

God's nature—why, easily and quickly the valleys are exalted and the mountains and hills made low; the deserts blossom as the rose, and even the passing traveller sees that this world was made for man and man for this world. And he understands as he has never understood before what this is, that he himself is of the nature of the God at whose present will this world comes into order. He understands better what this old text means, which says that God is satisfied with the world which He has made.

I crossed the continent, Westward and Eastward, on this journey, fresh from recent reading of the history of the first Spanish occupation. What did the Spaniards find there? They found in what we call New Mexico the Zuni cities which, in a sad decline, exist today. We had a visit in our old church, you will remember, from some of their sad priests and chiefs; and I have the honor of being the adopted son of them. From those cities Castaneda led a party of Spanish horsemen Eastward in search of a certain mythical king, who was supposed to have much gold and many jewels. Those adventurous men rode for a whole summer across the prairies and plains which are now Colorado, and Kansas, and Missouri, and struck the Missouri, or, perhaps, the Mississippi. You know that much of the country is now fertile beyond praise. Mile after mile you can see corn, wheat; wheat, corn; corn, wheat; wheat, corn; and the production to the acre increases year by year. The States through which Castaneda's line of travel passed now number four or five million of people; and they feed, from their agriculture, say twenty million more. Now when Castaneda and his people passed and repassed over this region they did not meet a single man, woman, or child. They were oppressed by the horrible loneliness of their journey. They felt, as Magellan's people felt, when they were crossing the Pacific Ocean, with that horrible east wind, with a calm sea before, and never the sight of an island

or a man. When Castaneda came at last to the Mississippi—or Missouri—they had no heart to build a raft to cross it and incur more such solitude; and they went back the way they came. And the fame of its loneliness was such that no man attempted the same adventure for more than a hundred years.

When, in 1682—say a hundred and thirty years after—the great La Salle discovered the Mississippi River, and sailed south upon it, leaving Chicago, crossing Illinois, and so striking the Father of Waters, his experience of this utter loneliness was the same. He touched every night on one shore or the other. He is, therefore, the discoverer of seven of the Western States—States which now feed fifty million people and number seven or eight million of their own. Only twice, I think, did he meet any body of men. Not five times did he find traces of the hand of man or the foot of man. Through the same solitude he returned; and his report was of a virgin world, of elk, and deer, and buffalo; of shrubs and trees, of fish and fowl; but a world without men.

The inference was drawn, hastily but not unnaturally, that these regions could not sustain men. On the atlas given me as a boy, the "Great American Desert" covered the greater part of the region west of the Mississippi. It is now the home of the millions I have been enumerating. And in the last map I have seen, the Great American Desert appears as hardly a "speck on the surface of the earth."

The change which I have described has been wrought in the lifetime of people of my age. It is wrought simply and wholly by the passion for emigration which belongs in our own race. In Mr. Hoar's happy phrase, people of our blood "thirst for the horizon."

In the year 1833 De Tocqueville, observing the steadiness of this wave, calculated its average flow as seventeen miles Westward every year. That was the rate at which it had moved since the Federal Constitution made it possible. Speaking roughly, there were

then two thousand miles of desert between the Missouri River and the Pacific. At De Tocqueville's rate, the wave would have been one hundred and twenty years in reaching that ocean. But it happened that in 1849 the Western coast was settled in the gold discovery. An Eastward wave began which has now met the Western. The two together have founded the great cities—for we must call them so—of the Rocky Mountains.

Now, in the face of that contrast between the last century and this century, one asks why that half of our continent is any more fit for men than it was then. The answer is, that it was not fit for the kind of men on it then; and that the kind of men who have tamed it are the kind of men who were fit for it, and whom it was fit for.

The study of history and of physical geography becomes a study of what we mean by man and man's capacities. California, for instance, was the same country in 1650 that it was in 1850. The south wind blew from the sea, and that, in the north temperate zone, is the great physical requisite. There was as much gold, and quicksilver, and copper, and tin in the mountains as there is now. There was the same soil and the same water on the hillsides. But the men, and women, and children were afraid of their gods; they were afraid of nature; they had neither faith, nor hope, nor love. They had none of the elements of eternal power except as an acorn has the possibilities of an oak.

To these people there came, sooner or later—with the best motives, but still without the essentials of life—fifty families of Franciscan monks. They came, observe, without wives or children. They defied thus the first law of human life, or the life God intends his children to live in. The primitive trinity, from which all false trinities have grown, is the father, the mother, and the child. The Franciscan communities were false to all Divine law, if it were only in their failure here.

They gathered around them, by the higher civilization which they brought, great communities of starving Indians. They taught them to feed themselves as they had never been fed before. So far they improved the race, and lifted its civilization above that ant-eating and lizard-chasing of the Digger Indian. But then the Catholic Church, by the necessary subordination of man to the organized Church, takes man's life out of him.

"The day
That makes a man a slave, takes all his life away."

The words are as true to-day as they were in Homer's time. Nor is there any sadder instance of it than is the powerlessness of the tribes of amiable slaves who were collected under the protection of Franciscan missions in California, or Jesuit missions in Paraguay.

The native races between the Pacific and the Atlantic were dying faster than their children were born. They were dying of the diseases named laziness, ignorance, and war. They were not subduing the continent. They were not fit for it, nor it for them. What is the distinction of the race to which we belong, that it succeeds where these have failed? The history of the country accentuates that distinction.

It would be absurd to pretend that the average frontiersman was a man of what are called saintly habits. Often he was not conscious that he had any Divine errand. But the frontiersman, to whose courage and perseverance is due that forward wave we study, was a man. He did not take his opinion or instruction from any priest. There was no one between him and the good God. Often he sought Him. So far so good. As often he did not seek Him. That one admits. But he never sought any one else's advice or direction. He was no slave, as the Indian of California was. He was not commissioned by a superior, as the Franciscan priest of the mission was. He was a man. He was independent and he was brave. If he

did the right thing, therefore, he succeeded; if he did the wrong thing, why, he failed. And no one else tried just the same experiment. In this first trait of absolute independence he showed the infinite characteristic of a child of God.

Second, and perhaps more important, he took with him his wife and his children. Here is the great distinction of American emigration, which contrasts against the plans of Spaniards or Frenchmen, and of the earlier Englishmen. Historically it begins with the Pilgrims, of whom there were as many Pilgrim mothers as there were Pilgrim fathers. It is of them that Emerson says that "they builded better than they knew."

The frontiersman is independent. He lives with and for his family. And, once more, he is an enthusiast in determining that to-morrow shall be better than to-day. The Indian had no such notion. The Franciscan had not. But this profane, ignorant pioneer had. He believed implicitly in the country behind him and in the future before him. "I tell you, sir, that in ten years you will see in this valley such a city as the world never saw." Profane he may be, ignorant he may be, cruel he may be; but he believes in the idea; he is quickened and goaded forward by an infinite and majestic hope.

Given such conditions, the historical steps are easy. All this is impossible till you have a nation, to give peace and compel peace, so that the separate settler shall know that the whole majesty of the country is behind him. There shall be no abiding quarrel between man and man as to the line of a claim or the title of a mine. The nation shall decide, and its whole majesty shall enforce the decision. Or, if there is any massacre by an Apache or a Blackfoot, the country behind, though a thousand miles behind, shall stretch forth her arm to avenge that lonely family. This means peace instead of war. All this had to wait, therefore, until the forma-

tion of the nation called the United States—the greatest peace society the sun ever shone upon, and the model for societies yet larger. With the birth of that nation the real Western wave begins.

I do not claim for every pioneer that he thought he went as an apostle of God. But in the emigrant wave from the very beginning, the best blood, the best faith, the best training of the parent stocks have gone. Science has sent her best. The determination for thorough education has planted better school-houses in the wilderness than the emigrant left at home. And on Sunday, in a church, one is proud to say that the organized Church of Christ, in the liberty of a thousand communions, has covered with her ægis the settler most in the advance. He could not keep in advance of the missionary and of his Bible; and, to his credit be it said, he did not want to.

So much for the personnel. Now, speaking roughly, what has been the motive of the great Western wave, which is making this garden out of that desert?

First, there is the passion for adventure, the thirst for the horizon, which drives old Leatherstocking and the men like him away from the haunts of men. This in itself produces nothing. Next and chiefly, the desire to make homes—the noblest desire given to man, and the desire in which he follows the will of God most distinctly and completely. Miners want to strike metals; farmers want to find good soils; fruit men try for climate and irrigation; all with the direct wish to make homes more happy than they have been before.

Again, young men go that they may get forward faster than in old communities—and who can wonder? Men of sense give up the unequal contest with nature in a northern and eastern climate to find a country where nature is on their side. People in delicate health go where they find softer air, more spring and less winter. But no man

goes to get rich alone. No man wants to eat gold or to drink it. The wish and hope is to make homes where father, mother, and children can live in the life which God ordained. These are no Franciscan friars; these are no Apache bandits, to whom has been given the subjugation of a continent. Side by side with the pioneer is the surveyor, marking the lines of future homesteads. Hard behind him are father, mother, boys, and girls, to whom the nation gives this homestead thus designated. If the man is sick the woman nurses him. The children grow up to know the world they live in. The boundary of the nation is not a mere chain of garrisons nor the scattered posts of missions; it is a line of homes, founded with all that the word *Home* involves.

All these lessons of three centuries point one way. They show that the world is not very good for wandering Apaches or for Digger Indians, freezing and starving under hard winters when harvests have failed. To their point of view it was a world hard and cruel. To Franciscan friars, ruling a little empire which yielded none but physical harvests, where the garden and orchard and vineyard were only so many specks in the midst of an unbounded desert, the world cannot have seemed a better world—a world made for wild horses, and further East for wild buffaloes, but not for men—"the great American Desert." It is not till man asserts the courage and freedom of a son of God; it is not till man appears with wife and child and proposes to establish his heaven here; it is not till then that he masters nature, and she gladly obeys him. Nay, then he has no success unless he appears as the vicegerent of God Himself, and establishes over this vast domain the empire of law, and speaks as God might speak, with "Thou shalt do this," and "Thou shalt not do that" in this empire.

The Old-World writers are fond of telling us that we owe the prosperity of this nation to its physical resources.

It is not so. The physical resources have existed for centuries. It is only in the moral force of sons and daughters of God; it is in such working power as takes the names of law, courage, independence, and family affection; it is only in these that our victory is won. The drunken swaggerer of the advance only checks the triumph. The miser, who would carry off his silver to use it elsewhere, only hinders the advance. The victory comes from the hand of God to the children of God, who establish His empire in the magic spell of the three great names. As always, these names are: Faith, which gives courage; Hope, which determines to succeed; and Love, which builds up homes.

It is impossible to see the steps of such a victory without owning the infinite Power behind it all. You cannot use magnetic ore and coal for its smelting and the silicates for its fusion, all flung in together side by side, without asking if the Power who threw these priceless gifts together where each was needed for each did not know what He was doing. But the buffalo passes over it, and the gopher mines under it, and it might be so much gravel of the sea. Savages pass over it, with no future, no heaven, and one would say no God. It is worthless desert still, but one day a man comes who deserves his name. He is a child of God. He is determined that to-morrow shall be better than today. He knows he is lord of nature, and he bids her serve him. The coal burns, the iron melts, the silicate fuses. It is impossible to see that miracle and not feel that for this man the world was created, and for this world this man was born. He is in his place. He did not have to seek it; it was made for him. With him it is a garden. Without him it is a desert. He can hew down these mountains. He can fill up these valleys. And where he has filled, and where he has hewed, lo, the present heaven of happy homes! It is thus that prophecy accomplishes itself, and

"The car of the Lord rolls gloriously on."

THE ENTHRONED SERVANT CHRIST.

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We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens: A minister of the sanctuary.—Heb. viii. 1, 2.

A LITTLE consideration will show that we have in these words two strikingly different representations of our Lord's heavenly state. In the one He is regarded as seated "on the right hand of the throne of the Majesty." In the other He is regarded as being, notwithstanding that session, a "minister of the sanctuary;" performing priestly functions there. This combination of two such opposite ideas is the very emphasis and force of the passage. The writer would have us think of the royal repose of Jesus as full of activity for us; and of His heavenly activity as consistent with deepest repose. Resting He works; working He rests. Reigning He serves; serving He reigns. So my purpose this evening is simply to deal with these two representations, and to seek to draw from them and from their union the lessons that they teach.

I. Note then, first, the seated Christ.

"We have a High Priest who"—to translate a little more closely—"has taken His seat on the right hand of the throne of the Majesty in the heavens." "Majesty" is a singular expression or paraphrase for God. It is used once again in this letter, and seems probably to have been derived by the writer from the Rabbinical usage of his times, when, as we know, a certain misplaced, and yet most natural, reverential, or perhaps superstitious, awe, made men unwilling to name the mighty Name, and inclined rather to fall back upon other forms of speech to express it.

So the writer here, addressing Hebrews, steeped in Rabbinical thought, takes one of their own words and speaks of God as the "Majesty in the heavens;" emphasizing the idea of sovereignty, power, illimitable magnificence. "At the right hand" of this throned

personal abstraction, "the Majesty," sits the Man Christ Jesus.

Now the teaching, both of this Epistle to the Hebrews and of the whole New Testament, in reference to the present state of our exalted Lord, is that His Manhood is elevated to this supreme dignity. The Eternal Word who was with the Father in the beginning, before all the worlds, went back to "the glory which He had with the Father." But the new thing was that there went, too, that human nature which Jesus Christ indissolubly united with Divinity in the mystery of the lowliness of His earthly life. An ancient prophet foretold that in the Messianic times there should spring from the cut-down stump of the royal house of Israel a sucker which, feeble at first, and in strange contrast with the venerable ruin from which it arose, should grow so swiftly, so tall and strong, that it should become an ensign for the nations of the world; and then, he adds, "and His resting-place shall be glory." There was a deeper meaning in the words, I suppose, than the prophet knew, and we shall not be chargeable with forcing New Testament ideas upon Old Testament words which are a world too narrow for them if we say that there is at least shadowed the great thought that the lowly Manhood, sprung from the humbled royal stock, shall grow up as a root out of a dry ground, without form or comeliness, and be lifted to find its rest and dwelling-place in the very central blaze of the Divine glory. We have a High Priest who, in His Manhood, in which He is knit to us, hath taken His seat on the right hand of the throne of the Majesty in the Heavens.

Then, again, remember that while in such representations as this we have to do with realities set forth under the symbols of time and place, there is yet a profound sense in which that session of Jesus Christ at the right hand of God proclaims both the localization of His present corporeal humanity and the ubiquity of His presence. For what is "the right hand of God?" What is it

but the manifestation of His energies, the forthputting of His power? And where is that but everywhere, where He makes Himself known? Wheresoever Divine activity is manifested, there is Jesus Christ. But yet, though this be true, and though it may be difficult for us to hold the balance and mark the dividing line between symbol and reality, we are not to forget that the facts of Christ's wearing now a real though glorified body, and of His visible corporeal ascension, and the promise of a similar visible corporeal return to earth at the end of the days seem to require the belief that, above all the heavens, and filling all things, as that exalted Manhood is, there is yet what we must call a place, wherein that glorified body now abides. And thus both the awful majestic idea of Omnipresence, and the no less majestic idea of the present localization in place of the glorified Christ, are taught us in the text.

And what is the deepest meaning of it all? What means that majestic session at "the right hand of the throne"? Before that throne "angels veil their faces." If in action, they stand; if in adoration, they fall before Him. Creatures bow prostrate. Who is He that, claiming and exercising a quality which in a creature is blasphemy and madness, *takes His seat* in that awful Presence? Other words of Scripture represent the same idea in a still more wonderful form when they speak of "the throne of God and of the Lamb," and when He Himself speaks from heaven of Himself as "set down with My Father on His throne."

If we translate the symbol into colder words, it means that deep repose, which, like the Divine rest after creation, is not for recuperation of exhausted powers, but is the sign of an accomplished purpose and achieved task, a share in the sovereignty of heaven, and the wielding of the energies of deity—rest, royalty, and power belong now to the Man sitting at the right hand of the Throne of God.

II. Note, secondly, the servant Christ. "A minister of the sanctuary," says my text. Now the word employed here for "minister," and which I have ventured variously to translate servant, means one who discharges some public official act of service, either to God or man, and it is especially, though by no means exclusively, employed in reference to the service of a ministering priest.

The allusion in the second portion of my text is plainly enough to the ritual of the great Day of Atonement, on which the High Priest once a year went into the Holy Place; and there, in the presence of God throned between the cherubim, by the offering of the blood of the sacrifice, made atonement for the sins of the people. Thus says our writer, that throned and sovereign Man who, in token of His accomplished work, and in the participation of Deity, sits hard by the throne of God, is yet ministering at one and the same time within the veil, and presenting the might of His own sacrifice.

Put away the metaphor and we just come to this, a truth which is far too little dwelt upon in this generation, that the work which Jesus Christ accomplished on the Cross, all-sufficient and eternal as it was, in the range and duration of its efficacy, is not all His work. The past, glorious as it is, needs to be supplemented by the present, no less wonderful and glorious, in which Jesus Christ within the veil, in manners all unknown to us, by His presence there in the power of the sacrifice that He has made, brings down upon men the blessings that flow from that sacrifice. It is not enough that the offering should be made. The deep teaching, the whole reasonableness of which it does not belong to us here and now to apprehend, but which faith will gladly grasp as a fact, though reason may not be able to answer the question of the why or how, tells us that the interceding Christ must necessarily take up the work of the suffering Christ. Dear brethren, our sal-

vation is not so secured by the death upon the Cross as to make needless the life beside the throne. Jesus that died is the Christ "that is risen again, who is even at the right hand of God, who also maketh intercession for us."

But, beyond that, may I remind you that my text, though not in its direct bearing, yet in its implication, suggests to us other ways in which the rest of Christ is full of activity. "I am among you as He that serveth" is true for the heavenly glory of the exalted Lord quite as much as for the lowly humiliation of His life upon earth. And no more really did He stoop to serve when laying aside His garments, He girded Himself with the towel, and wiped the disciples' feet, than He does to-day when, having resumed the garments of His glorious Divinity, and having seated Himself in His place of authority above us, He comes forth, according to the wonderful condescension of His own parable, to serve His servants who have entered into rest, and those also who still toil. The glorified Christ is a ministering Christ. In us, on us, for us He works, in all the activities of His exalted repose, as truly and more mightily than He did when here He helped the weaknesses and healed the sicknesses, and soothed the sorrows and supplied the wants, and washed the feet of a handful of poor men.

He has gone up on high, but in His rest He works. He is on the throne, but in His royalty He serves. He is absent from us, but His power is with us. The world's salvation was accomplished when He cried, "It is finished!" But "My Father worketh hitherto, and I work." And they who saw Him ascend into the heavens, and longingly followed the diminishing form as it moved slowly upward, with hands extended in benediction, as they turned away, when there was nothing more to be seen but the cloud, "went everywhere, the Lord working with them, and confirming the word with signs following."

So, then, let us ever hold fast, intricately braided together, the rest and the activity, the royalty and the service, of the glorified Son of Man.

III. And now, in the last place, let me point to one or two of the practical lessons of such thoughts as these.

They have a bearing on the three categories of past, present, future. For the past a seal, for the present a strength, for the future a prophecy.

For the past a seal. If it be true—and there are few historical facts the evidence for which is more solid or valid—that Jesus Christ really went up into the Heavens, and abode there, then that is God's last and most emphatic declaration, "This is My beloved Son, in whom I am well pleased." The trail of light that He leaves behind Him, as He is borne onward, falls on the Cross, and tells us that it is the centre of the world's history. For what can be greater, what can afford a firmer foundation for us sinful men to rest our confidence upon, than the death of which the recompense was that the man who died sits on the throne of the Universe?

Brethren! an ascended Christ forces us to believe in an atoning Christ. No words can exaggerate, nor can any faith exalt too highly, or trust too completely, the sacrifice which led straight to that exaltation. Read the Cross by the light of the throne. Let Olivet interpret Calvary, and we shall understand what Calvary means.

Again, this double representation of my text is a strength for the present. I know of nothing that is mighty enough to draw men's desires and fix solid reasonable thought and love upon that awful future, except the belief that Christ is there. I think that the men who have most deeply realized what a solemn, and yet what a vague and impalpable thing the conception of immortal life beyond the grave is, will be most ready to admit that the thought is cold, cheerless, full of blank misgivings and of waste places, in which the speculative spirit feels itself very much a for-

eigner. There is but one thought that flashes warmth into the coldness, and turns the awfulness and the terror of the chilling magnificence into attractiveness and homelikeness and sweetness, and that is that Christ is there sitting at the right hand of God. Foreign lands are changed in their aspect to us when we have brothers and sisters there; and our Brother has gone whither we, when we send our thoughts after Him, can feel that our home is, because there He is. The weariness of existence here is only perpetuated and intensified when we think of it as prolonged forever. But with Christ in the heavens the heavens become the home of our hearts.

In like manner, if we only lay upon our spirits as a solid reality, and keep ever clear before us, as a plain fact, the present glory of Jesus Christ and His activity for us, oh! then life becomes a different thing, sorrows lose their poison and their barb, cares become trivial, anxieties less gnawing, the weights of duty or of suffering less burdensome; and all things have a new aspect and a new aim. If you and I, dear friends, can see the heavens opened, and Jesus on the throne, how petty, how unworthy to fix our desires, or to compel our griefs, will all the things here below seem! We then have the true standard, and the littlenesses that swell themselves into magnitude when there is nothing to compare them with will shrink into their insignificance. Lift the mists and let the Himalayas shine out; and what then about the little molehills in the foreground, that looked so big while the great white mass was invisible? See Christ, and He interprets, dwindles, and yet ennoble the world and life.

Lastly, such a vision gives us a prophecy for the future. *There* is the measure of the possibilities of human nature. A somewhat arrogant saying affirms, "Whatever a man has done, a man can do." Whatever *that* Man is, I may be. It is possible that humanity may be received into the closest union

with Divinity, and it is certain that if we knit ourselves to Jesus Christ by simple faith and lowly obedient love, whatever He is He will give to us to share. "Even as I also overcame, and am set down with My Father on His throne," is His own measure of what He will do for the men who are faithful and obedient to Him.

I do not say that there is no other adequate proof of immortality than the facts of the Resurrection and Ascension of Jesus Christ. I do not know that I should be far wrong if I ventured even on that assertion. But I do say that there is no means by which a poor sinful soul will reach the realization of the possibilities that open to it except faith in Jesus Christ. If we love Him anything unreasonable and impossible is more reasonable and possible than that the head shall be glorified and the members left to see corruption. If I am wedded to Jesus Christ, as you all may be if you will trust your souls to Him and love Him, then God will take us and Him as one into the glory of His presence, where we may dwell with and in Christ, in indissoluble union through the ages of Eternity.

My text is the answer to all doubts and fears for ourselves. It shows us what the true conception of a perfect Heaven is, the perfection of rest and the perfection of service. As Christ's Heaven is the fulness of repose and of activity, so shall that of His servants be. "His servants shall serve Him"—there is the activity—"and see His face"—there is the restful contemplation—"and His name shall be in their foreheads"—there is the full participation in His character and glory.

