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REVIEW SECTION.

I.—THE PARISH MINISTER KNIGHT-ERRANT.

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(*Concluded from page* 221.)

GREAT words and even gravely true, I think, are these of Thomas Carlyle, concerning Louis XV.: "And yet let no meanest man lay flattering unction to his soul. Louis was a ruler; but art not thou also one? His wide France, looked at from the fixed stars—themselves not yet infinitude—is no wider than thy narrow brickfield, where thou, too, didst faithfully or didst unfaithfully mean symbols of eternity imprisoned into time. It is not thy works which are all mortal, infinitely little, and the greatest no greater than the least, but only the spirit thou workest in, that can have worth or continuance."

And the test of ministerial faithfulness or faithlessness is whole heavens higher than the fixed stars even. "Moreover, it is required in stewards that a man be found faithful," says the great apostle, "but with me it is a very small thing that I should be judged of you or of man's judgment. Yea, I judge not mine own self, for I know nothing by myself. Yet am I not hereby justified; *but He that judgeth me is the Lord.*" The test is not conspicuous place. The test *is*, shining motive toward God compelling scrupulous service toward men anywhere, everywhere. Judged thus your little and lowly Eversley may be lordlier and loftier than the biggest pulpit London can make offer of.

Looking further at this sphere of this parish minister knight-errant, is there not suggestion also as to the *true winning of ministerial reputation.* Our Lord did not find fault with the desire of the sons of Zebedee, to sit the one on His right hand and the other on His left, but only with their proposed method of promotion. "The best work ever I've done has been my plain parish work," wrote Charles Kingsley to Mr. Thomas Hughes, when fame had already laid various garlands upon his brow. But the structural reason for that fame was plain parish work, well done. This was the trunk of the tree on which banners of other leaves unfurled themselves. Poet he was, and author with wide audience, and militant reformer with clarion call. But first, foremost, chiefest, he was parish minister. These things were fringe, parish duty was the center and the main substance. The in-

violable honesty and heartiness of duty have lent weight and meaning to the work he found time to do there. Men said, "This man sings out of a devoted heart," and so they listened for his song. Men said, "This man writes of the real things his parish has taught him, and there is always audience for genuineness." Men said, "This man has right to speak as reformer to the great world because he attacks disorder swiftly 'to subdue men and make order of men' first and foremost in his own parish." I have not forgotten the moment nor shall I to my latest day. There in that seminary at Rochester we had finished our course of study. We were on the threshold of the difficult life—duty. We were gathered as a class in the lecture-room almost for the last time. Said Dr. Robinson, "Gentlemen, it is good work that tells; it is good work only which can bring you the only fame you can ever find. Put your hand to good work, and though you have a parish on the nether side of Kamchatka the world will hear of it and you will be wanted. The world is hungry for good work." No other words were ever said, and Charles Kingsley, making little Eversley the center for a fame of which the world was rim, is only another instance of their verity immutable.

After all the sphere is of small account; the man in the sphere, of what sort he is—ah, that is the critical matter!

But let us pass to get, in the second place, help from this parish minister knight-errant as to *freshness*. "Your function is indeed instruction," said, substantially, a most intelligent layman to me some time since, "but your function is more; it is also impulse, persuasion, spiritual refreshment. Dragged men, strained men, anxious men, sad men, stolid men come to church on Sunday to be won from week-day channels into sacred, to find uplift, to have the load shaken off and get wing, to be fascinated to higher things, to be moved out of worldly ways, to feel a breath of spring upon their winter, to be variously and toward noble things impelled. Do not forget that while instruction is a function of the pulpit, impulse is largely its function too."

I could not gainsay what the layman said. It was precisely true. It is one thing and comparatively an easier thing to didactically instruct. It is a further and a harder thing to victoriously impel. That pulpit fullest fills its function which does both, which does instruct and which also steadily refuses to forget the impelling portion of its duty. But to do this there must be perennially present a certain fountain and quality of—what I cannot better name than *freshness*. Sensitiveness of feeling, vigor of will, a quick and even poetic apprehension, a brotherly heart, an ability to put abstract truth in concrete ways, a hold on old things and a sight for new things, or at least for new guises for the old things in the Lord's treasurehouse, a kind of power to compel attention, to shock out of bad ruts, to win vantage ground of interest for the truth which must be told. It is of these things and

things like these this freshness is made up. Of all men the preacher must not grow laggard ; of all men the preacher must not droop and drone ; of all men the preacher must somehow keep the dew of the radiant morning on him, and yet for no man than for the preacher is the keeping of this fine freshness more difficult. And for reasons like these *his solitariness.* The preacher more than most men is alone. He does not meet men in the tug and tussle of the daily life. He is left apart for Sundays. He is walled in with an unremitting professionalism. He must be in great measure even cloistered student. He is scholar by trade. But while books *are* what Milton calls them, "the precious life-blood of master spirits treasured up to a life beyond life," the danger is the preacher get so in kin with them that he lose touch with the usual toiling, sorrowing, hungry souls that come to church for help on Sunday.