And so, dear brethren, for the world and for ourselves, hope is duty and despair is sin. Here is the answer to the question, Can I ever enter that blessed land? Here is the answer to the question, Is the dream of perfected manhood ever to be more than a dream? "We see not yet all things put under Him, but we see Jesus," and, seeing Him, no hope is absurd, and anything but hope

is falling beneath our privileges. Then, dear friends, "let us look unto Him who, for the joy that was set before Him, endured the Cross, despising the shame; and is now set down at the right hand of the Throne of God."

CHRISTIAN WARFARE.

By R. V. HUNTER, D.D. [PRESBYTERIAN], INDIANAPOLIS, IND.

Thou, therefore, endure hardness as a good soldier of Jesus Christ.—2 Tim. 2-3.

THE sacred writers often described the Christian's life as one of warfare.

Says Paul to young Timothy, "This charge I commit unto thee, son Timothy, according unto the prophecies which went before thee, that thou by them mightest war a good warfare." And again, "Fight the good fight of faith;" "so fight I not as one beateth the air."

"The armor of the Gospel" and such expressions are significant of the struggles in which the Christian must engage. He must expect "hardness" for the sake of his King and heavenly country, else he will never merit the title of "good soldier."

The soldier's life is not an easy one under any circumstances. Said an army chaplain recently: "Camp life drags with a tardy momentum. To deal with Indians, even in these times of peace, is neither elevating nor pleasant."

The fact that the Department of War has thought the large number of desertions from the regular army in recent years worthy of inquiry, would lead to the conviction that there is something about army life to-day which is not altogether pleasant. And if the soldier in times of peace finds army life a difficult profession, what must be the experience of him who is thrown into the march of war and into the hurricane of battle?

The splendid army of Napoleon Bonaparte, which marched to the heart of Russia, found war savage and the soldier's lot a hard one. Moscow, filled

with ample provisions for the winter, was reduced to ashes just as the famishing French army entered it. No quarters, no provisions, with the murdering Cossacks to harass them, that army, which had been the fear and pride alike of Europe, was practically destroyed. But sixty thousand men returned to Paris, out of a splendid army of half a million, to tell the story of awful suffering.

In 1777 the army of Washington, at Valley Forge, learned that the soldier's life was full of hardships as they marched in the dead of winter without food or shoes. The tide of war was against the patriots, and they became inured to hardness—and yet they conquered. And so St. Paul, a soldier of the Cross of Christ, was inured to hardness, and wrote to Timothy out of a rich experience.

Had not the Jews of Damascus laid wait to kill him? He went thence to Jerusalem, and the Greeks attempted to take his life. He and Barnabas were stoned at Iconium; and at Lystra Paul was again stoned and dragged out of the city for dead. At Philippi he and Silas were beaten with many stripes, cast into prison and placed in the stocks; persecuted at Thessalonica, arrested at Corinth and taken before Gallio. Demetrius raised an uproar against him at Ephesus which came near costing the disciple his life. At Jerusalem the Roman captain rescued him from the fury of the Jewish mob. He was in perils by land and sea; and finally ended his life a martyr to the cause for which he fought so splendidly while in the flesh.

It was in the midst of these experiences that he wrote this word of exhortation to Timothy, and to the Christians of all time: "Endure hardness as a soldier of Jesus Christ."

And what a vast army of "good soldiers for Jesus Christ" there has been! John the Baptist, the pioneer of Christian times; St. Stephen, commonly called the first martyr, "full of faith and the Holy Ghost;" John, the hero

of Patmos ; St. Boniface, John Tauler, Savonarola, and many other leaders who died or were willing to die for the Christ. In the rank and file there were legions who were as pious and as brave. The ten persecutions would furnish thousands of Christian heroes ; the Thebian legion of six thousand, six hundred and sixty-six slain by Maximian ; persecutions by Persians, Goths, and Aryan vandals would swell the list, to say nothing of the Waldenses and the Albigenses, and the untold martyrs of the Inquisitions of Spain, Portugal, and Italy. These all endured hardness as good soldiers.

But the days of such persecutions are no more. The conditions have changed since Paul wrote his famous letter to Timothy, yet there is a sense in which Christians are called upon to endure hardness. There are battles to be fought in our own hearts, and with our own friends, oftentimes, which call for a refinement of courage not found in sanguinary war.

There are battles to be fought for Jesus Christ at the work-bench, in the field, and at the fireside, where there is no violence, but where there are trials just as real and tests just as great as ever tried a martyr.

Our times do not call for exhibitions of courage such as the persecutions developed. Yet I believe we have hearts just as brave, noble, and more intelligent than other times possessed.

"Our life is a warfare ; and we ought not, while passing through it, to sleep without a sentinel or march without a scout."

There are many points of analogy between the life of the soldier and the Christian life.

I. The soldier must undergo a certain test before he is accepted. He must pass an examination as to soundness of body and mind. His stature must meet certain requirements. His age must ensure a man's strength and endurance.

So there is a test as to one's fitness to become a soldier of the Lord Jesus. He must be tested by repentance and regen-

eration before his name is written upon the roll of the redeemed.

To make a good soldier, in this high and spiritual sense, he must have a certain stature.

Says St. Paul : "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

The Christian soldier must have spiritual health. Says Solomon : "Fear the Lord and depart from evil. It shall be health to thy navel and marrow to thy bones."

To be a good soldier one must be strong. "Watch ye ; stand fast in the faith ; quit you like men ; be strong."

His stature must be that of a perfect man. His spiritual health—that which comes from the habit of eschewing evil—and the strength acquired by a life spent in the Master's service.

All this assumes repentance, conversion, justification, and some degree of sanctification. Such a one is fit for the army of Jesus Christ, and is willing to endure hardness for His dear sake.

II. The good soldier is loyal to king and country. Loyalty is founded upon love.

An exquisite artist was said to have mingled brains with his colors. So a loyal soldier may be said to put his heart into his powder. This was demonstrated in the experience of the English in our own Revolutionary War. King George discovered that the Hessians, who were only hired soldiers, did miserable fighting. The American patriots endured untold suffering for the colonies simply because they were interested in securing independence.

The hardest fought battles which the world has ever known have been those in which armies were engaged which believed in country, cause, and king. Ten thousand Greeks, under Miltiades, inspired by a high patriotic daring, met a Persian army of ten times its number upon the plains of Marathon, between the mountains and the sea, and defeated the Persian hosts. Ten years later

Xerxes renewed the contest with two millions of men. Leonidas, at the head of seven thousand brave Spartans, held a vast army at bay in the mountain pass of Thermopylæ for two days. A traitor revealed a secret passage to the Persian leader. Six thousand men deserted Leonidas. But with three hundred Spartans and seven hundred Thespians he held the pass until all were slain.

Loyalty will move men to heroic action and to despise death.

The true Christian is loyal to his Redeemer and his Redeemer's Kingdom. He loves them, and would honor them with his life and in his death. "If a man love Me he will keep My words." Obedience to the will of country or king is the highest kind of loyalty, whether king and country be heavenly or earthly.

The Church is Christ's Kingdom. The Christian soldier will be true to the Church which the King has purchased with His own precious blood. Says Cawdry: "As the bride pertaineth to none but the bridegroom, so the Church pertaineth to Christ only," both by constitution and purchase.

To oppose the body of believers who accept Jesus of Nazareth as their Lord and God is treason.

Loyalty is a virtue native in all noble souls.

A native from one of the Asiatic isles, amid the splendors of Paris, seeing a banana tree in a garden of plants, bathed it with tears, and seemed to be transported to his own native land.

The Ethiopian holds that God made his deserts, while angels only were deputed to create the rest of the world.

The Norwegians, proud of their barren summits, inscribe upon their coins: "Spirit, loyalty, valor, and whatsoever is honorable, let the world learn among the rocks of Norway." Why should the followers of the Lord Jesus have a loyalty less fervent, genuine, and irresistible than the patriot?

A true soldier of the Cross will love the cause of Jesus. He will endure toil, the world's jeers, and death itself for

his Redeemer's sake. If this spirit were more universal among Christians, greater inroads would be made upon the cause of Satan, and the Kingdom of our Lord would be pushed with greater zeal to the millennial condition.

III. A good soldier must have courage.

Courage is that quality of mind which enables one to encounter dangers and hardships with firmness and fearlessness.

It was courage that led Grant on to Vicksburg, even though repulsed time and again.

It was courage of a rare sort, mingled with the soldier instinct, that enabled Stonewall Jackson, at the head of twenty-five thousand men, to outflank the Union forces at Chancellorsville, and to sweep it down to destruction. No soldier ever covered himself with glory who had not courage in the hour of peril.

This quality is even more essential to the success of the Christian. His battles are many and important.

The promise is to those who espouse Jehovah's cause. Abigail realized this when she said of King David: "The Lord will certainly make my lord (David) a sure house, because my lord fighteth the battles of the Lord."

The Christian needs the courage of Nehemiah. Sanballat and his coadjutors threatened the governor with vengeance dire if he proceeded to rebuild the walls of Jerusalem. Said Nehemiah to the Jewish nobles and rulers: "Be not ye afraid of them; remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."

Well may we fight the good fight of faith, and let us lay hold on eternal life.

Then may we join with the old apostolic warrior: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

IV. The most modern and effective implements of war are essential to the soldier.

There have been wars in which the spear was the means of offence and defence.

The Indian relied upon the arrow and tomahawk. The battering-ram belonged to Rome; but we must have the repeating rifle and Gatling gun, red-hot shot and bursting shell.

The Christian soldier must be armed with the most approved armor from the King's arsenal. God's Word is authority upon the subject of arms offensive and defensive. "Stand therefore with your loins girt about with truth, and having on the breast-plate of righteousness." The breast-plate protected the chest, symbolic of the heart. Righteousness indicates a clean heart.

"And take the helmet of salvation." The helmet protected the head, symbolic of the intellect. Man needs to guard against error, false doctrine, and the poison of scepticism. God's Word will guard the intellect and lead to salvation.

"Take the sword of the Spirit, which is the Word of God."

No one has ever been able to overcome the skilful Christian armed with the sword of God's Word.

"And have your loins girt about with the truth, and your feet shod with the preparation of the Gospel of peace."

Thus the Christian's armor is complete. God will teach the faithful soldier how to use these arms in such a way as always to secure the victory over every foe.

While we must be armed, each one may use the arms in which he can do the most effective work against the enemy. David killed Goliath with his sling and a pebble. He found the sword and shield of King Saul unwieldy.

We may not all work alike or fight alike, and yet our efforts may be accepted of God.

Churches ought to learn these principles. There is no patent on Church methods. Christians have too long clung to obsolete methods and ineffective customs.

Our churches should be built for suc-

cess. Our services ought to win men. Christ must be preached. But let the sermon be long or short, delivered from the written page or spoken without the manuscript, it matters not how, so that Christ is preached and souls are saved.

Build gymnasiums and provide amusements for the young; just so Christ is preached and souls are saved. To talk of the regulation church building and certain approved methods and forms in church worship is to talk arant nonsense. It is to put the form above the spirit; the shadow above the substance.

Let each church adapt itself to its conditions and pursue the methods, old or new, which will secure the largest results. Let all be clothed with Christian armor and prosecute the war for the Redeemer's sake.

V. The good soldier has undergone discipline. A mass of men untrained and without leadership is a mob. A company of trained soldiers can put ten thousand unorganized and undisciplined men to flight.

The soldier must learn military language and tactics.

Cæsar's invincible legions were successful against the Gauls largely because of their excellent discipline.

The soldiers of our late Rebellion who had been in the army for two or three years were far more effective upon the battlefield than the one-hundred-day men of '63.

The Church of Christ would be more successful in winning souls and in defeating the enemy if a more rigid discipline were more rigidly enforced. If the millions of Protestants who live today were under the proper restrictions, and awaiting marching orders in a true sense, earth and hell would tremble.

A good Christian soldier is often required to undergo discipline from the hand of a loving Father. Afflictions sometimes come, seemingly, with a cold hand, but for the purpose of training us for larger usefulness and more efficiency.

"Whom the Father loveth He chast-

eneth." King David was a better man after he felt God's hand enforcing discipline.

Job was purified through tears and sorrow.

The mother has often met Jesus for the first time as she bent over the coffin-lid.

"Men think God is destroying them when He is tuning them. The violinist screws up the key till the tense cord sounds the concert pitch; it is not to break it, but to use it tunefully that he stretches the string upon the musical rack."

The soldier may deem it hard and foolish to march and countermarch in times of peace; but this toil renders him more efficient on the day of battle.

The war is ended.

The soldier has fought in many battles. He has served his country well. The enemy is conquered; and now comes the discharge. He bids farewell to camp life, farewell to the smoke of battle, to officers and to comrades. His life has been a hard one; but somehow he has learned to like it.

A tear steals down his face as he says to the boys "good-by," and the camp-fire goes out. He turns his face homeward now, where there is peace, a true and devoted wife, expectant boys and girls who were once his babies. It is an hour of mingled joy and sorrow. He is impatient to return to the old home. Scarred with many wounds, and leaving boys upon the field who were mustered in with him, under the flag which he helped to keep unsullied, makes the minutes of his return seem hours, and the hours seem days.

We will not invade the home where he enters—so dear to him. He has earned the peace and the honor which awaits the soldier citizen. Farewell, warrior!

Such a life is but the type of the Christian soldier who has "fought a good fight; who has kept the faith."

We may be loth to bid this earthly camp farewell. But lo! the banner of peace floats out from the battlements of heaven. Lift thine eyes, Christian sol-

dier! There is no enemy over there; no battles, neither hunger, nor cold, nor farewells. But friends, reunions of those who were in earth's bivouac.

The joy of the Christian soldier, who has endured hardness, about the throne of God will more than compensate for all the toil and suffering endured in this life.

Therefore endure hardness as a good soldier of Jesus Christ.

THE KNOWLEDGE OF GOD.

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Be still, and know that I am God.—
Psalm xlvii. 10.

To know God—surely amid all the impossible problems which the human intellect has set itself to solve there is none more utterly, more supremely impossible than this; to comprehend within the scope of finite intelligence the High and Holy One which inhabiteth eternity; to encompass within the puny arms of human thought Him whom the heaven and the heaven of heavens cannot contain; as well expect the child to grasp the great globe in its small embrace; as well hope to hold the ocean in your open palm as to enclose the Being and full knowledge of God within the ken of your imperfect understanding. But though it be true that we cannot know God at all fully; though it be gloriously true that there are celestial mountain peaks of unattained knowledge of God which are ever beckoning the loftiest human intellect higher than it as yet has dared to dream of reaching; though the very fact of God's unknowableness affords the noblest stimulus to human thought, the sublimest inspiration to human effort, the supremest aspiration to human desire—though all this be very true, still it is also true that God has not left Himself wholly without witness in the hearts of men. There are paths that reach Him which all men may tread; there are voices which reveal

Him which all men may hear, if they will only hush their hearts to listen. His radiant footprints gleam above us along the pathways of the kindled heavens; His frequent steps reveal themselves on the ordered surface of the earth; the majestic music of the sonorous sea is vocal of His power.

I look around me, and I find everywhere the plainest proofs of a most manifest plan and purpose and design; and by the laws by which I must think—if I am to think at all—I am compelled to place back of all this marvellous mechanism of design not a blind force, not a chaotic chance, but an infinite and personal intelligence. I look within me, and I find written on the tablets of my heart a moral law announcing to me with majestic authority the difference between right and wrong; and I know that this faculty which reveals to me eternal and changeless truth cannot be the product of my own changing feeling or my own fleeting sense, but as a law, not evolved but revealed, must have been put there by one who is the world's great Lawgiver. I look further within, and I examine my own essential being, and find myself to be an intelligent, self-conscious, free person; and because the higher cannot spring from the lower any more than can water run uphill, I know by all that is deepest and truest in myself that I am not the product of a blind force acting upon dead matter by a hard and fixed necessity; I know by the warrant of my own deepest consciousness that I am not the child of a process, the creature of an abstraction, the offspring of a law, but that I am, in some way, I know not how, the child of an intelligence loftier, a personality more perfect, a freedom more absolute, than my own. And along these paths all humanity, with only sufficient isolated exceptions to prove the rule, have reached some knowledge of God. They have known and recognized Him as the Great Cause, the All-wise Architect, the Great Lawgiver, the Supreme and Perfect Personality; but to know that He is God—God as revealed in His

written Word; God as made known to us in the Person and the work of His own dear Son—this is a knowledge which does not come to us solely or chiefly through merely intellectual avenues; this is a science to be attained not so much by logic as by love. Is it not by the flash of something higher than all reasoning, by the keen, quick insight of intuition, that the loftiest levels of all knowledge are reached? The artist, the supreme poet, the great scientific discoverer, have confessed the failure of mere syllogism and argument to bring them to those mountain-tops of intellectual or artistic elevation from which they have poured forth upon their fellows the splendid gifts of their genius. And so to know God as He would have His children know Him; to know Him in all His love and holiness, in all His tender care and His infinite yearning over each one of His sons and daughters—this knowledge of God needs more than mere intellect: it needs the effort of the whole man; it needs the fire of an enlightening love and the soaring wings of a consecrated will; it is thus and thus only that we shall attain the clearest, fullest, and most intimate knowledge of God. It is the pure in heart that shall see Him; it is they that will do their Father's will that shall best know His doctrine and His Being; it is the heart that has opened wide its gates to His Spirit's blessed influences that shall be filled with the clear vision of the Lord; the secret of the Lord, the fullest revealing of His nature, the clearest message of His love the secret of the Lord is with them that fear Him.

Having thus seen that there *is* a way by which the unknown God can be made known, if not fully, at least in increasing measure, and having seen the channel to that knowledge to lie not through the intellect alone, but through the intense desire and supreme effort of the whole man, the course of our thought will naturally lead us to consider that special avenue to Divine knowledge which is at least suggested in the words of my text, "Be still, and

know that I am God." The message of my text, broadly stated, seems to be this: that the soul must make for itself a great silence from all other voices ere it can hear aright the Divine messages which give it the fullest and deepest knowledge of its God. Is not silence the attitude with which the spirit waits for all that is most elevating, for all that shall stir it to its depths or lift its enthusiasms to their loftiest heights? In the British House of Commons, when any ordinary speaker is addressing the assembly, there is inattention and a murmur of whispered conversation; but when some movement indicates that some one of the monarchs of human speech is about to deliver some important utterance, then there is at once a great hush, a supreme silence, so that the very ticking of the clock seems to be an impertinent interruption. That great gathering is waiting—waiting in silence that they may the better hear some message that shall deeply move and influence them, nay, that may change the whole destiny of that great nation whose interests they are there to serve. And so, all through, it's in silence that the spirit best gathers its choicest treasures.

And so all knowledge more or less needs silence, that it may sink into the soul and become part of its own inner and essential life. And it is in silence, too, that there grows that power that is the first-born child of knowledge. And here we find nature to be the parable of our principle. Silently the mightiest and most enduring forces act; silently the silver moon drags along the trailing skirts of her glory the ocean's heaving tides; silently the frost binds in icy fetters the great lakes and flowing streams; silently the vernal sun breaks again those wintry chains and sends forth the rivers to leap in recovered freedom on their course to the far-off sea; silently the trees put forth their branches and gain the strength that shall enable them to hurl back defeated the fury of a hundred storms; silently the harvests ripen under glowing sun and silver moon and

quiet stars; silently the great planets perform their measured march across the infinite fields of night. And as in nature, so in mind; it is silently that thought is added to thought, and there is erected the stately palace of intellectual truth or artistic beauty; it is not in the noise or din of the street, not amid the clamorous calls of the market or the forum or the banquet-hall, but in the silence of the chemist's laboratory or the astronomer's watch-tower or the philosopher's study; it is there, it is thus, that the great triumphs of human intellect, the most splendid achievements of human genius, have had their birth.

What wonder, then, that, alike in His written Word and in His dealings with His people, God should demand silence as one of the needed conditions for the attainment of that supremest knowledge, that most transcendent power of which our poor humanity is capable—the knowledge that He is God?

You have surely remarked, have you not? that those who have known God the best, those who have been the chosen messengers of His Word and will, those who have best wrought His work in the souls of men, you have noticed, have you not? that these men God prepared to know Him by long periods of withdrawal from the varied noises of busy life. It was by forty years of silence in the wilderness that Moses was given that clear knowledge of his God which fitted him to lead Israel's hosts from the land of bondage; it was into lonely mountain glens or forest solitudes that God again and again withdrew His prophets, that so He might reveal Himself to them and make them His messengers of promise or of wrath to those to whom He sent them. It was not in the crashing thunder or the rushing storm that He spoke to Elijah; it was in the still small voice that the soul of the seer was filled and fired by the realized power and presence of his God. As soon as St. Paul was brought to the feet of His persecuted Lord in that wondrous vision at Damas-

cus, first blindness and then a long sojourn in the wilderness shut him in alone with God, and so gave him that clear knowledge of his Lord which was to make him the great apostle of the Gentiles.

And our Lord Himself—were there not with Him thirty long years of silence, and then—for three years—a *voice* that filled the eternities and turned right round the whole currents of human thought and life? And can we doubt that during those thirty years of silence in the quiet home at Nazareth the man Christ Jesus was gaining ever clearer and fuller vision of that Father the brightness of whose glory and the express image of whose person He was to reveal to the souls of men? And, my friends, this has been God's message to all His people always. If *they* have not made for themselves a silence in which they might listen for His voice and know His nature and learn His will, then by His providential dealing *He* has made a silence for them! As in the days of His earthly ministry Christ said to His disciples, "Come ye by yourselves a little," that so He might give them a deeper knowledge of Himself and a clearer insight into His wondrous love, so God has ever and anon enwrapped in some great stillness the lives of those to whom He would fain reveal Himself in all the fulness of His love and power. How many a saint of God can tell us of the sick-bed, or the darkened chamber of sorrow, or the failure of some cherished plan, or the situation of some special isolation—how many, I say, of God's people can tell us of these seasons of enforced retirement from the noisier activities of life as having been times when a fuller, sweeter, deeper knowledge of God was given them than they ever had had, than they ever could have had before.

What lesson, then, should all this bring home to us? We want, do we not? we want to know God better; we want to hear His voice and feel His presence and realize His love; and by an increased communion to be drawn

closer, always closer, to the great heart of our Divine Father. Then let us 'be still, and so know that He is God.' Let us make a stillness around us and within us; let each day have some space, however short, in which we may shut ourselves in with God and listen for the messages which He would have us hear. And not only should each day have its season of silence, each year should have some time set specially apart when we should be a little more than usual alone with God. The season through which we now are passing suggests such a period of heart-communion with God. Lent has always been observed in the Christian Church; but I think that there never has been a time when its value has been so marked or so apparent as in these days of ours—these days when there is such constant pressure upon thought and time—these days when the air rings with the mingled voices of life's manifold and multiplying activities. The purpose of Lent is not that we may pay for a life of pleasure, or ambition, or grasping greed during the rest of the year by forty days of sadness and self-torture. Some may use it thus, and so cheat their souls into a delusive satisfaction. It is simply that facilities may be furnished for quiet self-examination, deep meditation, and a very special and earnest communing with our Father and our God; that we may 'be still and know that He is God'; that we may make a pause in life and a special withdrawal, not, mark you, from dangerous pleasures—these we should never touch at all; not from sinful pursuits, for these at no time should we follow; but simply a pause from the regular and perhaps quite proper activities of our usual life; that we may 'come by ourselves in a desert place alone' with God, and so hear His whispers to our inmost souls. If this be the way in which we regard Lent, this the purpose for which we use it, then I doubt not God will speak to us in the silence. Then learning to know our God in the holy hush of quiet hours, we shall go down from

the freshness of the mountain solitudes of meditation and of prayer, strong to serve Him in the noisy bustle of the office, the workshop and the street, and increasingly our spirits shall be filled with glorious revelations of Him "whom to know is everlasting life."