The immense call on him for intellectual product—here is another damage for the preacher's freshness. For real freshness can only be born from real thought and real feeling. But how often, amid the unceasing demand, attention loses its intentness, the edge of discrimination gets strangely dulled, conceptions persistently drape themselves in mists, the reasoning faculty seems to forget the path from promise to conclusion, the eye of the imagination is too bleared to discern and her hand too feeble to lay on her colors ; feeling flags. Weariness has unstrung. The whole intellectual being craves rest. But ah me ! that miserable Sunday. The enfeebled faculties must be driven to their toil. Something is produced because it must be, but this fine freshness is a-wanting, or, what is worse, the old straw of an old sermon is rechopped and there is only a juiceless crudity about that. And also, the deadness of *monotony* can fling its blight upon a preacher as upon any other man, and besides, *worries and harassments* preventing "a mind at leisure from itself" can wear down a preacher, too. Yet still the *freshness* which can attract, excite, impel, is the inexorable need.

I do not think any one can be at all conversant with Charles Kingsley and not be made aware that he was somehow and to the last wreathed in this freshness. There was a stir and onset in him which captured and dragged after him as Achilles Hector. This at once caught me on that Sunday morning in the old cathedral. Perfunctory as the service seemed, *he* was a knight with lance in rest for holy war who was standing in that pulpit. Will you listen to me while I go on to speak of certain things, which the study of his life has taught me ministered to that vital and vitalizing *freshness*?

"The body is the temple of the living God. There has always seemed to me something impious in the neglect of personal health, strength, beauty. It is often a mere form of laziness and untidiness. I should be *ashamed* of being weak. I could not do half the little good I do here if it were not for that strength and activity which some

consider coarse and degrading"—it was thus Charles Kingsley wrote and practiced. Apostle of "muscular Christianity," they called him. He always denied the charge, except so far as to steadily affirm that a sound mind in a sound body was a Christian thing. If athletes ran off with his doctrine and wrote muscular in such large characters and Christianity in so small that the muscularity quite obscured the Christianity, that was their fault and folly and not his. And I, for one, believe that Charles Kingsley preached a most true gospel and one which preachers who would conserve freshness, have of all men crying call to give heed to, when he preached the righteousness of vigorous health and of the wise care of the body, and the need of fresh air and exercise which induce health.

Here is a bit of wholesome truth for preachers who would have fine freshness, as well as for other folk :

"And if any one shall answer, 'We do not want robust health so much as intellectual attainment. The mortal body, being the lower organ, must take its chance, and be even sacrificed, if need be, to the higher organ — the immortal mind ;' to such I reply, You cannot do it. The laws of nature, which are the express will of God, laugh such attempts to scorn. Every organ of the body is formed out of the blood ; and if the blood be vitiated, every organ suffers in proportion to its delicacy ; and the brain, being the most delicate and highly specialized of all organs, suffers most of all and soonest of all. Nay, the very morals will suffer. From ill-filled lungs, which signify ill-repaired blood, arise year by year an amount not merely of disease, but of folly, temper, laziness, intemperance, madness, and let me tell you fairly, crime—the sum of which will never be known till that great day when men shall be called to account for all *deeds done in the body*, whether they be good or evil."

A ten-mile walk is even a sacrament sometimes. Charles Kingsley was a fresh man because he would keep himself a healthy one. Health, vigorous exercise, is a good nurse of freshness.

I do not think you can find in literature many a tenderer, more morally healthful scratch than this. Charles Kingsley is writing under the nom de plume of Parson Lot.