THE NEW COMMANDMENT.

By REV. L. H. SCHUH [LUTHERAN],
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*A new commandment I give unto you,
that ye love one another.*—John xiii.
34.

AT first sight this seems but a repetition of the second table of the decalogue, and, therefore, nothing new. But construing it in the light of Christ's teaching, we find that its import is to emphasize the common brotherhood among men and to break down every distinction of nationality, of race, and of color. Christ's answer to the question, "Who is my neighbor?" is given in the parable of the Good Samaritan, and, literally stated, is this: Every one is your neighbor who stands in need of your assistance, be he friend or foe. This was new to the Jew. And the Roman was taught that there was a higher bond than Roman citizenship—namely, fellowship in the Son of Man, in whom there is neither bond nor free, neither Jew nor Greek.

I. *This commandment was new to the then known world.*

Individual acts of kindness were not lacking among the Romans. They would cast a coin or a crust to the beggar huddled at the pedestal of some costly statue or who crowded the gates of the circus or theatre. But there was no systematic provision made for the poor, especially such who were not citizens. Rome had hospitals, but it is very significant that they were for soldiers and slaves only; for the soldier, because he was of importance to the State; for the slave, because he was the chattel of his master. Self-interest prompted these institutions, and where that ceased charity ended.

Those ancients were liberal even unto prodigality. The giving of gifts was far more common and extensive than in our day. When Julius Cæsar ascended the throne, every citizen of the capital, numbering a million and a half of inhabitants, sat down to a royal feast. Twenty-two thousand tables groaned beneath the weight of foreign and domestic luxuries. Falerner flowed in streams. Marcus Aurelius provided free plays one hundred and thirty-five days in the year in the great amphitheatre, with a seating capacity of one hundred and twenty thousand, and after the plays the populace was allowed to plunder the booths. Nero scattered lottery tickets among the people at the close of the circus to see them scramble; and they drew not only imported birds and horses, but ships and landed estates. It was common for a citizen to gather his friends and present them garments and money; to make a bequest that upon the anniversary of the donor's death his friends should visit his grave and be served with a free feast.

Emperors were liberal to gain the good will of the citizen; the citizen was liberal toward his friends and fellow-citizens, and gave to make himself a name or to receive again. Selfishness was the motive.

Great liberality was exercised on the part of the Government in the capital. A whole fleet was kept to provide the city with grain, the greater part of which was distributed gratis. Julius Cæsar, upon his accession to the throne, found three hundred and twenty thousand recipients of free grain in the city. He reduced the number to one hundred and fifty thousand. Afterward it rose again, and Augustus reduced it to two hundred thousand. The conditions for free grain were citizenship in the Roman empire and residence in Rome. There was no regard had to worthiness. The slave, the orphan, and the pauper were thrust aside because they were not citizens, and often the wealthy had their names entered upon the list in preference. At other times free meat, salt,

oil, and clothing were distributed. There was at one time a college of bakers to provide free bread. Plays were provided; and the daily cry of the citizen was, "Bread and plays." Be it noticed that only citizens could be the recipients; they looked upon it as a matter of course that they should be thus provided. And this at times when pauperism stood in proportion to competence as six to one. General Booth lifts his voice in wailing at the "submerged tenth" of London; but look at the contrast—then, six to one; now, one to nine. With all this abject poverty thrust upon him, the unfeeling Roman makes no pretence of offering permanent relief. The Greek seems to have had a more sensitive disposition than the Roman. Athens affords a single exception. Then there was some especial attention paid to widows and orphans, and there was an arrangement by which every pauper received his daily corn; but in the free distribution of grain, none but citizens could share even there.

Their religion could not elevate them beyond the point where all men were to be considered as citizens or barbarians. The giving of alms was not a religious act. Occasionally there was a collection raised to rear a costly statue to some prominent citizen or to give him a gaudy burial; but the masses never contributed to feed the hungry and clothe the naked. The conception of labor had no religious basis; it was not a service of the Most High. Labor was considered worthy only of slaves. It was the prerogative as well as the duty of the citizen to be idle. In Athens, at one time, one third of the citizens were in daily attendance at the mass meeting and sat upon juries. Man was viewed simply in the light of time. In as far as he served the State he was valuable; and as none but citizens could do this, the rest were of no account. The helpless were, therefore, a burden to the State, and to be rid of them was a great relief. Plautus says that what is handed such is lost; and it was argued that

to prolong the life of such an one was rather cruel than kind.

To the Jew the commandment of Christ was also new. True, there were arrangements made to provide for the poor; their agrarianism prevented the impoverishing of the nation. But it was the poor of his own nation who were commended to the Israelite's charities; the stranger within his gates was not put upon a level with his own people. From him he might take usury; and once having become a slave, the Jew must not release him in the sabbatical year. Neither need his debts be forgiven in that year; he could hold no possessions among the Chosen People.

The religious as well as the political position of Israel was such as to isolate them from other peoples. This tended to deepen the feeling of nationality. So strong was this feeling at the time of Jesus that a Jew would not accept a cup of cold water from a Samaritan. Their hatred toward their oppressors, the Romans, was almost equally great. The commandment "Thou shalt love thy neighbor" was made to imply, "but hate thine enemy." With this intense feeling of nationality, it was impossible for them to rise to a just conception of the common brotherhood of all men. This commandment to them was new.

II. *Christians alone have exercised it.*

Probably no better example of the spirit which actuated the early Christians can be found than that of the first congregation at Jerusalem. So strong was their feeling of brotherhood that it produced communism. Every one was fully provided for. True, this is a single example; but if elsewhere the interpretation of the new commandment did not lead to the same result in form, it did in spirit. Julian the Apostate, three hundred and sixty years after Christ, testifies that the secret of the rapid spread of Christianity is to be found in its benevolence, and he made a futile attempt to imitate it.

In the first century of the Christian Church proper poverty was not so com-

mon. The Roman Empire flourished as it never did before; its fleets were upon all known seas, and a network of carefully kept highways opened up the interior of the country. But riotous living, political corruption, abhorrence of labor, etc., produced their legitimate fruit—disintegration. It was when confusion was confounded that the followers of Jesus found the greatest impulse to practise this commandment. During three long centuries of constant and bloody persecution they ministered to each other regardless of worldly station. Eusebius tells us that when pestilence stalked through the land, and the Roman forsook his own flesh for fear of death, it was the Christian who ministered to the afflicted and performed the last solemn rites upon the dead, even though they were not united to him by ties of the flesh or of the spirit.

It is amazing and incredible the account of their devotion to the cause of humanity. Eusebius says that the congregation in Rome supported fifteen hundred poor, though the Church itself in those days consisted largely of poor. John Chrysostom, Bishop of Antioch, supported from the treasuries of the Church three thousand widows and orphans, and, in addition, forty-five hundred poor. These were such who resided in Antioch, and did not include what was done for those at a distance. At Constantinople there were at one time twelve hundred deaconesses to minister to the wants of the poor.

All these recipients were not such as were even outwardly confessors of Christ, but they were the poor generally. John Chrysostom tells us that the Church sent out her servants and hunted them up and ministered to them in obedience to the new command. Man is considered as having value in himself because created for eternity; hence, whether he serve the State or not, he is important. An effort is made to reach him with the enlightening power of the Gospel. The most abject may be bettered by it. While the Roman and the Greek on principle excluded the plebeian

from the secrets of their philosophy and religion, the Christian on principle offers his.

Later, when the fragments of the Roman Empire began to assume new shape, when scions shot out around the old stump, the Christian religion had superseded paganism. Now it was recognized, and privileges were accorded it. Now the congregation might hold property. This marks a new era in its benevolent work, for this period produces the Christian hospital. Charitable institutions spring into existence, and the whole work is directed into a new and a greater channel. In the wake of the hospital there follow the Magdalenium, the Xenodochium and Ptocheion, and the cloister. It is needless to say that during all the Middle Ages these institutions flourished and were open to all alike.

In our day the State has adopted these institutions to a large extent; but it could not originate them. If it is claimed that Christians no longer exercise their pristine charity, it must be remembered that the demand for it is not equal to that of past ages. By centuries of constant charity the condition of mankind has been so much bettered that the poor are the exception and not the rule. It is the spirit of Christianity infused into the body politic which makes it possible for charitable institutions to be maintained by the State. Under the influence of the new commandment man has grown as to his affections, and will so continue to grow; under its influence the Church is drifting toward unity, the State toward benevolence, and man toward the image of his God.

THE GADARA DEMONIAIC.

BY REV. THOMAS KELLY, D.D. [METHODIST], THURLOW, PA.

And when He was come out of the ship, immediately there met Him, etc.—

Mark v. 2-5.

THE doctrine of demoniacal possession is clearly taught in the Word of

God, therefore I believe it. The older I get the more firmly I believe in the blessed old Book, just as it is—devils and all. I shall, therefore, look upon this narrative as an illustration of (1) The fearful possibilities of Satan over human nature. (2) The kingly power of Jesus Christ over Satan. I shall discuss only the first in this sermon—viz., the demoniac as an illustration of satanic power over man.

I. HIS DEPRAVED CONDITION. "A man with an unclean spirit." Demoni-
 acal possessions were unknown in Old Testament times, and are supposed to have ceased with the days of the apostles. It would seem, especially during the public ministry of Jesus Christ, that the devil was permitted to exert more than ordinary power over human beings. The following reasons may in part account for this: (1) The Saviour, no doubt, desired to impress the public mind with the fact of the existence, power, and malignant purposes of the devil. (2) To show his sympathy for man, and the ease with which he conquers man's audacious conqueror.

II. HIS DWELLING PLACE. "Among the tombs." Showing the dehumanizing tendency of sin in its power to associate man with: (1) The unnatural and revolting. "Among the tombs." The dark, damp caves and recesses, where the ghastly skeletons of the dead lay mouldering. What a horrid place! We feel a peculiar solemnity as we walk "among the tombs" in the cemetery, and experience a sort of relief as we pass out of the place. But this man preferred to stay there, and actually made it his home. Think of a lone man, of choice, taking up his abode in a graveyard, and entertaining himself by day and sleeping by night in the vaults and dormitories of the dead. "Had his dwelling among the tombs." To his unnatural choice of a home, he added the most unbecoming conduct. How quiet and silent it is in the cemetery! We almost instinctively walk "among the tombs" with bated breath and modulated voice, and it is quite natural we

should, because our feelings and conduct are largely influenced by our surroundings. So, when we enter the city of the dead and find an unbroken silence in all its dwellings, we seem to feel that a fitting silence should be maintained in its streets. The boisterous laughter of the youthful pleasure-party; the excited political altercation; even the vociferous prosecution of business, all seem unpardonably out of place "among the tombs." All noises seem out of place except those produced in building and beautifying the city—such as the muffled tap of the stone-cutter's mallet; the click of the grave-digger's spade; the solemn bell toll; the grinding wheels of the funeral procession; the tones of the clergyman's voice; the hollow sound of the earth on the coffin lid, and the sobs of grief over the graves of the departed. But the demoniac had no sense of the fitness of things, or the proprieties of the place. For "always, night and day," he terrified the neighborhood with shrieks, groans of agony, and wild gesticulations, so that none "dared to pass that way."

How strikingly this poor creature represents the career of many we have known. How many there are who are a terror and a curse to their neighborhood. What numbers we can recall who were brought up in Christian homes and godly associations, but who, under the beguiling dominion of sin have abandoned the associations of their youth for companionship with the morally loathsome and vile; so that persons from whom they would have once recoiled as from a loathsome serpent, they associate with as boon companions. Alas, what multitudes thus drift away from the virtuous and pure in society, until, "naked" of character and self-respect, they seek amusement and shelter "among the tombs" of their departed respectability and virtue.

III. HIS DESPERATION. "No man could tame him." Of course not. Satan is man's conqueror, and no human restraints or fetters can in the least tend to his overthrow. Sin can

break all the fetters and chains that friendship can forge, and that love can devise; and then send its infuriated victim out again "among the tombs," cursing the very friends who had tried to help him to a better life. How many we have known who have been bound by vows and pledges, by the tenacious fetters of self-respect and gratitude, by love of family and home, but who, in temptation's fearful frenzy, have "plucked asunder" these "fetters," one after another, until every restraint was "broken in pieces," and they, like the demoniac, were out again "among the tombs." A man may be bound all over with fetters and restraints, and yet be as completely as ever under the dominion and love of sin. Woe to the man whose restraints are all on the outside. The internal, more than the external, should suggest our conduct and shape our activities. It is not pledges or restraints, but Jesus Christ who breaks the dominion of sin and emancipates the soul from its destructive power. "No man could tame him."

IV. HIS DISTRESS. "Crying." Sin and misery seldom separate beyond touching distance. A life of sin is a life of misery, and no earthly surroundings, however beggarly or beautiful, can make it otherwise. (1) *Sin is the parent of sorrow.* "Crying." What desolated homes, broken hearts and withered prospects it has brought about! Alas, how it takes the music and melody out of life! How it disenchant the heart, the home, the world, of all that is songful and sacred and sweet. The sighs and groans of lazar houses, reeking with putrefaction and death; the shrieks and clanking chains of asylums, swarming with raving maniacs; the curses and blasphemies of dungeons, where guilt rots and raves—all are but the focalized outcropping of the dreadful consequences of sin. (2) *Sin is damaging and destructive.* "Cutting." The devil seeks to make the sinner's condition more and more desperate, and so, to increase his misery. Just now he had this poor wretch "cry-

ing." But that was not enough. He must add another element of torture, "cutting." The tendency of sin is from bad to worse. "Crying and cutting." If the "cutting" had ended when the "crying" began, there would have been some show of reason in the process; but while under Satan's control, there can be *no show of reason* in the sinner's conduct. The very trouble that sets this poor man to "crying" is seized by the enemy as the signal for the infliction of fresh mischief and misery—"cutting." "Crying and cutting." Thus it is that he ruins individuals and families. To personal, financial, or social trouble he prompts them to add the gaping gash of drunkenness; the mortifying wound of fraud or dishonesty; the festering sore of conjugal infidelity—some dreadful "cutting" that ruins the whole structure of reputation and character, and sends them down "among the tombs" of their departed respectability and happiness. (3) *Sin is self-inflicted torment.* "Cutting himself." The sinner chooses his weapons and does his own "cutting." My untamable friend, don't say the devil has made you the fool that you are. You have done it yourself. Neither say, that he *compels* you to keep on "cutting" yourself. It is a lie, and you know it! He may point out and polish the stones of sin with which he would have you do the "cutting," and even do his best to have you use them; but thank God, there are not devils enough in hell to compel you to ever draw blood upon yourself again if you trust in Him, and make up your mind to quit the business.

One would think this poor man would have soon found out that this thing of cutting and bruising himself was rather an unprofitable business. But Luke tells us he had been at it a "long time," and grew worse, rather than better. The facts of universal experience attest the truth of this phase of the narrative, and both prove two tremendously solemn truths. (1) That the man who comes under the dominion

of Satan, so far as human deliverance is concerned, *comes to stay*—had “His dwelling among the tombs.” (2) That the most bitter and painful experience cannot reform the sinner. The demoniac had been “cutting” and abusing himself a “long time,” but like many a modern desperado, he grew worse all the time, instead of better. No tapering off in a life of sin; but you can taper on from bad to worse eternally, and *never reach the superlative.*

THE DUTY OF OPTIMISM.

By EDWARD JUDSON, D.D. [BAPTIST],
NEW YORK CITY.

Be not faithless, but believing.—John
xx. 27.

INTRODUCTION: Thomas a fine instance of pessimism.

When Christ proposed to return to Bethany, in order to raise Lazarus from the dead, the disciples remonstrated. They feared the Jews would kill Him. But Christ insists. We must do our duty. A man is invulnerable and immortal till his work is done. While in the path of duty we walk in the light of God. But if, through cowardice, at the sacrifice of principle, we undertake to prolong our lives, we shall walk in the dark. He clearly intimates that it will be safe for Him to return to Bethany. But this assurance makes no impression on Thomas. The despondent but faithful disciple says: “Let us also go, that we may die with Him.”

At another time Christ was describing His Father's house, with its many mansions, and added: “Whither I go ye know, and the way ye know.” But Thomas flatly and petulantly contradicts him. “We don't know where you are going, and we don't know the way.” He is like a school-boy utterly discouraged with his lesson, who at last throws down his book and says, “It's no use. I don't understand anything about it!” Thomas had a way of looking on the dark side.

And so here. He goes by himself.

He keeps away from the others. He broods over Christ's wounds. It is as if he said, “I told Him so.” His doubt, however, was not wilful and wicked. It came from eagerness to grasp nothing but the truth. It led to a firmer faith. As Browning has it:

“You must mix some uncertainty
With faith, if you would have faith be.”

I. *Optimism a Christian Duty.*

There is a strong modern tendency in the opposite direction, as voiced, for instance, in the poetry of Matthew Arnold:

“Ah, love, let us be true
To one another! for the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help, for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and
flight,
Where ignorant armies clash at night.”

There is, indeed, a false, shallow, and irrational optimism. It is better to look on the true side than on the bright side. And criticism, too, has its office. If you are building up any social organism, even the critical and despondent have their uses. They make you watchful, and keep you from working any rotten beams into your structure. But they are not the great builders. These have always been sons of hope. If a man really believes the essential truths of Christianity he has no right to be habitually sad. How contagious is the spirit of melancholy! One despondent doubter reduces the temperature of a whole church. He is like a weight hung around your neck.

II. *The Secret of Christian Optimism.*

1. *Temperament* has much to do with the matter. Some are, like Thomas, constitutionally melancholy. But grace can subdue even temperament. Christ said to the man whose hand was withered, “Stretch forth thy hand.” And when those who are naturally sad learn the secret of Christian joy, they can with peculiar power sympathize with the despondent and comfort them.

2. *Environment*, too, must not be left

out of account. The Arab riding through the desert on a camel is more likely to enjoy the scenery than the one who is trudging along afoot, and whose legs are being bitten by poisonous ants. "It is very easy," says one, "for you to talk about keeping cheerful; but if you looked out upon the world through my eyes and were entangled in my circumstances, you would talk differently." How hard it is for us to believe that our environment is exactly adapted to our best spiritual development! But grace can overcome even environment.

3. One needs to bring his *will* to bear. "Be not faithless, but believing," says Christ. We must not lie down in our dark moods and indulge in the *blues*.

4. Christian *fellowship* promotes optimism. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came." What a sermon he missed! It is a mistake for people in affliction to shut themselves up at home. Solitude breeds cynicism. How striking the confession of poor Amiel: "Like cattle in a burning stable, I cling to what consumes me—the solitary life which does me so much harm." Especially do we need good society as night comes on. If it could only be always forenoon! But evening comes, and we are weak and weary and in need of elevating companionship. Then there are *books*. Take Browning, for instance, with his sturdy and infectious optimism.

"The year's at the spring,
And day's at the morn;
Morning's at seven;
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's night with the world."

5. Finally, *work*. Even in the worldly life the pursuit of any art helps to fire the soul. Art is long and time is short. To make any appreciable progress in these times requires the most strenuous and continuous effort. One need not be afraid during one short lifetime of exhausting any of the arts. According to Madame de Staël, "Happiness comes

from the active prosecution of an enterprise in which one finds himself making constant progress."

How much more strikingly true this is in the Christian life! In a great school of fish those that swim in front get the food, while those that swim behind die of starvation. Look at Stanley's rear column. General Grant writes: "A position among the stragglers and fugitives in the rear of an army is not a good place to learn what is going on at the front." In your church join that inner circle which is bearing the burdens and doing the work. Then you will not feel down-hearted.

"Forenoon and afternoon and night,—forenoon,
And afternoon and night,—
Forenoon, and—what!
The empty song repeats itself. No more?
Yea, that is Life: make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won."

UNCONSCIOUS INFLUENCE.

BY WILTON MERLE SMITH, D.D.
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*That at least the shadow of Peter passing
by might overshadow some of them.—
Acts v. 15.*

EACH man casts his shadow. It is a bane or blessing. It is a healing shadow or a blight and curse. It is like the grateful shade at noontide's heat, or a darkling cloud full of portents. This shadow is our influence, conscious or unconscious. The latter is a thousand times more powerful than mere words. The largest influence of character is of this type. As no star rises or sets without the operation of some influence, so no life is free from the working of this law, for we are all bound to each other as atoms of steel. Science tells us that each atom has its individuality, and really is separate or distinct, yet so firmly interlocked by the power we call cohesion, that a bar of steel is a unity. A blow at one end communicates vibrations through the whole. Heat applied to the bar sends its glow to each atom, loosens and sets it whirling. Now we

may call the individual in a community an atom. Society is the unit. A force binds each to the other. Our neighbors' movements affect us. We read-just ourselves to them. Hence the feverish whirl of life. Do you not remember, in childhood's days of innocence, when some evil companion first opened your eyes to sin? Or, in young manhood, some great soul first stirred within your plastic nature the glow of courage and aspiration as never before?

Nothing in electricity so much interests my thought as induced currents. Here may be two wires. They are parallel but not touching each other. The first receives a current and is worked upon. The second is not operated, but it has a similar though fainter throb. Hence you sometimes get faint reproductions of sounds in the telephone not issuing from your wire direct, but the fruit of this electric contagion. Thus you telegraph from moving trains, using delicate instruments which catch power from wires overhead. So in life we catch from natures about us fully charged with good or evil. There is no fleeing from this influence. It is that of Induced Currents. No matter how good you are, you feel the efflux of an unholy life. No matter how low and hardened you are, you cannot help feeling the power of a life and example nobler than your own. This force is all the more potent because so subtle and insidious. Every look and gesture tells tremendously in this silent and ceaseless battle of life. One may exhibit to you some black thought that blackens, another a white and lustrous one that inspires and purifies. Two ideas need special attention:

1. The responsibility of unconscious power. We hold to strict account those who hold high posts, but think that our lives are so obscure that we wield no influence. Strictly speaking, no life is inconspicuous. Each casts its shadow. Of Jeroboam it is eighteen times said that he "caused Israel to sin." What a fearful allegation! more terrible, indeed, than even the crime of Pilate.

Our lives are interlocked as are the forest trees, where, if one falls, its fall crushes others. Here is a business man. He has, perhaps, a hundred clerks. His honesty or knavery is affecting them through this law of induced currents. He lifts or lowers their moral life. He "causes to sin" or he stimulates them to virtue. They some day will have clerks under them. So good or evil goes on reproducing itself to the end of time.

Here is a father. He is kind and provident, but utterly indifferent to religion. His children see it. They grow insensible to the claims of Christ. I have seen a pious wife drift away into the current of worldliness simply because she wedded an impenitent husband. His influence was dominant. This law is inexorable. If the children about your knee, whom you love, see that you have no love for God, they will grow indifferent too. Your shadow is a bane and not a blessing in your own home. It is one of the saddest sights I see—a pious mother, who wishes to nourish a love for religion in her children's hearts, blocked and checkmated by a godless husband. He puts his own soul in jeopardy and he imperils all his offspring. So in society. No truth needs more solemn thought than this idea of responsibility for the influence which is all the time silently issuing from us.

2. The opportunities suggested by this law of unconscious influences. We wish to engage in work that is prominent and brings visible and immediate results. We forget the equally important work that is less bustling and active, the quiet power of a holy, stainless example. This healing shadow is the best exemplification of the power of grace in human lives. Obedience is more than sacrifice. Daily unnoticed acts of fidelity; patience in trial, in sickness, under fettering conditions, in business cares, or in the burdens of family life; devotion to duty and cheerfulness, gentleness and godliness of life—all these will not go unrewarded

of God, nor will they be without fruit among men. A laboring man, with whom I was conversing in reference to religion, remarked to me, in answer to the query what led him to think about his soul: "I worked three years alongside with Mr. B—. I thought if Christianity could do so much for him, I wanted to have it." Oh friends, there is the mighty power of a holy life! I would not decry the value of the more stirring efforts and conspicuous endeavors, but I would emphasize the need of cultivating that deep and vital life of piety within which flows out in noiseless but convincing example, winning men to the Master. Let me close with a simple incident. There lived in an English town a little old woman seventy years of age, poor and feeble. A sermon on foreign missions so fired her enthusiasm she went and offered herself as a missionary for Africa. The rector gently told her that her work was at home. She might pray for the cause and send her alms. So she began saving her pennies from her very scanty earnings, anxious to do something for the missionary work. In that same place there lived a rich young nobleman, who cared more for his dogs than for religious enterprises. He at length heard of the old lady and of her singular zeal and self-denial—for it became the talk of the community. He went to see her one day. He found her in tears, utterly disappointed and discouraged. She said that people only laughed at her, and that all she had gathered together as the fruit of so much pains amounted to but a few shillings. "My barley loaves are worthless!" was her despairing cry. That very night she died. The next day found the young lord sitting silently and alone, with his head bowed held by his hands. The Spirit of God was moving on his heart. The result was that he that night wrote a letter offering himself as a missionary to Africa. Thus was the faith and love of the now sainted woman rewarded and the power of a living belief again illustrated.

This style of humble, consecrated zeal the world needs. Be true, then, to your ideals. Through storm and sunshine press forward. Be in your life a preacher of righteousness. Show the power of the Cross of Jesus Christ in a human life. Be thus an object lesson of the grace of God. Let your shadow be a blessing as it falls on those about you. Verily you will not lose your reward.

HOW A PENITENT PRAYS.

BY T. E. VASSAR, D.D. [BAPTIST],
KANSAS CITY, MO.

*Wash me thoroughly from mine iniquity,
and cleanse me from my sin.—Psalm
li. 2.*

So David expresses his contrition and his desires for pardon when his heart is oppressed with a sense of guilt.

Just as accurately the words describe the convictions and yearnings of a sincere penitent to-day. The confessions and supplications with which this ancient transgressor approaches the mercy seat are precisely the confessions and supplications with which the returning wanderer now comes to God.

His first acknowledgment is:

That Sin is something Real and Radical.

Men religiously unawakened or but partially aroused are apt to speak of mistakes and faults. To their eyes all their badness is superficial. There is no deep sense of anything like guilt. There may be specific acts of wrong that are keenly felt and bitterly deplored, but there is no apprehension that the character is wrong. Where there is genuine repentance it is not so much any particular offence that disquiets and alarms; it is the realization of the fact that evil has grained itself into the very fibre of the soul. Corruption has reached down to the very springs of action. Wrong-doing has struck through and through the whole being as color strikes through and through the fabric put in the dye-vat.

And a second acknowledgment of the true penitent as he comes to God is :

That the Responsibility of Sin is Entirely his Own.

From the day of that disobedience in Eden there has been a disposition to exculpate self if possible, and put the accountability for wickedness on some one else. Circumstances were to blame. Surroundings were bad. Somebody tempted. This repenting sinner says, "My sin." He does not attempt to saddle the wickedness on any one else. The fault is all mine. Just as utterly mine as if there was not another being in all the universe. It is an undeniable fact that influences about us have something to do with what we are. Unquestionably we are shaped more or less by what we come in contact with ; but when a soul gets down before God to beg for pardon, it will not dare to tell Him that others are accountable for its delinquencies. That is no penitence at all.

A third acknowledgment the true penitent makes is :

That Sin is regarded by him as a Wrong to God.

In David's own particular case his shameful act had been an outrage on his brother man and a disgrace to the kingdom that he ruled ; but so much graver seems the dishonor that he has brought on the God that had been his guide and helper, that he loses sight of all the injury that others have suffered at his hands.

And the penitent sinner of to-day may have brought to his memory many a

course that he has pursued that has hurt some one else. His example may have led another far astray ; his business dealings may not in every instance have been altogether just ; but while regretting this, and inclined as far as possible to make reparation, his chief distress will be that Infinite Love has been neglected and abused. It will not be the fear of condemnation that will disturb so much as the bitter reflection that the loving, patient, gracious Lord has been disowned and despised so long.

There is one more longing that the penitent will voice as he bows before God :

It will be a Thorough Cleansing for which he will Cry.

Moral reformation is good as far as it goes, and sometimes it may temporarily satisfy, but the heart that is crying out after God wants more. It will be content with nothing less than such a transformation as makes one a new creature. The affections must be entirely purified. Not a spot of evil must remain. Soiled garments in the psalmist's day were beaten and rubbed and soaked in nitre, so that the last and least stain might be removed. So, he says, let my heart be treated, and so the contrite sinner now prays. To be rid of unrest and pain is not enough. He would have the traces of the old defilement utterly bleached out. To be pure in the sight of the Master's eye is the longing of the penitent.

Thus the true penitent prays everywhere and evermore.

FOR THE PRIZE.

The Importance of Believing on the Son.

He that believeth on the Son, etc.—John iii. 36.

THE Spirit utilized John's peculiar love to Jesus as a vehicle for conveying the great truth, which permeates all John's writings, *that God now regards*

men only as they regard His Son (John v. 22, 23).

To reject the Son and yet worship the Father is to be "a liar," an uncandid self-deceiver, preferring his "darkness" to the clear "light" of the "true God," now fully revealed by Jesus Christ (1 John ii. 22 ; v. 20).

So here we see that

I. *There is no eternal life apart from "the Son."*

This is the leading thought, carried on from the verse preceding—a fitting close to this cardinal chapter.

It is reasonable, too ; for

1. A perishing world has been re deemed by the blood of God's Son ; to save men otherwise would be self-contradiction (Gal. ii. 20, 21).

2. "Thou shalt not surely die" (which is still the devil's master-key for the human heart-door) would otherwise triumph over truth and justice. Salvation save through Christ would degrade God and exalt the devil and the sinner (Rom. iii. 19, 20).

3. A sinner must therefore either be saved through Christ or perish (Acts iv. 12 ; 1 John v. 11, 12).

II. *Every man must assume some attitude toward the Son, and is held responsible by God for it.*

No evasion possible ; His yoke must be either accepted or declined—and *practically* too ; belief must fructify into "obedience," and *vice versa*. The heathen will be tested otherwise, since they cannot "believe on Him of whom they have not heard" (Rom. x. 14).

III. *"Belief" or "unbelief" is the crucial test of a man's attitude toward God's Son.*

God sent His Son to die for me, because I could not save myself.

1. Have I gratefully placed "on the Son" my reliance for salvation ? (Gal. ii. 15, 16).

2. Or, Have I haughtily turned away ? (Rom. x. 3).

3. Or, Have I listlessly passed Him by, more deeply concerned about other things ? (Matt. xxii. 5 ; Heb. ii. 1, etc.).

4. Or, Am I a self-contradicting hypocrite—both "believing on the Son and having eternal life," and "obeying not the Son and never to see life ?"

5. *Practical belief is God's test of character—God's separating "fan."*

(a) All *docile* and *candid* lovers of "light" believe (Matt. xi. 25-27).

(b) All unbelief is due to "love of darkness," "an evil heart of unbelief."

(c) Even intellectual unbelief is by Christ traced to the "will" (John vii. 17). There is no mystery in Christ greater than the mystery of God and the universe.

IV. *The reward of belief is "eternal life":*

1. *Now*, through the Spirit. "Hath." (1 John v. 7-12 ; Eph. i. 14).

2. "Forever with the Lord" (Rom. viii. 16, 17 ; 1 Thes. iv. 17).

V. *The punishment of unbelief is abandonment to eternal blindness and eternal woe.*

1. *Abandonment by God* : "Abideth on Him ;" refusing salvation, he is left under wrath.

2. *Eternal blindness* : "Shall not see life ;" never see God as "Love" (John xvii. 3 ; Psa. lxiii. 3). No "final restoration" is hinted at.

3. *Eternal woe* : "The wrath of God ;" not "annihilation," else why creation ? but the everlasting displeasure of God purposely manifested against a rejecter of His "beloved Son."

BETA.

Love's Highest Manifestation.

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.—1 John iv. 9, 10.

THE text is one of the loveliest gems of Gospel truth, and the context forms an appropriately beautiful setting. Love is of God, yea, is of the very essence of His being ; to be loveless is to be godless, while to love is to be a "partaker of the Divine nature."

I. THE FEELING MANIFESTED. Not mere goodness or benevolence, but *love*. "I have loved thee with an everlasting love ;" "Like as a Father ;" "Thy Maker is thine husband" (Is. xlix. 15, 16).

It is love "passeth knowledge," for it is an attribute of the Infinite Being.

II. TOWARD WHOM MANIFESTED. Consider: 1. *Our insignificance*: "What is man, that thou shouldst magnify him, and that thou shouldst set thine heart upon him?" 2. *Our depravity and guilt*. "God commendeth His love toward us, in that, while we were yet sinners Christ died for us" (Tit. iii. 3-6). 3. *Our indifference and hostility*. "Herein is love, not that we loved God," etc. "When we were enemies, we were reconciled unto God by the death of His Son."

III. HOW MANIFESTED. 1. "*Sent His only begotten Son.*" Consider: (a) The greatness of Christ. "God over all, blessed forever." Same in substance with Father, equal in power and glory. (b) His nearness and dearness to the Father. "Only begotten, well-beloved;" "His dear Son." Our children are endeared to us because they are our own flesh and blood, resemble us, have been long associated with us, and have shown fidelity and affection. Christ "and the Father are one;" He is "the brightness of the Father's glory, and the express image of His person;" "was in the beginning with God;" and is ever faithful and loving. "I delight to do Thy will; yea, Thy law is within my heart." (See 2 Pet. i. 17).

2. "*Sent into the world.*" a world alienated from God, averse to holiness, and hostile toward holy characters. Parable of the wicked husbandmen (Matt. xxi. 34-38). Incarnate virtue appeared on earth, and instead of worshipping Him, the people crucified Him between two thieves.

God sent Him with full knowledge of His future sufferings and shame. Saw Him recoiling from loathsome touch of tempter, agonizing in Gethsemane with piteous appeal to His Father, and heard Him cry in desertion of soul upon the cross, "My God, my God!"

And not only with foreknowledge, but predetermination. The very conditions of the incarnation necessitated the crucifixion; the path from Bethlehem to Cal-

vary was a straight one marked out by God Himself. "God sent forth His Son, made under the law, to redeem them that were under the law." But Christ could only "redeem us from the curse of the law" by "being made a curse for us." The Father therefore deliberately "laid on Him the iniquity of us all," and delivered Him over to punitive justice (Acts ii. 23; Rom. viii. 32).

IV. FOR WHAT PURPOSE MANIFESTED. 1. "*To be the propitiation for our sins*" (Rom. iii. 23-26; Col. i. 20-22).

2. "*That we might live through Him*" (John iii. 16; x. 10). AGAPE

The Blessedness of the Dead.

Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors.—Rev. xiv. 13.

I. WHAT is it to die in the Lord? One has said that it "implies a previous living with Him."

Living with Him involves the exercise of certain elements.

These are found in v. 12.

1. Faith: "The faith of Jesus."

No man can live with or die in the Lord without *faith* in Him. With it he can *live* and *die* triumphantly.

2. Obedience: "They that keep the commandments of God." Living with God is obeying God.

The obedience of faith—the obedience that is vitally connected with faith—enters into the preparation for a happy death, or death in the Lord.

II. Why are those who die in the Lord blessed or happy?

1. The happiness of contemplation. The Christian has a bright prospect. He can look forward, not to a dark uncertainty, but to the pleasures of home.

When dying, one said: "I wish I had the power of writing or speaking, for then I would describe to you how pleasant a thing it is to die." Another, "I have experienced more happiness in dying two hours this day than in my whole life."

2. The happiness of release from toil, sorrow, pain. Rest—"That they may rest from their labors." Christians are not free from trials; it is not according to the Divine plan that they should be. But those trials cannot pass beyond the gate of death; and when the Christian passes into the beyond he leaves his trials.

3. The happiness of being with Christ after death.

The psalmist said: "In Thy presence is fulness of joy; at Thy right hand there are pleasures forever more." Again, "I shall be satisfied when I awake with Thy likeness." Paul said: "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Great joy here, but *fulness* of joy with Christ.

VERITAS.

The Loss of the Soul.

For what shall it profit a man if he shall gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?—Mark viii. 36, 37.

THE text is an appeal to the commercial spirit of our age, and invites us to consider religion from the standpoint of personal interest. It is time for you, oh, men, who are making haste to be rich, and are thereby "falling into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition;" time for you, distracted Marthas, whose absorbing thought is, "What shall we eat?" etc.; time for you, young folks, who say in your heart, "Go to, now, I will prove thee with mirth; therefore enjoy pleasure," to stop and ask, "What shall it profit if you shall gain all the wealth and comfort and pleasure of this world and lose your own precious immortal souls?"

What is it to lose the soul? 1. *Corruption of its holy principles and dispositions.* That which exalts the soul, its glory and its crown, is the image of its

Creator stamped upon it; the beauty of the soul is the beauty of holiness. When it loses that grace its glory fadeth like the grass; "its beauty and its strength are fled."

2. *Loss of fellowship with God.* As the soul's chief beauty is the likeness of God, so its highest enjoyment consists in communion with Him. Cheerless enough even now is the life of the unforgiven, unloved sinner; what will it be when he has heard those awful words, "Depart from Me, thou cursed!" when every carnal solace shall be snatched from him and he shall be left "a desolation, and a hissing, and a curse."

3. *Eternal torments in hell.* There the sinner will reach the culmination of apostasy, corruption, and misery; and he will fully realize the torture of a soul at war with itself and at war with God. His guilty conscience will sting him, till, in a frenzy of agony and remorse, the poor wretch will gnaw his tongue with pain and blaspheme God's holy name. And there will be no respite, no release. "What shall a man give in exchange for his soul?" What ransom price can we offer to redeem our once forfeited, lost soul? (Psalm xlix. 6-9). No, he will have to endure the gnawing of that worm which dieth not, the burning of a fire never quenched (Rev. xiv. 10, 11).

Now tell me, "What shall it profit?" Solomon's experience (Eccl. ii.): Ah, "a man's life consisteth not in the abundance of things which he possesseth." The rich fool (Luke xii. 16-21). Dives and Lazarus (Luke xvi. 19-31). Poor fools! to barter away a precious eternal birthright for a mess of pottage. "They sell themselves for naught." What a sight! God's noblest creature prostituting all that is godlike in him; absorbed in transient, carnal vanities, utterly regardless of the "inheritance incorruptible, undefiled, and that fadeth not away." "My people have changed their glory for that which doth not profit" (Jer. ii. 11-13; Is. lv. 2, 3).

MEC.

STRIKING THOUGHTS FROM RECENT SERMONS.

WHEN a man has attained the historical point of view, when his Bible is no longer a flat surface like a Chinese picture, but a long vista of historical persons and events, and the great story of God's love for man is seen slowly unfolding through the millenniums, when a man keeps himself familiar with God's working "before these days," he will possess a spiritual poise and central peace which nothing can disturb. His a great thing to believe in a God who watches over my life and cares for me. It is a grander thing to rest in a God whose purposes are larger and longer than any concerns of mine possibly can be. It is a glad day when a man first realizes, "Thou, God, seest me." It is a better day when a man realizes "The eyes of the Lord are in every place beholding the evil and the good." To say of Christ, "He loved me" is indeed the beginning of all Christian faith. But if God is leading us we shall soon pass on to the grander truth, "God so loved the world," and grander yet, "God is love."—*Faunce*. (Gen. v. 36-38.)

God wants every Christian to be a Gospel messenger, preaching the word of life: a godly philanthropist doing good deeds. The supremest thing for us in this world is to tell the good news. Not to be rich or famous or given to luxury, but to live for Christ and for those whom He came to save. To make Christ better known. There is not a single exception to this. No one is exempt from doing this. For this end God gives us time, and opportunity, and money, and health, and a city full of people. For this end He educates us spiritually and disciplines us. For this end He puts us even in the furnace of affliction. God wants us to have such an appreciation of the Gospel and such a love and burden for souls that we cannot remain silent. His whole aim and purpose in His dealings with us is to make us Gospel responsive. A miner goes down the shaft and brings up a rough and useless lump of ore. Other workers come and toss it into the fire, pound it with hammers, draw it through rollers, refine it and refine it until it trembles to a touch, is sensitive enough to yield to a breath, and give expression to the thought of a Beethoven. Then is the ministry of the iron lump complete. It was for this that God ordained the silence and darkness of the mountain and the discipline of the furnace and of the anvils and of the rollers. Everything was intended to make the iron vocal. Even so, everything in God's dealing with man as a Christian is intended to make him vocal—his education, his prosperity, his labors in the shop, his reverses in life and his temptations.—*Gregg*. (Luke xix. 41.)

No wrong thing can live forever. Slavery was a giant. It is a giant yet in Africa; but its brother, American slavery, came down never to rise. Tyranny is a doomed thing. Russia! Ah! I would not be the Czar of Russia for all the gold ever coined, or waiting in the bowels of the earth to be coined. That which uses its power to crush and destroy human beings is a doomed thing. There is a Samuel to be born in Russia as sure as this book is the Word of God. Tyranny in this country will not live forever.—*Chamness*. (1 Sam. iii. 20.)

BUT though a great unknown and infinite energy may fill us with awe, it cannot awaken in us reverence. I will not worship power; I will only worship holiness. I will not reverse mere muscle; I will only reverse the righteousness that directs it. And if all that life has to tell me is, that there is an infinite and eternal energy from which all things proceed, I may tremble in the presence, but I will not bow. For man, in all his feebleness and weakness, yet loving, would be more worthy of my reverence than an infinite and eternal energy that was loveless. The babe in the cradle that looks up with loving

eyes into a mother's face would be worthy of more worship than the majestic might that fills the universe, if there is neither conscience nor affection in it.

For the loving worm within its clod
Were diviner than a loveless God,
Amid His worlds, I will dare to say,
—*Abbott*. (Ps. xxxvi. 5.)

THE Fifth Commandment is the surest basis of all right government. Selfishness, the brutal predominance of individual appetites and interests, self-assertion, the vulgar claim of every man against his fellows, "I am just as good as you"—these are the disorganizing, the abruptive, the anarchic elements of society, which end in plunder, houses shattered with dynamite, and cities blazing with petroleum. But all the elements of noble progress, all the securities for peaceful happiness, all the fair sum of six thousand years' tradition of civility depend on man's frank and glad submission to those whom God's providence has set over him.—*Farrar*. (Ex. xx. 12.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Self-Sacrifice the Complement of Idealism. "There came one running and kneeled to Him, and asked Him, 'Good Master, what shall I do that I may inherit eternal life?'" etc.—Mark x. 17, 21, 22. W. S. Rainsford, D.D., New York City.
2. Belief and Vain Belief. "Unless ye have believed in vain."—1 Cor. xv. 2. Dr. Cleveland, Indianapolis, Ind.
3. Isaiah and the Higher Critics. "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."—Isaiah i. 1. Rev. J. F. Carson, Brooklyn, N. Y.
4. Building up the New Life out of the Old Material. "And they took away the stones of Ramah and the timbers thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin and Mizpah."—1 Kings xv. 22. Rev. P. H. Swift, Ph.D., Chicago, Ill.
5. The Rest Day from an Industrial Point of View. "Six days shalt thou labor and do all thy work."—Ex. xx. 9. Rev. C. Herbert Richardson, Baltimore, Md.
6. One from Many. "I beheld, and lo, a great number which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands."—Rev. vii. 9. Rev. John Humpstone, Brooklyn, N. Y.
7. God's Co-workers and God's Work. "For we are workers together with God; ye are God's husbandry, ye are God's workmanship."—1 Cor. iii. 9. G. W. Hatcher, D.D., Kansas City, Mo.
8. The Obligations of Citizenship. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."—Matt. xxii. 21. Bishop Charles B. Gallo-way, D.D., Greenville, N. C.
9. Spiritual Heart-Disease. "For thy heart is not right in the sight of God."—Acts viii. 21. Rev. P. H. Swift, Ph.D., Chicago, Ill.
10. The Theudas of To-day. "Before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves;

- ... and now I say unto you, Refrain from these men, and let them alone."—Acts v. 36-38. W. H. P. Faunce, D.D., New York City.
11. Compassion for Cities. "And when He beheld the city He wept over it."—Luke xix. 41. David Gregg, D.D., Brooklyn, N. Y.
 12. The Spiritual Treasure. "But my God shall supply all your need, according to His riches in glory by Christ Jesus."—Phil. iv. 19. Rev. J. Dickerson Davies, M.A., London, Eng.
 13. The Old House and the New. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. v. 8. Alexander MacLaren, D.D., Lancaster, Eng.
 14. Gain by Death. "For me to live is Christ, and to die is gain."—Phil. i. 21. Henry McDonald, D.D., Montgomery, Ala.
 15. The Flight of Time. "And Isaiah the prophet cried unto the Lord; and he brought the shadow ten degrees backward by which it had gone down in the dial of Ahaz."—2 Kings xx. 11. T. DeWitt Talmage, D.D., Brooklyn, N. Y.
 16. Idols and Ideals. "They that make them are like unto them; so is every one that trusteth in them."—Psalm cxv. 8. Rev. James Eells, Englewood, N. J.
 6. The Divine Sympathy for Woman. ("Women received their dead raised to life again."—Heb. xi. 35.)
 7. Positiveness in Choices and Actions. ("Let your communication be, Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil."—Matt. v. 37.)
 8. The Stone on the Well's Mouth. ("Water ye the sheep, and go and feed them. And they said, we cannot until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep."—Gen. xxix. 7, 8.)
 9. Human Wonder-works Insignificant to the Divine Worker. ("And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."—Mark xiii. 1, 2.)
 10. The Warmth and Glow of a Consecrated Life. ("He was a burning and a shining light."—John v. 35.)
 11. The Limitations of Suffering. ("We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed."—2 Cor. iv. 8.)

Suggestive Themes for Pulpit Treatment.