"I was looking in at the windows of a splendid curiosity shop in Oxford street, at a case of humming birds. I was gloating over the beauty of those feathered jewels, and then wondering what was the meaning, what was the use of it all?—why those exquisite little creatures should have been hidden for ages, in all their splendors of ruby and emerald and gold, in the South American forests, breeding and fluttering and dying, that some dozen out of all those millions might be brought over here to astonish the eyes of men. And as I asked myself, Why were all these boundless varieties, these treasures of unseen beauty, created? my brain grew dizzy between pleasure and thought; and, as always happens when one is most innocently delighted, 'I turned to share the joy,' as Wordsworth says ; and next to me stood a huge, brawny coal-heaver, in his shovel hat, and white stockings and high-lows,

gazing at the humming-birds as earnestly as myself. As I turned he turned, and I saw a bright manly face, with a broad, soot-grimed forehead, from under which a pair of keen flashing eyes gleamed wondering, smiling sympathy into mine. In that moment we felt ourselves friends. If we had been Frenchmen, we should, I suppose, have rushed into each other's arms and 'fraternized' upon the spot. As we were a pair of dumb, awkward Englishmen, we only gazed a half-minute, staring into each other's eyes, with a delightful feeling of understanding each other, and then burst out both at once with—'Isn't that beautiful?' 'Well, that is!' And then both turned back again, to stare at our humming-birds.

"I never felt more thoroughly than at that minute (though, thank God, I had often felt it before) that all men were brothers; that fraternity and equality were not mere political doctrines, but blessed God-ordained facts; that the party-walls of rank and fashion and money were but a paper prison of our own making, which we might break through any moment by a single hearty and kindly feeling; that the one spirit of God was given without respect of persons; that the beautiful things were beautiful alike to the coal-heaver and the parson; and that before the wondrous works of God the rich and the poor might meet together, and feel that whatever the coat or the creed may be, 'A man's a man for a' that,' and one Lord the maker of them all."

Ah, my brothers, a man who will not be simply the cloistered student; a man who will break out thus on every side with the brother's heart of recognition and of sympathy—there must be in such a man such fresh attractiveness that men will troop to him as the birds do to the summer. *Brotherly sympathy*—here is another cause and eloquent of this fine freshness.

I was looking through a telescope at Saturn and its mystic ring the other night. With the great glass, though I aimed at it as accurately as I could, I could not find the planet. But, attached to the great glass, there was a smaller telescope, called the finder. On its field was scratched a criss-cross of spider-threads. Because of its peculiarity of construction it was comparatively easy with this smaller glass to fasten the planet at the intersection of those spider-threads. Then, since the axes of the two telescopes were parallel, I had but to look through the larger lens and I could get satisfying vision of the strange world with its strange ring.

I think every minister ought to use his special parish as a "finder" for the great questions of reform and the application to them of his Lord's gospel. For certainly his Lord's gospel must have some application to them. He will find them and study them most safely and most wisely first in his own parish. Every smallest parish is a microcism. Observing well here, the pastor can more intelligently behold the macrocosm. This was the precise fashion of Charles Kingsley. "He employed his leisure in studying social questions *suggested by the community immediately around him*, particularly the condition of the workingman." Getting sight of things in the smaller sphere, he could speak intelligently and courageously of similar ques-

tions in the larger. I do not attempt defense of all of Charles Kingsley's methods of reform and of the suggestions of reform he made. I am simply commending the principle he followed in his study of social questions and of the relation of his Lord's work to them. And I affirm that such alert and intelligent vision of the current social questions close to one's self, and such attempt to pour gospel light upon them is a perpetual minister to freshness. It stirs the nature. It breaks up routine. It keeps the eye cleared of the mists of selfishness. It warms the heart. It prompts to personal, brotherly attempt at help. It consecrates culture and demolishes the separating walls which so easily get builded round it. I do not know a better way in which a man can keep himself alive, alert, abreast of things, in the best of senses *fresh*, by which a man can the more perfectly deliver himself from the too frequent hard selfishness of culture, by which a man can keep in memory the real meaning of his mission, that it is *not* to be ministered to but *is* to minister, than in the way suggested by such words as these from the pen of Charles Kingsley. "I will never believe that a man has a real love for the good and the beautiful, except he *attacks* the evil and the disgusting the moment he sees it. It is very easy for us to turn our eyes away from ugly sights, and so consider ourselves refined. The refined man to me is he who cannot rest in peace with a coal-mine, or a factory, or a Dorsetshire peasant's house near him, in the state in which they are."

Will you listen to this also? It is from Charles Kingsley's "Winter Garden":

"Yes. I am very rich, as every man may be who will. In fifteen miles of moorland I find the materials of all possible physical science, and long, too, that I had time to work out one smallest segment of that great sphere. How can I be richer, if I have lying at my feet all day a thousand times more wealth than I can use?

"For there it is, friend, the whole infinite miracle of nature in every tuft of grass, if we have only eyes to see it, and can disabuse our minds of that tyrannous phantom of size. Only recollect that great and small are but relative terms; that in truth nothing is great or small, save in proportion to the quantity of *creative thought* which has been exercised in making it; that the fly who basks upon one of the trilithons of Stonhenge, is in truth infinitely greater than all Stonhenge together, though he may measure the tenth of an inch, and the stone on which he sits five-and-twenty feet. I learn more, studying over and over again the same Bagshot sand and gravel heaps, than I should by roaming all Europe in search of new geologic wonders. Fifteen years have I been puzzling at the same questions, and have only guessed at a few of the answers. What sawed out the edges of the moors into long narrow banks of gravel? What cut them off all flat atop? What maks *Erica ciliaris* grow in one soil and the bracken in another? How did three species of Clubmoss—one of them quite an Alpine one—get down here, all the way from Wales perhaps, upon this isolated patch of gravel? Why did that one patch of *Carex arenaria* settle in the only square yard for miles and miles which bore sufficient resemblance to its native sand-hill by the sea-shore to make it comfortable? Why did *Myosurus minimus*, which I had huuted for in

vain for fourteen years, appear by dozens in the fifteenth, upon a new-made bank, which had been for at least two hundred years a farmyard gateway? Why does it generally rain here from the southwest, not when the barometer falls, but when it begins to rise again? Why—why is everything, which lies under my feet all day long? I don't know; and you can't tell me. And till I have found out, I cannot complain of monotony, with still undiscovered puzzles waiting to be explained, and so to create novelty at every turn."

Now I ask you if it is possible to conceive of a man who will keep his eyes open and his intellect astrung like that, growing dull and dead and unalert and losing freshness and drying up.

"Study matter as the countenance of God," says Charles Kingsley. "Objective studies," he says again, "save you from morbid introversion of mind." What we men of books and solitariness and abstract thinking, and of such steady vision of the sadder sides of human nature, sick-beds and poverties and death and sorrows, need is just such reverent and accurate study of outward nature, as the *best sort* of recreation and the surest preserver of freshness. And now, too, from this source, illustrations troop for sermons. And how steadily thus do we put our feet in the path of Him who said: "Behold the fowls of the air," "consider the lilies of the field." Ah, if we will but in any measure see things as Charles Kingsley saw his moor, or as Wordsworth saw the sheen of the yellow flowers by the lake side, we shall be steadily learning, and so shall be steadily able to tell of God's fresh wonders, and even in the most monotonous and unpromising surroundings there shall be no need that we grow flat and stale.

Of course our vertebral study must be the Scriptures. I have taken that for granted Charles Kingsley was its devoted student. There is no such unfailing fountain as the Scripture.

But, with that, I am sure we can get much toward the growing into and the keeping in this so needful freshness from these hints furnished us by this parish minister knight-errant. A religious care of bodily health; a sympathy which will not allow itself a prison; a careful use of one's immediate surroundings to discover when and how to apply God's truth; a reverent, accurate, luring study of the works of God in nature. And now in the last moment and for the last word let us allow Charles Kingsley to give us suggestion as to urging force.

Charles Kingsley is writing to Thomas Cooper, a man some time Christian, in the stirring time of that agitation Chartist, then, captured by the Strauss mystical theory and wandering in the dreary wastes of unbelief, then coming back—and largely through the influence of Charles Kingsley—to the most hearty and joyful acceptance of Jesus as incarnate God and Lord and only Saviour. Charles Kingsley is writing to this Thomas Cooper—a man of almost unbounded influence among the English working-classes—Charles Kingsley is writing to him, and thus he writes:

"But my heart, Cooper, demands the Trinity, as much as my reason. I

want to be sure that *God* cares for us, that *God* is our Father, that *God* has interfered, stooped, sacrificed Himself for us. I do not merely want to love Christ—*a* Christ, some creation or emanation of God's—whose will and character, for aught I know, may be different from God's. I want to love and honor the absolute, abysmal God Himself, and none other will satisfy me—and in the doctrine of Christ being co-equal and co-eternal, sent by, sacrificed by, His Father, that He might do His Father's will, I find it—and no puzzling texts, like those you quote, shall rob me of that rest for my heart, that *Christ is the exact counterpart of Him* in whom we live, and move, and have our being. I say boldly, if the doctrine be not in the Bible, it ought to be, for the whole spiritual nature of man cries out for it."