1. Gilding Crime with Charity. ("A certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet."—Acts v. 1, 2.)
2. Unity of Aim—Diversity of Methods. ("One thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on to the goal unto the prize of the high calling of God in Christ Jesus."—Phil. iii. 13, 14.)
3. Aged Workers, or Laboring till the Eventide. ("And behold, there came an old man from his work out of the field at even."—Judges xix. 15.)
4. Christian Realism. ("Now faith is the assurance of things hoped for, the proving of things not seen."—Heb. xi. 1.)
5. Striking a Bargain with God. ("If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God."—Gen. xxviii. 20, 21.)
12. The Extinction of Death. ("Our Saviour Christ Jesus, who abolished death and brought life and incorruption to light through the gospel."—2 Tim. i. 10.)
13. The Resurrection-Life of the Believer Begun Already. ("If ye then were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God."—Col. iii. 1.)
14. The Reoccupied Tomb. ("So as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain."—John xx. 11, 12.)
15. A Christian Certainty. ("Knowing that He which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you."—2 Cor. iv. 14.)
16. Healing Power in the Risen Christ. ("Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole."—Acts iv. 10.)

EASTER THEMES.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D.D.

Faith and Salvation.

John v. 24.

HERE is the Gospel in a sentence. Isaac Newton thought the whole earth might be condensed into the size of a

cannon-ball. Here the whole essentials of the Gospel are embraced in one verse.

Mark the double "verily," used by Christ only about a score of times, and always in connection with some vital truth.

In this text we have a lesson on *faith* and another on *salvation*, and both are twofold.

I. The lesson on faith. (1) Its dawn. (2) Its full day.

1. The dawn of faith is in a submissive *hearing of Christ's word*. Sin is rebellion. It will not even hear a rebuke. The Bible describes this hostile attitude by such phrases as "refused to hear," "pulled away the shoulder," "stopped their ears." Comp. Zech. vii. 11; Acts vii. 57; John vi. 45-68; John viii. 43. Comp. John iii. 20, shutting the eye. When a soul turns Godward, the first sign often is a new disposition to *hear* at whatever cost (Psalm cxli. 5); opening eyes to light, and ears to hear, even when one is rebuked.

2. The full day of faith. One *believes* what he hears. Not only so, but believes *on* Him who speaks words of life and salvation. Fighting against the truth and the Divine teacher both stops.

The heart makes the theology. Men believe not, not because of lack of proof, but of will (Psalm xiv. 1; 1 Tim. i. 19). They wreck conscience by *evil* doing, and then wreck faith so that the wreck of conscience may not trouble them.

Faith is believing *on a person*. We may believe a truth or fact, but we never believe *on* anything less than a *Being*. We lean on, trust in a person. Creed is important, but Christ is more so; and no man becomes a true believer till he finds Jesus and rests on Him.

He begins by admitting the truth to his mind, but he ends by submitting and committing himself to Christ. Faith is thus an alliance and affiance—the soul weds the Redeemer.

II. The lesson on salvation is twofold also; we are taught here that such believing on God brings a present possession of eternal life and a future security from judgment. The language is unmistakable; the present tense "*Hath*"—"is passed from death unto life." A gift is accepted, and so possessed at once; a chasm is crossed and passed; a debt is paid and discharged.

Nor is the future fraught with any exposure. The believer shall never come into judgment. There is a judgment-seat of awards for service; but the great white throne where the Eternal Destiny is settled is not for the believer, whose destiny is already settled. He has been judged in Christ, and in Him paid the penalty. There is for him, therefore, no condemnation (Rom. v. 1). Hence his *peace*.

It may be doubted whether any one verse in the New Testament covers more ground of assurance for the believing soul.

The Naming of Jesus.

Thou shalt call His name JESUS; for He shall save His people from their sins.—Matt. i. 21.

Two scarlet threads run through the entire Scripture—the blood-red thread of guilt and the blood-red thread of redemption; it is a very singular and striking fact that blood is at once the sign of sin and of salvation.

Here Jesus—Saviour—is the name divinely appointed to be borne by the Infant of Bethlehem, and because He shall save His believing people from their sins.

The ruling thought in this text is SALVATION FROM SIN; and occurring thus at the very doorway of the New Testament, which thus seems to be sprinkled with His blood, it seems to me the key to this Gospel not only, but to the whole New Testament.

What is salvation from sin? Note it is not from the consequences of their sins, but from their sins themselves; and this must embrace, as further study will show, three things:

I. Deliverance from Sin's PENALTY. II. Deliverance from Sin's POWER. III. Deliverance from Sin's PRESENCE. These three together constitute a perfect salvation, and nothing else does.

I. *Penalty*. This word expresses both the natural and judicial consequences of sin. No man can sin without incur-

ring a *natural* penalty in the self-inflicted injury to his whole being ; as certain as sowing brings reaping does sin bring a natural fruit ; our sin finds us out.

There is, besides, a *judicial* penalty. God is a moral governor, and must recognize transgression and inflict judgment upon it ; otherwise His law is without sanction. This is retribution proper

Jesus saves us from judicial penalty at once ; for in His own body He bears our sin and suffers an equivalent for the judgment due to us. In some mysterious way He satisfies the law. His obedience makes the law honorable, and magnifies it as a rule of duty ; and His atoning death procures remission of penalty to every believer. He saves us even from natural penalty ; for although in this world some inevitable consequences may follow sin even to a believer, and after repentance, in the coming life even the scars of sin will be obliterated and the perfection of holiness attained by union with our Lord.

II. *Power*. This is really more dreadful than penalty ; and if penalty were removed, if power were not broken, the abolition of penalty would but leave us to fall into new sin and new condemnation, like a discharged prisoner who is ruled by his depraved passions. Christ does nothing by halves. His redemption is from sin itself. He was manifested to destroy the works of the devil. And in two ways the power of evil in the believer is broken : (1) By daily mortifying of the flesh with the affections and lusts ; (2) by daily vivifying of the inner man by the Spirit of God. These two processes go on side by side, and together insure growth. Sin is more and more subdued, and righteousness more and more victorious and controlling. Christ leaves us an example, and the imitation of that example is the limitation of all sinful indulgence and selfish idolatry.

III. *PRESENCE*. Of this we shall never be rid in this life, though every new step and stage of holy growth crowds sin more and more out of our being.

But the final victory in Christ is the utter expulsion and destruction of evil. In heaven nothing enters that defileth, etc. (1) A sinless soul, out of which all evil is purged ; (2) a sinless body, refined of all elements of physical and moral corruption ; and (3) a sinless home, where all associations are pure and holy.

To this outline we add another, which may be regarded as supplementary or separate. A grand Bible reading or discourse may be prepared on the theme **HE BARE OUR SINS**. In eight passages of Scripture this thought is found prominently, each assigning a different object or result of this vicarious suffering :

1. "That He might bring us unto God" (1 Peter iii. 18).
2. "That we being dead to sins," etc. (1 Peter ii. 24).
3. "That we might be made the righteousness of God" (2 Cor. v. 21).
4. "To redeem us from all iniquity," etc. (Titus ii. 14).
5. "To deliver us from this present evil world" (Gal. i. 4).
6. "Leaving us an example" (1 Peter ii. 21).
7. "That we should live together with Him" (1 Thess. v. 10).
8. "That we might receive the promise of the Spirit" (Gal. iii. 13, 14).

These may be so arranged as to present climacterically the purpose and effect of vicarious atonement : New access, new death and life, new image, new spirit, new example, new redemption, new deliverance, new fellowship in glory.

THERE are in Peter's epistles *seven* "*precious*" things : (1) Trial of faith. (2) Blood of atonement. (3) Living corner-stone. (4) **THE PRECIOUSNESS** itself—Christ. (5) Meek and quiet spirit. (6) Like precious faith. (7) Promises of God. Compare 1 Peter i. 7, 19 ; ii. 4, 6, 7 ; iii. 4 ; 2 Peter i. 1, 4.

WHAT a grand epic might yet be written on the marvels of missions! What a theme to be woven into the golden web of the poet's loom—the wondrous transformations of the individual and society under the power of the Gospel of Christ and the Holy Spirit of God! Religion has always given to the fine arts their noblest inspiration. It remains for the poet of the future to tell in verse the story of the “Stone Cut out without Hands.”

DR. THOMAS H. SKINNER used to say that whatever other type of piety may be found in the churches or pastors, without fruit in soul-saving, there is one type of piety that always brings conversion to God in its train—viz., that which is inspired by a deep sense of the *powers of the world to come*.

THE following has been very greatly used to bring inquirers to a decision:

Will You Carefully Read and Consider This?

Feeling my sin and need, and depending only on the help of God's good spirit,

I TAKE

God, the Father, to be my God,
Jesus Christ to be my Saviour,
The Holy Spirit to be my sanctifier,
The Word of God to be my guide,
And the People of God to be my people.

“To as many as RECEIVED HIM, to them gave He power to become the sons of God, even to them that believe on His name” (John i. 12).

Church Finances.

A PASTOR should not be unnecessarily mixed up with the finances of his church. Professor Granham Taylor, of Hartford, was once told that he would better “look after his subscription list.” “I am not the pastor of a subscription list,” he quaintly replied.

Terence's Maxim and Practice.

THE very Terence to whom is at-

tributed the famous saying, “I am a man; nothing human is alien to me,” could yet write a letter to his wife, advising her to expose their new-born baby, because it had the misfortune to be a girl.

Bible and Schools.

THE question nowadays is not only whether the Bible should be ruled out of the schools, but whether God should be ruled out of the universe. Guizot's Physical Geography was ruled out of the Chicago public schools because it taught design in the construction of the earth.

Creation vs. Redemption.

MAN is by creation a little lower than the angels; man by redemption obtains a more excellent name than they.

Filling Up.

WE are to fill up that which is behind of the affliction of Christ in our flesh for His body's sake, which is the Church. There is a present Gethsemane in which we are called to watch with Him who waits to see of the travail of His soul and to be satisfied.

Doubt.

If some doubters would get their eyes off themselves and fix them upon others outside of themselves, their doubts would often disappear.

Service Illustrated.

JOHANN GERHARD ONCKEN was born at Varel, Oldenburg, about 1800. In early life he was a domestic servant. In early manhood he opened a book-shop at Hamburg and joined the English Independents. He became agent of the Edinburgh Bible Society and Lower Saxony Tract Society. When about thirty-four years old, in April, 1834, he asked Dr. Barnas Sears, of Brown University, then in Hamburg, to baptize him and six others, and form them into

a Baptist Church, of which he became pastor. The next year he was chosen missionary of American Baptists. Then began a most remarkable career. He visited every part of Germany and Denmark, preaching, distributing Bibles and tracts, and organizing churches.

He faced persecution; was several times imprisoned; but in 1842, during the great fire, his family and congregation so helped homeless sufferers that the Senate publicly decreed them unhindered worship. He gave himself anew to his work.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MARCH 1-5.—DIVINE COMPENSATIONS.—Is. liv. 11, 12.

This is the Divine message to the destroyed Jerusalem and to the exiled Jews.

But Scripture is capable of multiform applications. Here is a Divine message to us as well.

Our Scripture is poetry of the most soaring sort. But, in the large way of metaphor and various suggestion, poetry is the song of fact. And a most gracious fact sings itself forth in this sweet Scripture.

Think, first, of a *frequent fact of life*—"Oh, thou afflicted, tossed with tempest, and not comforted!" A frequent fact of life is that men are often thus. Analyze a little the terms describing this frequent fact of life. These terms are special; they are not synonymous.

(A) Men are *afflicted*, literally lowered, humbled. How true it is that passing through this life of ours men are humbled, brought low.

(a) By life's *seriousness*. Life gets painted in more sombre colors. Said De Tocqueville to Senator Sumner: "Life is neither a pain nor a pleasure, but serious business, which it is our duty to carry through and to conclude with honor."

(b) By life's *failures*. Think of the frequent picture of Napoleon's retreat from Moscow. Many a man must beat a retreat.

(c) By life's *infirmities*. The keepers of the house tremble; the strong men bow themselves; those that look out of the windows are darkened; the almond-

tree flourishes; the grasshopper is a burden; desire fails; "or ever the silver cord be loosed or the golden bowl be broken."

(B) Men are *tossed with tempest*—that is, agitated as the waves are by the wind.

(a) By life's fears.

(b) By questionings.

(c) By losses.

(C) Men are *not comforted*, literally *not sighed with*. They frequently feel the need of sympathy from their fellows. And sometimes, in life's direr straits, it seems to them as though they were without even a Divine sympathy.

Yes, the sad minor notes of our Scripture are in complete key with much of our experience.

But, second, listening further to our Scripture, hear the *glad note of a most blissful fact*. Listen! God speaks! "Behold I will lay." Ah, yes; humbled as men may be, and tossed about as men may be, and without sympathy as they may sometimes seem to themselves to be, God is with them. And of this there is utmost proof—better proof for us than for those ancient troubled ones. That utmost proof is Christ. From Hupfield, the great Semitic scholar, Wendell Phillips quoted this upon his deathbed, acknowledged the truth of it, and stayed his soul on it; "I find the whole history of humanity before Him—Christ—and after Him points to Him, and finds in Him its centre and solution. His whole conduct, His deeds, His words, have a supernatural character, being altogether inexplicable from human relations and human means. I

feel that here there is something more than man." The proof that God is with us is the Christ whom God has given us. Men are not orphaned. Says God, "I will lay thy stones."

And, third, let this Scripture, as it sings on, tell us of two great compensating results :

(a) Stability—"thy stones." The destroyed Jerusalem is to rise again, firm in foundation and in wall. By God's disciplines a man gets sturdy and compacted character.

(b) Beauty—"with fair colors," etc. Out of crosses spring graces. It is the tried saint who becomes a beneficent and benignant saint.

MARCH 6-12.—THE ONE FROM ABOVE, ABOVE ALL.—John 3-31.

Nature is a great word nowadays. Than nature there is nothing other or higher, many say. In the phenomena of crystallization we have the first gropings of the vital force of nature. The difference between those shooting crystal sides and the brain of Christ is a difference in degree only. Nature is sufficient for everything. Nature does everything. Nature will do everything. There is only one word of explanation and efficiency, and that word is—Nature.

With all this sort of thinking and speaking Christianity must be at constant war. For Christianity nature never can be enough. Christianity is the assertion of the *supernatural*; of that which is above nature; of that which is, rather, of Him who is the Source, Cause, Keeper, Ruler of nature—the Supernatural, Personal God.

And so Christianity is the assertion of the constant descent upon nature and into nature of the brooding God. God is not distant from the world. Even as the child lives its life within the parents' care does the earth spin round its orbit within the care of God. God is not a cold, passionless, infinite abstraction. God is a personal, powerful, loving, infinite Heart. Upon the shoulders of

His affection and His pity He bears the world. Human sorrow may speak to Him in prayer; human weakness may lean upon His strength; human blindness may trust to His vision; human sin may rejoice in His forgiveness; human death may be certain of the comfort of His rod and staff; human change and decay may be sure of His permanence, wisdom, heaven.

And now, that men may be sure of this, God has given men the most shining and convincing reason for certainty in the person of His Son, our Lord and Saviour Jesus Christ. Christ has stood in our world, and Christ is above nature. The only possible explanation of His person and character is the explanation of our Scripture—"He cometh from Above."

That Christ came from Above must be true because of the *contrasts* appearing in His life.

(a) The contrast between His lowly birth on earth and all the stir which went sweeping through the heavenly places concerning it. Think of the stable, and the manger, and the exultant choirs of angels.

(b) The contrast between the early death of Christ and the astounding achievement of His life. He was standing but upon the threshold of early manhood when He climbed the cross; He had seen but thirty-three short summers; His active ministry had been scarcely three years long. And yet, from the moment when those young lips exclaimed, "It is finished!" the most permanent, controlling, revolutionizing, reforming, consuming force has been Christianity. As Jean Paul Richter says, those young hands "have lifted empires off their hinges, and turned the stream of centuries out of its channel, and still govern the ages."

(c) The contrast between the place of Christ's birth and training and the universality of His doctrines. Standing amid that narrow Judaism, He first proclaimed a Heavenly Father for all men, and so a universal brotherhood.

(d) The contrast between the ritual-

ism and ceremonialism of the time, and our Lord's teaching of a spiritual worship and religion.

(e) The contrast between the Jewish thought of a merely material Messianic kingdom and Christ's teaching of the severely inward and spiritual order of it. The only possible explanation for such sheer contrasts is that of our Scripture—Christ cometh from Above.

That Christ came from Above must be true because of His *sinlessness*. Other men have been noble, but not sinless; other men have wielded the sceptre of a great power, but they have not been sinless; other men have been gracious, but not sinless; other men have been cultured, but not sinless. Sinless—He only. When all other men, in every possible circumstance, from Adam down, have failed, He triumphs.

That Christ came from Above must be true because of His *assumptions*. His assumptions are such as these: power to forgive sins, power of conferring salvation, equality with Deity. Himself the world's only hope and help, authority of judgship, the rightfulness of worship toward Himself. Now what does such assumption mean?—either our "adoring devotion" or our "indignant sham." "*Aut Deus aut non bonus.*" But the "*non bonus*" is impossible. He must then be "*Deus*"—very God of very God, Immanuel, God with us. And so from Above.

Lessons:

First. Since Christ is from Above, He is above all; and His teachings are the highest possible. This is my chiefest and most reasonable duty—that I listen, beyond all other teachers, to Him.

Second. Since Christ has come to us from Above, let it not be said of us, "No man receiveth His testimony."

Third. If a man will receive the testimony of this Christ who cometh from Above, he "will set to his seal that God is true." Accepting Christ, one comes into personal possession of the very truth of God.

Fourth. If a man reject such descent of God Himself to him, he rejects the

utmost even God can give him. Even God can have nothing higher or more convincing for him. Necessarily, Christ is God's last and utmost word.

MARCH 13-19.—PRAY WITHOUT CEASING.—1 Thess. v. 17.

For many months no clouds have drawn their grateful folds across the glaring sun; no dews have ministered refreshment to fainting fields. Panting and lean the herds; shrivelled the harvests; dried up the springs. Into every window, from the palace to the hovel, stares famine gaunt.

Then the Divine promise and announcement: "Behold, I will send rain upon the earth." One would think, especially after the mighty victory on Carmel, Elijah now had all he wanted. One would think that now Elijah's work was done, and that he could surrender himself to rest and leisure. Think what he has—the Divine promise, and backed by so great a triumph.

But not thus thinks Elijah. He must still bestir himself. What the apostle James calls the effectual fervent prayer of the righteous man must yet urge heavenward its cry before the rain shall come. There on the jutting peak of Carmel Elijah's prayer must stand, mediating between God's promise of the rain and the falling of the rain upon the blistering fields.

I cannot altogether understand it or explain it. But it is this high place of mediation and connection which prayer holds between the Divine promise and the fulfilment of the promise.

Take another instance. Our Lord is urging on His ministry. There amid the cities and villages of Galilee the people seem to Him like sheep shepherdless. Then our Lord turns to the disciples and exclaims: "The harvest truly is plenteous, but the laborers are few." And then, as though there could be no laborers for the waiting and ripened harvest of souls except the disciples lifted heavenward their mediating and priestly prayer, our Lord continues: "Pray

ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

I cannot altogether understand it or explain it. But it is this high place of mediation and connection which prayer holds between a crying and hungry need and the Divine filling of the need.

Take another instance. The need of these disciples, that they may do their world-subjugating duty, is the power of the Holy Ghost. And the Master does not forget their need. They shall be girded with such strange and awful power (Acts i. 4, 5, 8). One would think now the disciples had enough—this unequivocal promise of the Master. But no. (See Acts i. 13, 14; ii. 1.)

I cannot altogether understand it or explain it. But it is this high place of mediation and connection which prayer holds between the Divine promise and the fulfilment of the promise.

Notice, also, in this connection, the crowned place the Lord Jesus is continually giving prayer; how He insists on it and reinsists on it (Matt. vii. 7, 8, 9, 11).

Notice, further, in this connection, how our Lord Himself steadily made use of prayer (Luke vi. 12, 13; ix. 28, 29; xii. 22-24; Mark i. 25; Matt. xxvi. 36).

It is this, then, I have been urging—the imperial place of mediation and connection between Divine promise and the fulfilment of the promise which the Scriptures give to prayer.

Pass now to a second fact concerning prayer—the *present so great scepticism as to the value and validity of it*. Two gentlemen were passing a lighted chapel. Nodding toward the open door, one of them asked: "Do you believe in this matter of prayer?" "Yes," was the reluctant answer; "I suppose I do, in a certain way. I think it is a good thing for those who really believe in it. But whether there is any one at the other end of the line who does actually listen and respond is a thing about which I am not certain." "It seems to me," replied the other, "that your posi-

tion is that of a man who believes in prayer, but not in the answer." A far too common thought and feeling about prayer! Yet even Mr. Tyndall tells us: "It is a matter of experience that an earthly father listens to the request of his children, and if they do not ask amiss, takes pleasure in granting their request. We know that this compliance extends to the alteration, within certain limits, of the current events of the earth. It is no departure from the scientific method to place behind natural phenomena Universal Father, who, in answer to the prayers of His children, alters the currents of those phenomena."

No; there is nothing unscientific or irrational about prayer. And remember, too, that a Divine denial to our prayer, for infinitely wise reasons, is as really a Divine answer as is a Divine granting of our request.

Since, then, the Scripture gives such place to prayer, and since there is nothing irrational and unscientific about it, heed the injunction of the apostle and "Pray without ceasing"—that is, *Pray, and do not let intervals break in upon the habit of prayer*.

(a) We confine our praying too much simply to crises.

(b) We too much pray in fits and starts.

(c) We too much pray about special things and *not* enough about everything (Phil. iv. 6).

(d) We too much pray in mere routine; we simply say our prayers.

We need the exhortation of our Scripture—have times for prayer, but unite the times of special prayer by a steady lifting of the heart Godward. Make prayer habitual. Make everything a point of contact between your soul and God.

MARCH 20-26.—DIVINE BULWARKS.—Ps. xlviii. 13.

Who has told the story better than one of the masters of our English verse? You remember the familiar lines of Byron:

"The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming with purple and gold," etc.

And our psalm is the song of thanksgiving and praise for this deliverance from the invasion and beleaguering of the Assyrian Sennacherib. Standing here amid the strong and untouched defences of the sacred city, the thankful singer goes on. (See vs. 12, 13, 14.)

God's ancient and material Zion found assault. God's present and spiritual Zion—the universal spiritual Church, the whole company of God's faithful people—finds assault as well.

Let us follow the suggestion of the ancient song of thanksgiving for a Divine deliverance. Let us mark, or, as the margin reads, "Let us set our heart to" some of the bulwarks of God's spiritual Zion.

First. Mark well the *character* of the spiritual Zion's Head and Founder—our Lord and Saviour Jesus Christ.

(a) It is the character of One who *actually existed*. Nothing in the history of religious thought, criticism, discussion is more remarkable than the steady defeat of those who in any way have sought to overthrow the historic Christ. Paulus, with his explanation of rationalism; Strauss, with his explanation of myths; Baur, with his explanation of a modified forgery; Renan, with his explanation of legend—all these and others like them have been clashing with each other, have been confessed as unable to explain the historic Christ. Listen to the statements of those who, refusing to believe, do yet confess the verity of the historic Christ: "It is more inconceivable that several men should have united to forge the Gospel, than that a single person should have furnished the subject of it; it has marks of truth so great, so striking, so utterly inimitable, that the inventor of it would be more astounding than the hero" (Rousseau). "It takes a Newton to forge a Newton; what man could have fabricated a Jesus? None but a Jesus" (Theodore Parker). "Who among the

disciples, or among their early proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee, as certainly not St. Paul, still less the early Christian writers" (John Stuart Mill).

(b) It is a character *sinless*. Grasp the mighty meaning of this fact. Sin is a contagion universal. Christ alone the sinless one.

(c) Since Christ's is a character historic and sinless, His is a character *to the moral deliverances of which it is most rational to submit*. The purest must know the most of moral truth. Purity reveals itself to purity. The pure in heart see God.

(d) Christ's is a character crowning itself with the *utmost proof of truthfulness*. Said our great American infidel, "No one has yet shown whether death is a wall or a door." "If there is a place for the spirits of the pious; if, as the wise suppose, great souls do not become extinct with their bodies," writes the pagan, Tacitus, in his life of Agricola. "If"—as another says, "in that 'if' lies the utter disconsolateness, the whole torturing uncertainty, and no less the ardent longing of heathenism." Nineteenth century infidel and agnostic, ancient pagan historian—how the two do clasp hands across the centuries in a close companionship of ignorance. What a confession here to the hungry need in man for a Divine revelation! And such revelation has been given as with a noonday radiance in the historic *Resurrection* of the historic Christ—that Resurrection at once the proof of the truthfulness of Christ, and as well the certainty that death is not a wall, but a door.

The character of Christ is an unassailable bulwark of the spiritual Zion.

Second. There is the bulwark of *Christian experience*. There are multitudes of Christians who can say, We know. And that inward spiritual knowledge is of a sort most unassailable.

Third. There is the bulwark of the

Scripture. It has withstood all assault in the past ; it will in the future.

Stand within the bulwarks. They are impregnable.

MARCH 27-31 ; APRIL 1, 2.—THE PARTING OF THE CURTAINS.—Matt. xvii. 2.

Here, in the transfiguration, behold the curtains parting *from the truth of doctrine.* The disciples behold *Moses* and *Elijah* talking with the transfigured Christ. Fifteen hundred years before God had given Moses sepulchre in that unknown grave in a valley in the land of Moab, over against Beth-Peor. Now, vigorous with heavenly life, he comes from the heavenly realm to hold converse with the Christ.

And who was Moses? He was the messenger and representative of the law. It was Moses who, out of that forty days' audience with Deity, brought forth at last the tables of stone on which were written with the Divine finger the ten great words—the rule of absolute right. It was Moses through whom was appointed, in all its minute detail, the intricate Jewish ritual.

But Elijah also stood amid the splendor of the shining mount talking with Jesus. A thousand years before, the chariot of flame, rushing past the tomb, had swept him to the skies. And who was Elijah? He was the prince and chief among the prophets. Beyond them all he had the prophetic fervor, dignity, authority.

So here the two stand upon the Mountain of the Transfiguration talking with Jesus. And of what? Concerning the decease He should accomplish at Jerusalem. They come—Moses and Elijah, the one standing for the law, the other standing for prophecy—to talk with the Christ, *who is the law's substance and prophecy's fulfilment*, to give over into the hands of the Christ of God their delegated and expiring power. And from out the enfolding radiance of the Shekinah comes even the voice of Jehovah Himself, "This is My Beloved Son, in whom I am well

pleased ; *Hear ye Him.*" The curtains part before this mighty doctrinal verity—the Lord Jesus is the Supreme Authority !

Second. Behold the parting of the curtains *from the true use of vision-hours.*

When the glory shines around, Peter breaks out, exclaiming : " Lord, it is good for us to be here ; if Thou wilt, let us make here three booths," etc. As if he had said : " Lord, this glory and companionship is better than Thy announcement of death and suffering ; let us shun them ; let us stay here in the peace and brightness of this mount." You will remember that the Saviour makes no reply to the suggestion ; but when the help has been received and the vision finished, He at once descends the mountain to His redeeming work.

Is not this significant to us of the true use of prayer, the Sabbath, the vision-hours of Christian experience? Amid them we are to get girded for duty, and from them we are to descend to duty. They are for girding, not for selfish tarrying and merely enjoying.

Third. Behold the parting of the curtains from the fact that *by death the soul is undamaged.* Moses does not sleep in that grave heaped by God's hand fifteen hundred years before. Though he has passed through death, on its thither side he is alive and alert with heavenly vigor.

Fourth. Behold the parting of the curtains *from the heavenly glory.* Some notion of its brightness and of its difference from the pain and trouble of this earth of ours, as these are illustrated in the baffled and troubled father and his diseased boy at the mountain's foot, we may gain, as we gaze upon the brightness of the transfiguration-radiance.

Fifth. Behold the parting of the curtains *from the way of entrance.* Is it not significant that when the vision was done, and the disciples, stricken with fear, looked up at the touch and word of Jesus—is it not significant that they saw no man *save Jesus only*? And is not the teaching plain?—that He and He only is the entrance for us into the Bright Beyond.

SUGGESTIONS FOR EASTER.

(From the German.)

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

The Origin of Easter Celebration.—Connecting with the ancient Jewish custom of celebrating Easter on a fixed date of the month in the Jewish calendar—namely, the 14th of Nisan—the congregations in Asia Minor began to celebrate the Christian Easter on the same day, while the Christians of the West, more independent of Jewish influence, probably at first did not celebrate this festival at all, but were content to celebrate *each* Sunday as commemorative of the resurrection of the Lord. In addition, they celebrated every Wednesday and Friday—the former as commemorative of the betrayal (Matt. xxvi. 4), the latter of the crucifixion of the Saviour. Accordingly every Friday was, in a certain sense, a Good Friday, and every Sunday an Easter Sunday. Quite naturally, then, the custom began to prevail to fast on those days dedicated to the sufferings and death of Christ, while the day of resurrection—the Sunday—was an occasion of joy. Only in later years the West began to feel the need of agreeing upon *one* certain Friday and *one* certain Sunday in memory of the crucifixion and resurrection of Christ. In this way arose the difference between the Eastern and Western churches on the Easter celebrations. The former adhered to the Jewish custom of celebrating on fixed days of the month, no matter on what day of the week these happened to fall, while the latter clung to the days of the week, without paying any regard to the Jewish calendar, and possibly, in a greater or less degree, of antagonism to the Jewish Easter. The Romish Bishop Victor decided in favor of the Western custom, and at the great Synod at Nice, 325 A.D., settled the question in this sense for all the times since.—*Hagenbach, Geschichte.*

The Blessings of Christ's Resurrection

(1 Cor. xv. 1-20).—This is a song of triumph which we here hear from the lips of the great apostle. As a herald of victory, he proclaims the good news that Christ has arisen, has become the victor over death and the grave; the victory of Easter faith over fear and doubts.

The central thought of his proclamation is to show

WHAT CHRISTIANITY WOULD BE WITHOUT THE RISEN LORD, AND WHAT CHRISTIANITY IS WITH HIM.

I. *What would Christ have been had He remained in the tomb?* Christ without the resurrection would have been merely a star of the night, disappearing, meteor-like, in night and storm. It is true that even if He had not conquered death there would have been much in Jesus Christ; but He would not and could not have been the Saviour of mankind. Without this victory His words would yet have been the wisest and most lovable that have ever been spoken; His person would still have been the miracle of history on account of His noble qualities of heart and soul; His work as planned—namely, the redemption of Israel—would still have been the grandest conceived. But without this final victory over His chief adversary He would have been only an enthusiast, and His life and work a failure; its ideals would never have been attained. Then, too, the Christian's faith would be in vain, being built upon a great prophet and seer, but not upon a Redeemer; mankind would be as a body without a head, a fold without a shepherd.

With the resurrection, however, Christ is the Saviour. He is not a meteor-like star, but a new sun victorious over the darkness of sin and death. Now the word of promise has been made good, now His self-testimony has been proven to be correct; He and His words

and teachings have been vindicated, and He has shown that His claims to being the Saviour are true and reliable.

II. *What would the apostles be with and what without this resurrection?* Without the resurrection, they would have been false witnesses, as the Apostle Paul himself here declares. The testimony of the apostles and early Christians on the resurrection is exceedingly complete and abundant. The risen Lord appeared to many, and few facts of history are better testified to than this great event. And are all these witnesses in error? Did they dream and see visions of the night, or have they been deceived by false testimony? There certainly was no reason or profit or advantage to spread false reports on this matter. The apostles all had to suffer severely for their proclamation of Christ's resurrection. Their firm adherence to this glorious fact can only be explained by the fact that in their heart of hearts it was a conviction fixed with adamant certainty that Christ the Lord had risen.

With this resurrection the apostles are enthusiastic heralds of the truth. Now we can understand the great change in them before the crucifixion and after the resurrection. Now the lambs have become lions; the cowards have become heroes; the disciples have become apostles and enthusiastic preachers of the doctrines of the despised Nazarene. Now that Christ did not appear to them only as the martyr teacher on the cross, covered with sacred wounds, but as the risen Saviour, with the crown of life and the halo of victory, they have been transformed, and now glory in the proclamation of the Gospel.

III. *What would we Christians in the world be without the risen Christ, and what are we with Him?* If He has not risen, then we are, as Paul says, "of all men most pitiable." We are a deceived race; our faith is in vain, as it would then be built upon idle imaginations of the heart and not the solid facts of Divine truth. Then our struggle and contest against sin and evil lusts, our

striving to follow in the footsteps of the Lord, would be in vain and for no purpose, as then our ideals and objects could never be attained.

With the faith in the arisen Lord we are blessed pilgrims of God, on our way to heaven and happiness. The conviction that Christ lives gives to the believer the certain assurance that they too through Him shall live; that death has lost its terrors and horrors because our substitute has conquered these, and what He did was done for us; of His victory we shall have the spoils and the booty.

IV. *What would become of our beloved dead without the Resurrection, and what of them now that Christ has arisen?* Without this resurrection they are lost in eternal night. There is no other light in this darkness, no other anchor to cling to, no other name given in which to be saved except that of the risen Lord, and only because He has arisen. How could we comfort a dying man without the vision and hope of the resurrection of the Lord as the guarantee of his own blessedness after death?

With this resurrection our dead and dying are in good hands. We have the absolute assurance, according to the apostles' teachings here, that death will not only not end all, but also that death is not the beginning of a worse but of a better existence. The resurrection is for all believers the sure testimony that their Saviour has for them too conquered all the terrors of death and opened for them the portals of heaven.—*Gerok, Hirtenstimmen*

The Resurrection the Living Hope of the Christian (1 Peter i. 3-9).—The Apostle Peter, who, like a coward, denied Jesus before the crucifixion, here glories in that same Lord. What a change! It is owing solely and alone to the fact that through the resurrection he has learned to know Christ aright. He here proclaims

THE LIVING HOPE OF THE CHRISTIAN.

(1) *What gives us this hope?* (2) *Who*

can entertain this hope? (3) *What does this hope bring?*

I. Cf. v. 3. It is God who does this, according to His great mercy. Without this love of God there is fear of Him, and a lack of trust in Him on the part of man, and an endeavor to base and build upon other foundations. Yet all of these prove to be dead hopes, and end in self-deception or even despair. The living God, through the resurrection of His Son, has given a firm foundation for a living hope; the resurrection being the sure evidence that Christ's atonement for our sins had been accepted, and that in Him and Him alone we can hope.

II. Cf. v. 5. It is those who are guarded through faith unto salvation. The only assurance and certainty in this living hope springs from the faith in God's mercy and Christ's life and work. And reasons to believe we have now as many as had the early Christians. To them, indeed, the Lord appeared visibly—even to Paul; but we have His sure Word and testimony, and the Holy Spirit working through that Word, convincing and convicting the heart.

III. Cf. v. 4. It is an inheritance incorruptible and undefiled which this living hope guarantees. All this, however, is only possible under the presupposition that those who are to receive this realization of their hopes are also alive and have been raised from the tomb. Christ's resurrection is thus to us also a sure sign that we too shall rise and live in and with Him eternally.—*Wilhelm Bauer, Predigten.*

*The Risen Christ's Ever-gracious Presence with His Own (Matt. xxviii. 20).—*The risen Lord did not associate with His disciples after His resurrection as He did before. But notwithstanding this they were assured of the presence of His grace and power, notwithstanding His bodily absence. He here says that He will be personally present, and not be represented by another. Herein is involved a most comforting promise

for all Christians. In their needs and wants the Lord is as much and as powerfully present through His Word and Spirit as if we could see and hear Him. What comfort to know that we need not fight our battles alone! that as warriors of the Lord He is our shield, helper, and ally! In the assurance of this presence we have the certainty that the enemies He overcame—namely, death and hell and Satan—shall not overcome us.—*Lochner, Osterbuch.*

*True Easter Joy (Mark xvi. 1-8).—*Whence does true Easter joy spring? It springs out of a believing knowledge that Christ's resurrection is also our resurrection. He is our substitute. Just as His death was endured for us, and upon Him were our sins, thus, too, was His victory ours, and we are arisen together with Him. The victory has been given "to us" (1 Cor. xv. 57). Christ arose "for our justification." It becomes such, however, only if we in faith and confident trust accept the Gospel of His death and resurrection. This is the subjective condition for participation in the glorious results of this resurrection. As the resurrection is the completion of the great work of salvation, the festival of Easter is for this reason too the greatest one in the Church year. It finishes the work begun by the birth in Bethlehem. In accepting the Easter message in this sense we have the genuine Easter joy.—*Hörger, Zeugnisse.*

*The Importance of Christ's Resurrection (Luke xxiv. 1 sqq.).—*What good would have been accomplished if Christ had done nothing more than to assume in abject poverty and humility our human nature? What would all His teachings, wounds, sufferings, and death have helped us, which He endured voluntarily for our salvation, if He had not conquered death and the grave? All this would then have availed us nothing; but if He had remained in death all His honor and all our salvation

would have been lost. What good would have been done if Gideon, Jephthah, Samson, and others, in risking life and body for their people, had been conquered and slain? Nothing; their own honor would have been gone, and

their people would have only suffered all the more. The same would have been the case with Christ and His work. Therefore His resurrection is His whole honor and glory, and our entire salvation and deliverance.—*Allenburger Bibel.*

EXEGETICAL AND EXPOSITORY SECTION.

The Position of "also," as a Translation of *καί*, in the Revised Version of the New Testament.

By PROFESSOR S. STANHOPE ORRIS, PH.D., L.H.D., PRINCETON COLLEGE, PRINCETON, N. J.

THE word "also" fails more frequently, perhaps, than any other word in the English language to receive its proper position—a position in close proximity to the word or phrase which it serves, or should serve to render emphatic. Our literature, including the Authorized Version of the Scriptures, abounds in examples of this defect in style. But I wish to call attention to some of the numerous passages in the Revised Version of the New Testament only, where the revisers have failed to eliminate this defect.

When *καί* in Greek is equivalent to "also" or "even" in English, it is never placed *after*, but *always before* the word or phrase which it is employed to emphasize. For instance, 1 John iv. 21: "And this commandment have we from him, that he who loveth God love his brother also" (*καὶ τὸν ἀδελφὸν αὐτοῦ*). Acts. xii. 3: "And when he saw that it pleased the Jews, he proceeded to seize Peter also" (*καὶ Πέτρον*). Matt. xxv. 29: "From him that hath not shall be taken away even what he hath" (*καὶ ὃ ἔχει*).

And in view of the common translation of a passage in 1 Thes., I deem it proper to say that *καί*, when used in this sense, is placed not only before but *immediately* before the word or phrase which it serves to emphasize, except when the word or phrase is preceded by

a preposition, in which case *καί* is placed before the preposition. For instance, Rom. ix. 24: "Not from the Jews only, but from the Gentiles also" (*καὶ ἐξ ἔθνων*); and Acts xvii. 13: "The word of God was proclaimed by Paul at Berea also" (*καὶ ἐν τῇ Βερεῖᾳ*).

This fixed position of the *καί* in Greek should have secured for its English equivalent the proper position in the Revised Version of the New Testament. But it has not always done so, and it is to be regretted that it has not. Take the following examples: Matt. vi. 14, "If ye forgive men their trespasses, your heavenly Father will also forgive you."

The antithetic words, the latter of which is emphatic in this passage in the Greek, are not those which express the acts of forgiveness nor those which represent the agents of the acts, but the objects of them. This is made manifest, apart from other considerations, by the position of *καί* and the fact that the pronoun "ye" is not expressed in the original. The verse should read: If ye forgive men their trespasses, your heavenly Father will forgive *you* also (*καὶ ὑμῖν*).

Luke vi. 13: "And when it was day He called His disciples; and He chose from them twelve, whom also He named apostles."

The verse should read: And when it was day He called His disciples; and He chose from them twelve, whom He named *apostles* also (*καὶ ἀποστόλους*).

He had previously named them disciples; on choosing them, He named them apostles also.

Acts xix. 21: "Paul purposed in the

spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome."

The emphasis in the closing part of this passage is not on the act of seeing but on the place seen. Accordingly, the verse should read: Paul purposed in the spirit . . . to go to Jerusalem, saying, After I have been there, I must see Rome also (*καὶ Ῥώμην*).

Rom. v. 2: "Let us have peace with God through our Lord Jesus Christ: through whom also we have had our access into this grace wherein we stand." When "also" is properly used, as the adverbial *καί* in Greek is used, it imparts emphasis to a word or phrase as other than and additional to a preceding word or phrase of like grammatical relation. In the phrase, "through whom also," the "also" is made to throw emphasis on the relative pronoun, as though the pronoun here represented a person other than and additional to that denoted by its antecedent! Paul, however, places the emphasis where it belongs, and says: Let us have peace with God through our Lord Jesus Christ; through whom we have had the access also (*καὶ τὴν προσαγωγὴν*).

Rom. vi. 5: "For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection."

The verse should read: For if we have become united with Him by the likeness of His death, we shall be by the likeness of His resurrection also (*καὶ τῆς ἀναστάσεως*).

2 Cor. i. 7: "Knowing that, as ye are partakers of the sufferings, so also are ye of the comfort."

The position of the word "also" in this verse, as in several of the previous verses, is an instance of an error which is common in English. But that the error should be common, as it is, in our translation of the Scriptures is unpardonable. The verse should read: Knowing that, as ye are partakers of the sufferings, so are ye of the comfort also (*καὶ τῆς παρακλήσεως*).

Jas. ii. 26: "For as the body apart from the spirit is dead, even so faith apart from works is dead."

The *καί* in the original of this verse is not equivalent to "even," but to "also," and lends emphasis not to "so," but to the faith which is without works.

"As the body without the spirit is dead, so the faith also (*καὶ ἡ πίστις*) [which is] without works, is dead."

Heb. viii. 6: "But now hath He obtained a ministry the more excellent, by how much also he is the mediator of a better covenant."

I doubt if any one with a knowledge of the English only, and without direct or indirect help from one who knows the Greek, could say what office the "also" in the phrase, "by how much also," performs or should perform. But if the "also" be placed where the *καί* is placed, so as to emphasize a "better covenant" as distinguished from a "superior ministry," the passage will need no commentary: But now hath he obtained a ministry more excellent, by as much as he is the mediator of a better covenant also (*καὶ κρείττονος διαθήκης*).

Heb. xi. 12: "Wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude."

The verse should read: "Wherefore" —that is, for the signal faith displayed, "there sprang even from one (*καὶ ἀπ' ἐνός*) . . . as many as the stars in heaven for multitude."

1 Thes. iv. 14: "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him."

This language teaches that, on condition of our belief in the death and resurrection of Christ, God will raise our friends who have fallen asleep in Him; teaches that the resurrection of departed believers is conditioned on the belief of those who are alive. But as this is at variance with the teaching of Christ, we must question the correctness of the verse as a translation of the Greek.

εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἀξει σὺν αὐτῷ. This is the original, quoted first, so far as I have observed, by Hippolytus,* Origen,† and Basil the Great.‡ It is quoted also by Cyril of Alexandria,§ John of Damascus,|| and Theodorus Studita.¶ But as these authors quote the passage literally, and without any attempt at exegesis, we cannot say what they regarded as the apodosis.

Gregory of Nyassa** quotes the passage in part, without using the conditional form: "For as Jesus died and rose again, so we also, says the apostle." Theophylact†† says, by way of comment on the verse: "As God raised the Lord Jesus, who corporeally suffered and died, so He will raise us also." Chrysostom‡‡ and Theodoret§§ made the mistake of regarding the words *τοὺς κοιμηθέντας*, and not the clause of which they are a part, as the words requiring the emphasis of the *καὶ*. But, as Greeks, they knew that the *καὶ* = *also* must in that case stand immediately before these words. They, therefore, removed the *καὶ* from the position which the apostle gave it, and which it must hold in order to express the apostle's thought, and placed it before *τοὺς κοιμηθέντας*. Œcumenius,||| essaying an exegesis of the passage, emphasizes the protasis, and makes it evident that he understood the consequent clause to be, "Them that sleep in Jesus will God bring with Him." Some of the Latin Fathers, as Cyprian,¶¶ for instance, translate the passage verbally, and passing over the protasis without comment, emphasize the doctrine of the resurrection of those

who fall asleep in Christ. Others, among whom is, perhaps, Tertullian,* represent the apostle as teaching the doctrine which is contained in our own translation. German commentators, including Meyer and English commentators, including Ellicott, in saying what apodosis they should have expected, show that they fail to appreciate the position and office of the *καὶ*, and otherwise miss the real apodosis. Accordingly, they, with the German and English versions, with some Latin versions, and with Œcumenius, if not with Chrysostom and Theodoret also, make the apostle teach that God will raise believers who are fallen asleep, if friends who survive them believe that Jesus died and rose again!

It is surprising that translators and commentators should have perpetrated and perpetuated such an error, and that the Church should have cherished and should still cherish and recite the language which embodies it.

For the words which follow *οὕτω καὶ*—that is, for the words, "them that are fallen asleep in Jesus will God bring with Him," let us substitute the word *τόδε* = "the following," and the verse will read, "If we believe that Jesus died and rose again, so the following also" (*καὶ τόδε*). The reader must feel that after "so," *πιστεύομεν* or its English equivalent is implied, and that what is said is, "If we believe that Jesus died and rose again, so we believe the following also." Hence, the translation of what the apostle says is, "If we believe that Jesus died and rose again, so we believe also that those who are fallen asleep in Jesus God will bring with Him."

These are a few of the numerous passages in which the authors of the Revised Version of the New Testament have failed to observe the position and office of the adverbial *καὶ*.

The error is not an unimportant one, as these examples indisputably show.

* De resurrectione carnis, cap. 24, ed. Oehler, and see Beza.

* Patol. Gr., vol. 10, p. 785, ed. Migne.

† Vol. 1, p. 900, ed. Migne.

‡ Vol. 2, p. 401, ed. Garnier.

§ Vol. 1, p. 812, ed. Migne.

¶ Vol. 2, p. 913, ed. Migne.

¶¶ Vol. 99, p. 1456.

** Vol. 2, p. 1189, ed. Migne.

†† Vol. 2, p. 1353, ed. Migne.

‡‡ Vol. 11, p. 435, ed. Migne.

§§ Vol. 4, p. 261, ed. Migne.

|| Vol. 2, p. 89, ed. Migne.

||| Vol. 2, p. 619, ed. Migne.

The Divine Rule of Enjoyment.

By TRYON EDWARDS, D.D.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know that for all these things God will bring thee into judgment.— Ecclesiastes xi. 9.

Most commentators and preachers seem to have understood this text as a pointed and solemn challenge, uttered in sarcastic irony by the writer. As if the wise man had said to the young, "Plunge headlong if you dare and will into all the follies and sinful indulgences of the world; seek in them your highest enjoyments, forgetting God and conscience and duty; riot in them to the full, as if this life were all and eternity only a dream; but know that God will soon bring you into judgment and fearfully punish for it all."

So we find good Dr. Watts, like many others, understanding it. In his well-known paraphrase of the passage, so often sung as a hymn, he says:

"Ye sons of Adam, vain and young,
Indulge your eyes, indulge your tongue,
Taste the delights your souls desire,
And give a loose to all your fire.

"Enjoy the pleasures you design,
And cheer your hearts with songs and wine;
Enjoy the day of mirth, but know
There is a day of judgment too!

"God from on high beholds your thoughts;
His book records your secret faults;
The deeds of darkness you have done
Shall all appear before the sun.

"The vengeance to your follies due
Should strike your hearts with terror through;
How will you stand before His face
Or answer for His injured grace!"

All this, however, we believe, is an entire misapprehension of the meaning of the sacred writer. He does not speak in rebuke or in the spirit and tone of solemn challenge and threat. On the contrary, he evidently sympathizes with the young in their natural fondness for enjoyment, knowing and feeling that it is right for them, and that God intends and wishes them to rejoice, and has richly provided for and delights to behold their enjoyment. Take, he would say, all the happiness you can; enjoy to the full all the good things which the world can offer, but in all and as to all bear in mind your accountability, and remember so to enjoy them as not to be led into sin; so to enjoy them, with your final account in view, that you can feel they are not leading you away from God or duty, but rather making you faithful to both and thankful to the great Giver of them all. Enjoy, as your nature craves, all the good things which God has given as sources of enjoyment, but let the thought of your responsibility ever be a check against everything which is forbidden and sinful, and with this and only this limitation enjoy to the full all the blessings which God is bestowing, knowing that He rejoices to see you do it, and that enjoyment in this spirit will ever keep you near to Him.

This meaning seems clearly to be that which the context suggests, the one which is in keeping with the whole spirit of the Bible, which most accords with the wishes and feelings of God as the loving Father of His children, and through which He designs and seeks to prepare us for that blessed world where joy is to reign forever!

SOCIOLOGICAL SECTION.

Ethics and Politics.

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I. *The Ethics of Patriotism.*

SOME two years ago a brilliant West-

ern senator turned from the superficial aspects of politics and entered a field which has been traversed by Hebrew prophets, Greek philosophers, Roman jurists, and the ethical thinkers of every school. These all have been occupied with the relations of ethics to politics;

he frankly avowed his conviction that the two have nothing to do with each other—that the Ten Commandments and the Sermon on the Mount furnished no guidance to political action. The sensation his words produced was the greater in that their author by no means stood for the lowest grade of unscrupulous partisanship. But they owed still more of their effect to their putting before us a common maxim of our public life in all its native ugliness. They revealed us to ourselves, for deep moral distinctions like this will generally be found to run through us, not past us. This vicious notion is the monopoly of no party, of no set of men. It clings to all parties, to all movements, to all of us.

Those who take this view consciously, as well as act on it unconsciously, are fond of comparing politics to a state of war, and of claiming for them that suspension of ordinary ethical rules which attends war. It is said that ethics define the relations of men in a state of harmony, while politics belong to a state of contention, and reject all anxiety to avoid injury to other men, and regard such injury as a duty if the other men are "on the other side." Ethics can pervade the whole of human life only by abolishing politics.

But it is a false assumption that war lies outside ethics, even although it suspends some of the obligations which exist in time of peace. The ethics of war contain no justification of personal enmity; they justify no falsehood to those who are entitled to know the truth; they forbid acts of useless slaughter and of cruelty; they require the cessation of hostilities the moment the purpose of the war has been reached.

Politics, like war, belong to a stage of conflict, and therefore to a transitional stage in human development. The conduct of government through the antagonism of parties is as much a makeshift as the redress of international wrongs by bloodshed. But the two are not as parallel as is assumed. In war men stand outside the social bond and renounce ordinary obligations. In poli-

tics the bond is unimpaired. Both parties profess to seek the highest good of all, including their antagonists. Both profess to value national welfare more than party success. Both are embraced in the same national unity, and are under unimpaired ethical obligations to all. The common understanding of a suspension of some of these exists in war, not in politics.

The first thing to be considered is what is involved in this national bond. It is to the growth of a sense of patriotic duty to all that we must look for a check to partisan feeling, which regards only a part as friends and the rest as enemies. The more clearly the nation is brought into view as a higher object of devotion, the less parties will weigh with us, and the less will parties be able to put themselves into the place of the nation, to claim the credit of the nation's achievements, and to intercept the loyalty and enthusiasm which belongs to the nation only.

Fortunately our political literature possesses a book in which the meaning and greatness of the nation has been treated with singular ability. Dr. Elisha Mulford's work, "The Nation: the Foundations of Civil and Political Order in the United States," is already a political classic. He shows us that the nation is a moral personality, with a character as distinct as that of any individual, and like that the outcome of moral growth and discipline; that it possesses a life which is more than the sum total of the lives of its citizens, as every form of organic life embraces more than is to be found in the past. It is invested with an inalienable and indivisible sovereignty, for whose exercise it is responsible only to God; and it possesses the right to determine the form and order of its public life, and to maintain its independence of all other powers. Within it and by it are realized those natural rights and liberties which are necessary to the complete development of our human nature. In return it may make the largest demands on its people, not stopping short of their lives, in its de-

fence. Within the nation lies the process of human history, which is but the biography of the peoples which have attained a true political existence, combining order with freedom. As Burke says: "It is not a partnership in things subservient to the gross animal existence of a temporary and perishable nature. It is a partnership in all science, in all art—a partnership in every virtue and in all perfection."

The worth of national existence was revealed to the American people by the war for the Union. They did not know how much their country was worth to them until it was threatened with disruption and disintegration. The domestic temper, the unmilitary habits, the love of gainful pursuits were all abandoned gladly. On the battle-field or in the hospital two hundred and four thousand of our fellow-citizens died for their country, and so large a share of the younger manhood of America was swept away as seriously to affect the social character of our people. Was the object worthy of the sacrifice? The dead did not begrudge it, nor did the bereaved, who "kissed their cross with lips that quivered." And coming generations will rise up to bless that one which spared no effort and flinched from no pain that it might transmit to the future an undivided American nation. Even from that section which bore its share in the suffering without a share in the victory, there comes, thank God! the expression of profound thankfulness that the war resulted as it did.

So great is the nation that no sacrifice, not even that of life, is too great for it to ask. And it asks the sacrifice of life still; not in the grim holocaust of the field of battle, but in the steadfast, watchful consecration of duty. The nation always is in peril, always demanding the surrender of men's lives to avert the peril. The greatest peril is that its life may decay at the very core, until the coming of enemies for its overthrow is but the gathering of vultures to a carcass. The battle of national defence has but shifted to another field;

but the demand for patriotic devotion, manful resistance, a watchful public spirit is as great as ever. Its enemies are less easy to recognize than when they were certain gray-clad squadrons fighting under a strange flag in open warfare. They are the vices which break up national fellowship and throw each man back upon himself—the love of indulgence, the love of money, partisan bitterness, and a loosened sense of our obligations to God and to men.

How shall we give our lives to-day to the defence of the nation? First of all, by giving our country its full measure of patriotic affection and devotion. The discharge of ethical duty begins in right sentiment, in setting our affections on the right object. Now it is not so easy as it seems to keep this commandment. Much that passes for patriotic feeling has a false ring, as being personal egotism "just a little projected." If our regard for our country is conditioned by the fact that our citizenship in it adds to our self-importance, that regard has no ethical worth. Just as worthless is the patriotism which nourishes itself on statistics and bird's-eye views, and despises other peoples, which bulk less than we. Ethical patriotism does not revel in material immensities. History does not make much of them either. Palestine, Greece, Italy, Switzerland, Holland, England are large only in ethical importance, and are invested with a perennial interest which does not attach to the immense empires of Asia. A true patriotism clings as lovingly to a petty island as a continental area.

Σπαρταν ελαχες: ταιταν κοσμιε!

Equally worthless is the patriotism which feeds itself on the depreciation of other countries, and which is strong only when it has something to fight. If it were of the right sort it would make us sympathize with the true patriots of other lands, and rejoice in their devotion to their country. The more we see of the worth of our own position the higher we will value theirs.

But in criticising false and unreal exhibitions of patriotic feeling we must

guard ourselves lest the disgust for shallow boastfulness and narrow intolerance may produce in us a languor of national interest or an indifference to the obligations of patriotic attachment. This is our danger at present. The educated American has reacted against the spread-eagle style, and this reaction has been helped by the growing influence of the American humorist, who has managed to fringe our historic sanctities with ridiculous associations. When Professor Tyndall, in one of his American lectures, made an allusion to Plymouth Rock, he was surprised and indignant to find he had provoked a ripple of laughter in his audience. Now humor is a good condiment, but a poor food. It produces a detachment from our convictions which may be useful as enabling us to look at them in an independent way; but such detachment is not wholesome as a permanent condition of mind, as it weakens moral earnestness.

Nor is this the only intellectual obstacle to patriotic feeling. Indeed, the very variety of intellectual interests works the same way. The average American of the seventeenth century had but two interests—politics and religion. By the close of the eighteenth century he had narrowed them to one—politics. Since then religion has resumed its old place, while philosophy, science, invention, literature, the plastic arts, and even music have made their home with us, and not one of them has managed to identify itself with patriotism. Literature comes the nearest to doing so; but while it is largely patriotic in its choice of themes, in neither quantity nor quality does it suffice to furnish the chief intellectual food of our educated classes. Our art is equally inadequate, and is decaying as regards patriotic motive. As a whole our culture lacks the note of devotion to our country, and its various forms divert much of the energy once given to politics. A pale and impotent cosmopolitanism is diffused among our educated men, lowering them politically, as Dr.

Mulford says, to the level of a polite mob, without consciousness of participation in the organic life of the nation. We have indeed some "scholars in politics," but their scholarship never took them thither; rather it tended to unfit them by distaste for public life. You cannot eat your cake and have it. We cannot give our mental energies to pursuits which lie apart from the public interests, and then exhibit the old-fashioned American devotion to those interests.

If this be true of even the higher pursuits which occupy the minds of our people, much more is it true of the lower; of the pursuit of pleasure or excitement and of gain which have attained vastly greater proportions with the increase of opportunity. It is a mistake to confine the former to the limited circle which calls itself "society." The same life in an ethical sense is led in a coarser way by multitudes, who set pleasurable self-indulgence before them as the end of existence. The temperance reformation has done much to check this evil in one direction, by attaching a stigma to one of the means of attaining sensuous excitement. But the craving which in one man tends to alcoholism, in another leads to other vices, to debasing forms of art and literature, to gambling in business and sports, to a thousand means of undermining sobriety of character and public spirit by putting selfish before social ends.

Just as anti-social, anti-national, and utterly selfish is the business life of those who accept gain and not use as the end of business activity. We often hear the demand that politics shall be reformed by introducing into public life the spirit and methods of business life. Unfortunately our politics are debased by the influence of the low ideas which too generally control the business world; and for my part, I see no reason to expect a general reform of the politicians until we have got rid of the immorality of business. It is from this last that the lowest politicians take their tone; and the worst that is said of the worst

among them is that he "is on the make"—*i.e.*, is looking out for his private interests with the singleness of aim and unreserved selfishness which are accepted as all right in business. Before the nation can come by its rights in the sphere of politics, there must be a far higher ideal in the sphere of commerce.

The very existence of the politician grows out of the neglects of duty of those who have given themselves up to making money and similar selfish pursuits. It is nature's effort to fill up the vacuum left by the general diversion from public duties and the decay of public spirit. Our neglect creates the class, and our neglect leaves them free to mismanage as they please. It is said that a wealthy New York merchant declined to take part in the measures for the exposure and overthrow of the Tweed Ring on the ground that he could make more money in the time this would require than the Ring was likely to rob him of! This was but an extreme case of the general indifference to ordinary political duties, which explains that failure to procure a clean and efficient regulation of municipal affairs which Mr. Bryce declares the worst blot on our political system.

Quite as harmful, though less generally diffused, is the cynicism which tells us that politics always must be a dirty business, and politicians always and in all cases will be found to be irredeemably selfish and unscrupulous. This cuts the sinews of reformatory effort, and teaches the despair which is the unpardonable sin. Like all cynicism, it rests on a mere selection of facts and a contempt of the broad lessons of history. Politicians generally are neither much worse nor much better than the people at large. Their profession has its special temptations, as has every other. Their reform can come only from a general quickening of the public conscience and a general elevation of our social standards. And as these have risen in the past, politics have grown cleaner also. My friend, the late Hon. John Welsh, told me of hearing Vice-Presi-

dent Wilson challenge a loose statement made by an Episcopal bishop as to the degeneracy of our public men and of public life. Mr. Wilson said: "I have been an observer of that life for a quarter of a century, and even in that time the change for the better has been wonderful. The scenes which once took place on the floor of Congress and the social life of the capital were such as the country would not tolerate." Certainly the day is past when the President of the United States and the Mayor of Washington could appear as chief pall-bearers at the funeral of the wife of a keeper of a gambling hell!

The task of political reform is no labor of Sisyphus. The past teaches us hope for the future. But the only mainspring of a genuine and lasting reform must be found in the awakened sentiment of duty to the country as superior to all private interests. Love of country must become a social passion—not an emotional enjoyment reserved for the great public festivals of national life, but constant as the household affections. And like them it must be recognized as a duty not in the least affected by the faults of the country or its public men, or, in any case, to be postponed to any intellectual or social pursuit, or any desire for selfish gratification.

Shop-Girls.

BY PROFESSOR J. H. HYSLOP, COLUMBIA COLLEGE, NEW YORK CITY.

I HAVE been asked to say a few words on the problem connected with the subject of shop-girls, and on the method of dealing with it. In accepting this invitation, however, I must remind the reader very emphatically that the problem is not a simple one. Otherwise I might encourage the expectation that there is some easy cut-and-dried solution of it, which there is not. The problem is a very complicated one; and whoever studies it or pronounces upon it must reckon with a multitude of moral and economical perplexities. If he does not take these into account, he is cer-

tain to accept conclusions which will not bear criticism. Hence I would insist upon the complexity of the question and the corresponding variety of methods of dealing with it.

We know what is generally meant by this problem. It is simply a question of the justice or injustice done to shop-girls by employers and superintendents of their labor. I shall assume that the reader is well enough acquainted with the common details of the injustice done in various ways to shop-girls, and then proceed to examine the methods by which this evil may be prevented. By way of definite remarks, however, it might be well to observe that this injustice may consist in refusing them their promised pay; it may consist in the exercise of arbitrary authority over them, in exacting too many hours of work from them, in refusing them necessary privileges and conveniences in their employment; or in paying them insufficient wages. These evils are practised in multitudes of ways which there is not the space here to enumerate. How can they be prevented?

The methods of preventing or mitigating the evils of which every one is conscious must be determined by the nature of the special act of injustice done, and hence no way of dealing with the problem can be suggested until its complexity has been unravelled. Now there are three general classes of unjust treatment inflicted upon shop-girls. The first is a refusal to pay, even after the work has been done and accepted, the wages that were promised. The second is the exercise of arbitrary and irresponsible power in the exaction of overwork. The third is the payment of insufficient wages. Distinct methods of dealing with these matters are determined by the radically different sources of the evils just mentioned.

The first class of cases are easily dealt with. They constitute a matter for the law to settle. Contracts can be enforced, and hence an appeal to the law will result in forcing the merchant or employer, provided he has any prop-

erty at all, to pay whatever wages he has promised. But too often the sufferer is too poor to pay the expenses of litigation, and the unscrupulous employer often calculates upon this condition of things when he refuses to fulfil his contracts. This is shown by the very many cases which have come before the working women's protective unions of various large cities in the country. If, then, the shop-girl cannot defend her own case before the courts, the only resource for justice is the interference of others who, for the sake of seeing justice done, are willing to push the matter before the law. This interference may take the form of organizations for the purpose. Such institutions exist in most of the large cities in the Union, and they are perfectly effective and successful in their work. They investigate all individual cases that come to their attention, and prosecute them at the expense of the society. But this work requires to be extended. Even smaller cities and towns need this means of protecting the poor of all kinds as well as the shop-girl from the negligence and betrayal of the employer. This work will depend entirely upon the sacrifices of those who are interested in seeing justice done. The Christian community has a great responsibility in this matter. It has the power to prevent much of the injustice practised in this way.

In regard to the second class of cases, where it is an exaction of overwork, or exposure to cruel physical conditions—like standing all day, or for twelve or fourteen hours, without a chair, for a moment's rest—that are complained of, the method of appealing to the law is not applicable. The law deals only with contracts, or promises and agreements between employer and employed. It cannot fix the terms of their agreement without assuming the exercise of functions which no modern state ventures to do. The employer, it is true, enjoys a great deal of irresponsible power, and the use of this power will be according to his personal character.

We know how often it is abused. But the only available force in such cases is an enlightened and sympathetic public opinion. This may succeed in fixing a general standard to which a merchant or employer must conform in order to receive patronage. Men ought to be made to feel that their custom depends as much upon their moral treatment of shop-girls as upon the prices of their goods. People may combine to announce their intention of not patronizing those who have a reputation for injustice to shop-girls. But to make any plan of this kind effective there must be organizations for investigating all individual complaints, and to determine the truth and the extent of injustice. Much can be done in this direction. As an illustration, we might refer to what would be accomplished by some such combination in New York City if men and women philanthropically inclined could combine to have the present law enforced that every store should have seats for the female clerks. This law is wholly ignored, and yet it only awaits the interference of the proper persons to have it enforced. Public opinion, if it were organized in this and in other matters, could do a very effective work in diminishing the enormous amount of injustice inflicted by the irresponsible power of employers. It could, if it would, as easily establish a moral as it does a social criterion for judging men, and so insist that the possession of so much power be subject to some limitations or responsibility to society as the shop-girl has to submit to in her subordinate position of servant. Public opinion can say to such men: "You are accountable to us for your treatment of shop-girls; and if this is not just, you must expect the withdrawal of our patronage." This may not cure all the evils incident to the system, but it would remove many of them and be at least a step in the direction of a higher ideal and a better state of society.

The third class of cases concerns the payment of wages, which are notoriously insufficient in many cases. The effect

of this state of things, we all know, upon many thousands of shop-girls is disastrous; and there are few questions of a moral and social character that should be of more interest than this. But there is no simple solution of the problem. Indeed, we fear it is altogether insoluble until we have changed human nature more than has been done in the past. Nevertheless, the injustice so frequently observed can be diminished by a strong public opinion and the general method just indicated. But the organization and investigation must be vastly more extended than any yet practised. They must take into account a very complex system of moral and economic conditions. Hence it will be found that no adequate treatment of the problems due to insufficient wages can be presented until we know the causes of them, and these causes are various. Sometimes the cause is the injustice of the employer, sometimes it is a set of unavoidable economic conditions, sometimes it is the want of sufficient knowledge or skill on the part of the shop-girls, sometimes it is due to some capricious change of public taste and demand for certain goods affecting the profits of the merchant, and sometimes it is caused by the competition between differently situated shop-girls. These several causes give rise to as many classes of distinct cases which require correspondingly separate methods for their treatment. The girls' boarding-house, which is now a common institution in most of our large cities, is a solution of the last problem or set of cases. It consists in providing board and lodging for those poor girls who are obliged by the labor market to take less wages than the cost of living would require. Those cases due to unavoidable economic conditions are not so easy to prescribe for; but it may be doubted whether they are very numerous. The other three classes, however, will yield, if they yield at all, only to moral forces of some kind. On the one hand the shop-girl must be educated to her duties, and be as ready to render just service to the employer as

she is to demand it of him. In the majority of cases these duties are no doubt performed. On the other hand, and this is one of the most important considerations, the public must learn its own responsibility in the matter. People who are indignant at the injustice to shop-girls must ascertain who is guilty of it, and must be willing to pay such prices for goods as will enable the merchant to pay justly for his service. Then, again, they should see that the merchant does not profit by this at the expense of the shop-girl. It is not to be denied that the suggestion of such a course will appear preposterous. But Christian effort has done so much in the

past that much may be expected of it in the future. Christian organization and co-operation can do a great deal to diminish the power of men in business to drive honest trade to the wall. As it is to-day, the moral tone of business is brought down to the level of the worst man who can sustain himself in it, and he often does this by robbing his clerks of fair wages. Christian people can refuse to patronize such men. The problem, however, is a stupendous one, and is not to be solved easily. Nor have I space here to deal with it in detail. I can only suggest a universal reminder to Christian people of their responsibilities in the matter.

MISCELLANEOUS SECTION.

A Prophylactic Benevolence.

By REV. A. McELROY WYLIE, BROOKLYN, N. Y.

THE rapid increase of the baser classes of immigrants who are pouring in upon our shores, together with the frightful growth of the saloon power, render it more necessary than ever that the benevolent shall see to it that their means shall be wasted as little as possible upon the designing and unworthy.

In all our larger towns and cities a not inconsiderable portion of our kind-hearted and well-to-do people are much engaged in field work where vice has left its victims in every stage of defacement, misery, and want.

The sights at the tail-races of human life, into which sin and crime thrust their victims after they have passed through the grinding mills of pleasure and passion, are enough to move a Nero with pity and horror.

The samples from the sample-rooms, the reek from the victims of debauchery, the rags, the stale and staggering confusion, the unutterable and swarming woes that follow in the track of the body of this death, tax to the uttermost

the sympathy of the feeling and the resources of the benevolent.

But amid all these swarms of vice's progeny, whether the woes are self-inflicted or imposed through the connection of family ties, there is a large proportion who make it a study to practise the most cunning deceits upon those who are ready with the helping hand. Even visits of scrutiny do not always protect societies from the designs of the unworthy and the traps of those who do not need relief.

Do you say that those bare, dirty, and cold rooms in a tenement block tell their own tale of want, and you cannot mistake when you order clothing and ample supplies of food sent to those dens of destitution? But wait until you have reached further experience, and that very extreme emptiness of those apartments will awaken your suspicion; and a watch put upon the recipients after the goods and provisions have been handed in will disclose the sequel, and that sequel is the fact that our destitute pleaders have taken the donations in at the tenement-house only to carry them away to a well-provided home in another part of the ward or

district. Great is the cunning found in the school of vice; and we need a prophylactic benevolence in order to defend us from the designs of the vultures of human society.

"The poor ye have always with you" is as true now as when spoken by the Master nearly nineteen centuries ago. The poor must be looked after, and any church or community which neglects this duty is marked for a blight.

Let us set forth for the readers of *THE HOMILETIC REVIEW* a plan which we found did good work to prevent fraud and waste, and, at the same time, furnished a very simple method to secure a correct auditing of the accounts.

Let it be premised, however, that no plan can work itself. There is no more an easy road of safely distributing money than there is an easy way of honestly accumulating it.

In any church or society there must be secured a corps of visitors who will agree to enter upon the campaign with system and patience, and the more of Christian grace and grit the better.

There must also be a districting of the neighborhood; and it will be all the more important if the churches combine, or, at least, if at appointed times committees from the different churches and societies in a district or ward meet and compare notes as to the families who are receiving aid. This precaution will tend to break up the schemes of the "rounders," and uncover the tracks of the dishonest.

Let the Church select a grocery-store, a dry-goods store, and a shoe-store to which orders are to be sent. But it will simplify the matter if shoes can be ordered from the store which furnishes the dry goods. Such stores are generally willing to help the cause of the needy by selling at cost, or nearly so, upon the society's orders.

Then let it be understood that in no case is money to be given.

It is usually best for the visitors to go out in the New Testament order—two and two together.

Let all the visitors be supplied with

blank orders—some for the dry-goods store, some for the grocery-store, and some for the shoe-store. On the top of each of these orders is printed the name of the church or society which issues them, followed by the address of the store which receives the order and provides the goods. On the back of the order may be printed a list of the visitors who work in a given district, but this is not necessary, provided each store possesses a list of the names of parties authorized to sign the orders which are to be sent to that particular store. On the left side of the blank, printed in a perpendicular column, are the names of the different articles which the visitors may designate shall be furnished to the applicant who bears the order to the store. On the top of the blank should also be left a space to receive the name of the recipient. At the bottom is space for the summing up and for the name of the visitor who makes out the order. There should also be a limit assigned, beyond which an order is not to extend.

A visitor finds a family in need of various kinds of food. Let him or her write opposite to each article ordered the amount in money value, adding up the various sums and placing the total at the bottom, stating the limit of the order. Then let him or her draw the pencil or pen across the name of each article which is *not* ordered. Then let the visitor make out an exact duplicate—date and all—which he or she is to retain and file away. All of these orders should be numbered, the duplicate bearing the same number as the order taken by the beneficiary. The recipient, of course, uses the order he receives to enable him to obtain the needed relief, and the visitor retains the duplicate to act as a complete check upon the beneficiary, and to be used as a voucher in settling the accounts. Once a month, or once in three months, let the visitors hand in all their duplicates to the treasurer, and let the merchants who have supplied goods to the beneficiaries produce the orders they have received, and

let the two sets be compared, and this plan will enable the parties to settle correctly, and will prove a complete check upon all attempts at fraud.

Let the following represent the order when filled out, signed, and ready to use :

No. 20.

ISSUED BY GRACE CHURCH BENEVOLENT SOCIETY.

Store, No. 231 Chelton Avenue.
Recipient, Patrick O'Flannagan.
Visitor, Miss Rebecca Freestone.

Date, Dec. 12, 1890.

Quantity.	\$	Cts.
Bacon	15	
Corn-meal	12	
Flour	50	
Salt	10	
Potatoes	40	
Molasses	20	
Coffee		
Tea	20	
Sugar	20	
Butter	25	
Vinegar		
Soap	15	
Oatmeal		
	\$2	27

REBECCA FREESTONE.

In the left-hand column let the merchant put down the quantity of each

article ordered which he is willing to furnish for the sum placed in the right-hand column by the visitor who issues the order. The number at the top is the number which the visitor has herself issued, this being the twentieth for her.

This plan will be found to work well with visitors of ordinary sense and discretion. Some visitors may need to be restrained; and some, who are too sympathetic, may need a cooler head to accompany them as a counteractive, and in all cases of young persons entering upon the work it is well to have accompany them a companion of experience and discretion, and thus mistakes will be avoided and not a little money saved.

There is more and more a pressing call for thorough system in all our charities, and it is time that a mutually protective plan were adopted among the churches. Untold sums are now worse than squandered by impulsive and injudicious giving, which only tends to empty all self-respect out of the recipients and increase the number of chronic paupers. Let business methods more generally prevail in our plans of disbursement.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

Concealed by the Message.

JULIAN HAWTHORNE, in a recent number of *Lippincott's Magazine*, writing of Sidney Woollett as an interpreter of English poetry, says: "He tells us in a quiet, conversational tone what he is going to do; and then, after a moment's pause, he proceeds to do it. And now the second feat or phenomenon occurs: Mr. Woollett disappears. We are looking straight at him—and he is, as has been intimated, a very agreeable object of contemplation—but we cease to see him. Why is this? I suppose it may be because we cannot give our at-

tention to two things at once. Mr. Woollett is himself deeply interested in what he is reciting; he is not in the least interested in or solicitous about his own person; and he constrains us to adopt his attitude. As the theme evolves itself before the eyes of our imagination, the speaker vanishes."

This, it seems to me, should be the object at which every preacher should aim—to turn all thought away from himself to the message he brings. Like John the Baptizer, he should regard himself as but a voice, "the voice of one crying." He is a witness for an-

other, not for himself. "Behold—not me, but—the Lamb of God." The preacher, as was John, may be a shining light, and men may rejoice in his light for a season; but he should be so possessed with the thought that he is sent to bear witness of the Light that men shall see not him, but Christ, "no man, but Jesus only." Thus felt the great ambassador apostle, "as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." "Ye are the light of the world" indeed; but only as the true "light of the world" is "glorified in you."

W. L. S.

Does It Pay?

THE question has often risen in my mind, Does it pay to keep up the imperfect acquaintance with the Hebrew and the Greek which the majority of our ministers acquired while in college and at the seminary? With the multiplicity of duties that press upon them in the prosecution of their pastoral office a very small minority can retain anything like a helpful familiarity with those tongues; and even their acquaintance is rarely of that scholarly order that will constitute them authorities in the settlement of any question that may arise touching upon the translation of a given passage. Where our most illustrious commentators—men who have devoted their lives to the study of the original languages in which the Scriptures were written—cannot agree, shall humble pastors—men who at the best can give but a comparatively small part of their time to this study—render the final decision? And, after all, was not our Saviour Himself content to make use of a translation rather than to resort to the original Scriptures? Indeed, we do not know that He could read the original, "having never been taught." He set very little store by the exact language of Holy Writ, as did His apostles after Him, whose quotations from the Old Testament often varied greatly from the text. Let our

ministry devote themselves to their work with such instruments as Christ and His apostles were content to use, and, if baptized into the same Spirit, they will have larger results from their labor than if they waste many precious moments puzzling over questions which all their puzzling will not enable them to solve with any convincing exactness.

S. W. L.

"Benefits of Long Pastorates."

I WAS much interested in the article from the pen of Dr. Haskins in the last number of *THE HOMILETIC REVIEW*. At the same time, I should like to hear from some of our prominent Methodist brethren on the advantages of short pastorates. I remember that Mr. Beecher, when asked the question: "What is the occasion of the tendency toward short pastorates in churches nowadays?" replied, "Largely, I think, the Divine mercy toward the parish;" and then explained his answer by the further remarks: "When the cup is empty it would better be removed and another one filled and brought in its place. . . . A long pastorate has some advantages that cannot be overestimated. But shallow men, who are sometimes called broad men, ought to have short pastorates. If you take the Erie Canal, and, without increasing the amount of water, remove one bank to a distance of half a mile, you will broaden it very much; but you will have perhaps only a quarter of an inch depth of water. A great many men spread themselves out and broaden in that way, and grow shallower and shallower. Such men soon evaporate."

Of course the advantages of short pastorates under such circumstances are readily to be seen. But are there any, and, if any, what are they, in the case of pastors who are not broad and shallow, but broad and deep?

E. L. E.

"Quality, not Quantity."

To the editorial note in the Novem-

ber REVIEW on "Quality, not Quantity," let me add an instance bearing on the desirability of ridding a community of a portion of its population. I am preaching in a place of one thousand inhabitants, where a prohibitory liquor law is enforced. Several years ago the town was noted for its number of saloons and the prominence of "hard characters." It had gained an undeniable reputation for general "toughness," and many disgraceful scenes were enacted by the baser sort. Tales could be told which would seem incredible to a law-abiding community. Church meetings were broken up, and revival services were interfered with. Crime and iniquity abounded on every hand. But when the prohibitory law went into effect, and the lawless were confounded by the punishment of certain of their number, the effect was startling; some mended their ways, but the greater number removed to other places, where greener and "wetter" pastures could be found. Our population was diminished to a considerable extent, but the loss has brought a decided gain to the general well being of the community. Such a thing as the saloon element is now unknown to us, and as a result our politics are cleaner and our morality purer. Of course vice is not eradicated from among us, but our experience bears out your assertion that a diminished population is no indication that the material welfare of a community has been injured.

McC.

"The Little Rift."

"It is the little rift within the lute,
That by and by will make its music mute,
And ever widening slowly silence all."

"The little rift within the lover's lute,
Or little pitted speck in garner'd fruit,
That rotting inward slowly moulders all."

So the Laureate. "A dead fly causeth the ointment of the apothecary to send forth a stinking savor." So the wise man, less poetically perhaps, but no less suggestively. It is not infrequently the

case that in a sermon otherwise perfect some little flaw spoils the beauty, as the dark vein in the marble the else exquisite attractiveness of the statue. The painter Haydon says that "in everything that Burke wrote, spoke, or did, there was always a certain want of good taste. In the midst of the most sublime passages he suddenly disgusts you by the grossest similes." So we have heard famous preachers who, by want of care as to grammatical expression, as by making a plural of the singular "none," or by some infelicitous use of language, as by employing "transpire" in the stead of "take place," or by some carelessness in the matter of style, insignificant as it may seem, have destroyed the impressiveness of entire sermons. This is not because the hearer is on the lookout for faults, but because the human mind by education is rendered sensitive to the imperfect, has a sense of injury when confronted with it, and retains the recollection of it, as men are wont to retain the recollection of a wrong done them long after the memory of the kindnesses has vanished.

S. Y. E.

A Question.

NEAR the close of the article "Have the Monuments and Papyri Anything to Say of the Hebrews and the Exodus?" the author says: "If it is accounted surprising that the monuments do not mention the sojourn of Israel in Egypt, it is equally noteworthy that the Bible itself compresses the entire history into one verse—Ex. i. 7."

If this be true, under what head would the first twelve chapters of Exodus be classed? Do they not record some very important things which occurred in connection with the sojourn of Israel in Egypt, covering a space of many years? The paper is exceedingly interesting and instructive, but the sentence mentioned is hardly understood by a reader of Exodus.

J. B. J.

PAWTUCKET, R. I., Jan. 6, 1892.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Child-Murder.

*Lo, children are a heritage of the Lord:
and the fruit of the womb is His re-
ward.*—Ps. cxxvii. 3.

IN the course of the recent trial of a Catskill minister for manslaughter in the first degree for having caused the death of his adopted daughter by a criminal operation, a physician named Mackey, when called to the witness stand, confessed that he had declared that "if every physician who did this illegal kind of work were arrested, all the churches would have to be turned into jails;" and also that he had answered the coroner's question, "Have you ever done any of it?" "I have; but you can't prove it."

How far the assertion with reference to the medical profession is true and how far false we have no means of ascertaining. There are few among the number who would have the hardihood to make the declaration made so boldly by Dr. Mackey. It is altogether too probable that the crime of pre-natal murder is widespread and increasing. Judged by the fact that the number of childbirths in what are called the higher classes has been rapidly diminishing in late years, and that society's main increase is through the middle and lower classes, it seems certain that this crime is largely confined to the former. Such was the case with Roman society of old, when the day of the Empire's judgment was hastening on. How aptly do Juvenal's plain words describe the condition of things in our own day:

"She who shows no long gold on her neck,
Consults before the Phalæ, and the pillars of
the dolphins,
Whether she shall marry the blanket-seller, the
victualler being left.
Yet these undergo the peril of child-birth, and
bear all
The fatigues of a nurse, their fortune urging
them:
But hardly any lying-in woman lies in a gilded
bed;

So much do the arts, so much the medicines of
such a one prevail,
Who causes barrenness, and conduces to kill
men in the womb."

In a brief but suggestive work recently published, Dr. Paul Paquin, late Professor of Comparative Medicine in the Missouri State University, gives the results of a series of investigations made by him on this subject, revealing a condition of things which is truly appalling. He says:

"Of 500 women in six different denominations, married not less than five nor more than fifteen years, selected indifferently among the well-to-do, taking care not to include any one who had lost a single child even, the following was obtained: Of 100 in denomination A, Protestant, 18 are childless; of 100 in denomination B, Protestant, 16 are childless; of 100 in denomination C, Protestant, 9 are childless; of 100 in denomination D, Jew, 8 are childless; of 100 in denomination E, Roman Catholic, 3 are childless; of 100 in denomination F, Greek Church (in Europe), 2 are childless. It is safe," continues Dr. Paquin, "to conclude that marriage under many circumstances affords a convenient cloak to cover repulsive crimes, and that Christianity, in some denominations at least, is inadequate to prevent them, while in others it prevents the most repressible, but fails to subdue the passions permanently, or even for any satisfactory length of time—not enough to eradicate what is known as lust."

The showing is a bad one for the Protestants. There is no reason for believing that Dr. Paquin's investigations were not perfectly impartial; and this is one of the reproaches which the Roman Church has cast upon Protestants for years, that they set a light valuation on the marital relation, its responsible obligations and privileges.

That modern modes of living have much to do with the facts here stated we believe needs no proof. The tendency to abandon home life for that of compartments, in many cases where

the necessity does not exist on the ground of economy, is in measure, at least, responsible for the evils against which this paper is a protest. The main reason for the unwillingness of married couples to have children and so to fulfil the true end of marriage is undoubtedly an overweening love of ease, a selfish devotion to personal pleasure, an unwillingness to undergo the privations which the having children entails. It may not be that Dr. Paquin's inference that lust is back of this childlessness in the cases cited is true; but if not lust, it is an undue devotion to the self, which, if not so low an evil, may be as great a one in its consequences.

Upon this subject the pulpit—perhaps

from a false sense of delicacy—has been well-nigh silent. It is time its voice should be heard. Let it magnify the sacredness of life. Let it exalt the dignity of parentage. Let it proclaim without faltering that the supreme function of any creature—pre-eminently of the human creature—is the reproduction of life. Let it declare, as it is warranted in doing, both on scriptural and scientific grounds, that the crime of the taking of life from the unborn child is on a par with that of the murder of the child that has come to its birth. Let it brand with words hot with the fire of a Divine indignation all who prostitute a vocation, which should be held sacred, to uses that are nothing short of devilish.

EDITORIAL NOTES.

Award of Prizes.

AFTER a careful examination of the contributions sent us in response to our offer of prizes for the best "Sermon Outlines," we give herewith our decision. The large number of competitors has rendered the work of examination by no means light. We regret that not a few of those who have taken part in the contest have failed to distinguish between an "outline" and a "skeleton," and have sent bare analyses, which do not meet the conditions of our offer. The successful competitors are: Textual and Topical, first prize, Rev. E. C. Murray, Summerville, S. C.; pseudonym, "Aethes;" second prize, Rev. Robert Dingwall, Christiana, P. O., Jamaica, W. I.; pseudonym, "Beta." Communion, first prize, George L. Petrie, D.D., Charlottesville, Va.; pseudonym, "Memorial;" second prize, the writer under the pseudonym of "Chalmers." (Though we have been careful to preserve all the envelopes with enclosed pseudonyms, we find none disclosing the identity of this writer, and intend to leave it to his honor to inform us whether he con-

formed with the condition of the contest in this particular. In the event of his failure so to do, we will render a new decision as to this prize and that which follows.) Funeral, first prize, "Chalmers;" second prize, Rev. E. C. Murray; pseudonym, "Ego." Revival, first prize, S. P. Rose, Montreal, Can.; pseudonym, "Montreal;" second prize, George L. Petrie, D.D.; pseudonym, "Teman."

Sunday Evening Sacred Concerts.

WE find a good suggestion in the *Vocalist* for January, which we commend to the readers of our REVIEW. Commenting on the custom which obtains in some of our larger city churches of having what are called "musical services," the editor says: "It has often seemed to me that when such services are nearly all musical, it would be well to change the time for holding them to a weekday evening. The service becomes almost a concert, and supplants a regular service of the church. That such a service does good I do not doubt, but I think when it is held on another evening than Sunday, it will attract a differ-

ent class of people than goes on Sunday, and will do more good. That leaves the Sunday service for more deeply religious exercises."

We believe that there should be no Sunday service that is not "deeply religious," and that anything short of this is little better than a kind of amusement, which, while well enough in its season, is entirely inappropriate for that day which, though made for man, belongs to God. We would not be understood as hinting that the religion of Jesus Christ does not appeal to the æsthetic nature, or, rather, to the spiritual through the æsthetic, but we believe that the tendency of such services as those to which we allude is to aim at the gratification of the æsthetic and leave the spiritual untouched. Therefore let them be relegated to the week-day evening, while that of the Lord's Day is devoted to the saving or the edifying of immortal souls.

Over-Long Pastorates.

WE confess ourselves in sympathy with most of the views advanced by Dr. Haskins in his article on Long Pastorates and their Benefits, but there is another side to the question. The demands of the Church to-day are such that only the most vigorous in mind and body are capable of adequately meeting them. Many a church is losing instead of gaining because, in its devotion to a pastor long identified with it in service, it considers his feelings instead of the interests of the community in which it is located. It wonders, perhaps, that it is falling behind, not realizing that, in the nature of things, a man at sixty-five cannot do the work of one at forty. Its attitude reminds us of the driver in the story told by Mr. Polard in the "Editor's Drawer" of the February *Harper's*. "In the days when the stage was still the prevailing mode of travel in the West, a traveller one day grew incensed at the slow progress made by the vehicle in which he was a

passenger. Remonstrating with the stage-driver, he said: 'What's the matter with the team this trip? We're going as slow as a New England prayer-meeting. I was over this route ten years ago, and we went fast enough then.' 'We do seem to be gittin' a leetle less hump on oursel's than we did then, fur a fac', pard,' said the driver; 'but the why of it beats me. These here's the *identical broncos* we hed then.'"

Charles H. Spurgeon.

By the death of Mr. Spurgeon the Church on earth has lost a most honored laborer, the Church in heaven gained a royal witness. In the trust of senses he was a "divine," a man of God, in the testimony of his life as in that of his lips. He was a prophet and more than a prophet, speaking the truth with the unction of the Spirit. He was a priest, pouring out his intercessions with an inspiration caught from his great High Priest in the heavens. His power in prayer disclosed, in measure at least, the secret of his power in preaching. His faith was mighty, his faithfulness unflinching. But while a godly man, he was also a manly man. As he never lost his hold on God, so he never lost his touch with men. These two characteristics gave him the wonderful influence he retained till the hour of his death. Ever susceptible to the impressions of majestic truths, he was equally sensitive to the lightest touches of pure humor. A flash of his wit came across the Atlantic very recently to his American publishers, in the last communication ever received by them from his pen, when, acknowledging a remittance, he wrote: "I have received the 'royalty,' if such a word has any meaning in a republic." His natural sunniness won to him many a one who might have been repelled by the seeming sternness of his theology. Nor was he content simply to win men to himself; not until he had brought them to see the secret of his winsomeness, the constraining power of

the Divine love, did he feel that his mission to them was accomplished. His work was well done. His life was an effectual answer to the question of a skeptical age, "Is life worth living?" We congratulate him on his promotion in service, as we have no doubt he has already received higher and more blessed congratulations.

The Tabernacle Pulpit.

A NOTE from Dr. Pierson, just received, brings the following information, which we have no doubt will be of interest to the readers of this REVIEW: "After three months, the Tabernacle authorities unanimously invite me to continue three months longer, and if all goes well at home I may do so."

BLUE MONDAY.

The Meanest Parishioner.

DURING an illness of my wife, and while she was still in bed, an invitation came for us to take tea with Mr. and Mrs. Lofty. My wife insisted that I should accept. I did so and spent a very pleasant evening in company with numerous friends. The following day, early in the morning, Bridget took to my wife's bed a package which had been handed in for her with the compliments of Mrs. Lofty. She opened it, but immediately delivered it over to our faithful servant, with orders to empty it into the swill-pail. Bridget took one glance, and in her sarcastic way said: "Shure and Mrs. Lofty moost ha thot we'uns were hoongry for cake."

The package was made up of the cut slices of half a cake, each slice such that it resembled glue in color and consistency. But this was not enough; we must have insult heaped upon injury. After my wife was able to leave home, and in the presence of others, Mrs. Lofty said to her: "I hope, Mrs. W., you didn't think that cake I sent to you was a sample of what I gave my guests? It was one I found unfit for use, so I sent half to Mr. Ford's and the remainder to you. I always try to remember the *poo-oh*."

J. K. W.

The Best Parishioner.

IN W——, in Galloway, in a former charge, there lived an aged believer who went by the name of "Nelly." She was bent and racked with rheumatism. She made a few pence by selling "peats" and firewood, which some of the farmers were kind enough to leave at her door. Against her will, and somewhat to her indignation, the "Poor Board" resolved, without application, to pay her two shillings and sixpence (sixty cents) per week. On the week of her first payment she sent me, carefully wrapped in paper, one shilling and sixpence for church purposes. She was scarcely able again to crawl to church. But to the very end she sent, by a little girl who passed her door every Sabbath morning, one penny to put on the "plate" for her.

"All they did cast in of their abundance; but she of her want,"

D. D. R.

Gall in Sweetness.

HE was an apiarist. He called to sell me some honey, and was informed that none was needed. Having expatiated on the merits of that particular honey, and having used his persuasive powers to their utmost extent toward its sale, he departed, much to my relief, for I was unusually busy. But this was not the end. Late in the afternoon he appeared with a liberal smile on his face, handed me about twenty pounds of honey, saying, "Keep this till I call for it." As this remark had been used by others, who had made me presents, the honey was accepted in good faith as a gift, rather than give the brother offence by refusing it. Part of it had been disposed of among the neighbors, on the principle, "Freely ye have received, freely give." The rest was still in the cellar. But the end was not yet. On settling with the church treasurer I found that the honey parishioner had charged me with the amount that the honey would sell at the highest market price, and had induced the treasurer to give him credit on his subscription for that amount. Thus an article that was a drug on the market was forced on me under the cloak of beneficence. That honey, thereafter, was "sweet in the mouth but bitter in the belly."

THE preacher was in charge of a small station where several of the members lived in the country. One day a very prominent and wealthy member from the country was in town and called at the parsonage for dinner, ostensibly to save a hotel bill. The preacher was glad to see him; but the pantry was empty and so was the purse. Not willing that his parishioner should know the true situation, the preacher went out and borrowed a dollar with which his wife provided a very nice dinner. The guest ate heartily and praised the dinner in a most flattering manner.

A few days afterward one of the stewards of the charge called on this parishioner for quarterage for the pastor, upon which he indignantly replied: "I won't do it! I took dinner with that preacher last week and he lives better than I do."

G. T. A.