There has arisen a new branch of the science of astronomy called sidereal photography. Until lately only collodion plates could be used in photography. But such plates must be used wet. They could suffer only short exposure. They must be immediately developed. And so when exposed heavenward but a momentary flash from the stars could be caught and kept on their sensitive surfaces. But recently gelatine plates have been introduced. These are capable of long exposure. These can lie beneath the stars for hours. And lying thus, the shyest traits of the most distant stars can fasten themselves in pictures accurate, and gazing into them, fresh wonders are disclosing and a new door is opened into heaven's depths.

Like the gelatine plates Charles Kingsley held his soul in such steady and long openness toward the incarnate Christ that in unusual measure the Christ revealed Himself to him, was seen by him to be the pre-eminent and luminous focus of the divine revealing, became for him the object of the most passionate personal love. For Charles Kingsley the personal Christ was the be all and the end all. For him the personal Christ, the shining and satisfying revelation in our nature of the abysmal God Himself, was urging and unrelaxing force. To know Him, serve Him, please Him, was the crowning, steadily controlling motive. He summed the meaning of his life in these among his last words: "I cannot, cannot live without the *man Christ Jesus.*"

The memory of that almost last class-exercise of which I just now spoke comes to me again. "Gentlemen," said Dr. Robinson, "you must every one of you run the gauntlet of error. There is only one thing that can save you, and that one thing is *personal loyalty to the personal Christ.*"

Yes. Shield strongest against error, reason sublimest for most prodigal devotion, power propelling whose crusading energy nothing can drain away—this, personal loyalty to the personal Christ. Here was the urging force of Charles Kingsley's ministry. It is the only real urging force for a true ministry anywhere.

I like much the cymbal clash of these lines of this parish minister knight-errant:

> "Gather you, gather you, angels of God,
> Chivalry, justice and truth,

Come, for the earth is grown cursed and old,
Come down and renew us her youth.
Freedom, self-sacrifice, mercy and love,
Haste to the battle-field; stoop from above
To the day of the Lord at hand.

"Gather you, gather you, hounds of hell
Famine and plague and war,
Idleness, bigotry, cant and misrule,
Gather and—fall in the snare.
Hirelings and mammonites, pedants and knaves,
Crawl to the battle-field; sneak to your graves,
In the day of the Lord at hand.

"Who would sit down and sigh for a lost age of gold,
While the Lord of all ages is here?
True hearts will leap up at the trumpet of God,
And those who can suffer can dare.
Each past age of gold was an iron age, too,
And the meanest of saints may find stern work to do,
In the day of the Lord at hand."

And in some such ringing jubilance of soul may we go forth to battle, but yet to triumph in the strength and in the love of this personal and present Lord—and in the day of the Lord, at hand, *for us.*

II.—FLOWERS PLUCKED FROM A PURITAN GARDEN:

SELECTIONS FROM DR. JOHN ARROWSMITH'S "ARMILLA CATECHETICA;" OR, "A CHAIN OF PRINCIPLES" (CAMBRIDGE, 1659),

MADE BY REV. BENJAMIN B. WARFIELD, D.D., PRINCETON, N. J.

[Prefatory Note: JOHN ARROWSMITH, the author of the work from which these selections are taken, was born at Newcastle-on-Tyne, March 27, 1602, and was bred at Cambridge, where he became Fellow of Catherine Hall. He was one of the most esteemed and one of the most regular in attendance of the Westminster divines, by whom he was appointed to lead the defense against the Antinomians, to sit on the committee that prepared the *Confession of Faith* and to preach three times before Parliament. He was appointed in 1644 Master of St. John's College, Cambridge, and afterward Master of Trinity College and Regius Professor of Divinity at that university. He died in 1658. Besides the three sermons above mentioned, three small quarto volumes by his hand were given to the public: one, in Latin, on the Christian soldier he published himself in 1657; the other two were published after his death—the *Chain of Principles* in 1659 and the *Theanthropos* (an exposition of John i: 1–18) in 1660. All his writings are characterized by adequate learning adequately handled for teaching and practical purposes, a devout spirit and a convinced but moderate Calvinism of the type of Davenant, whom he often quotes with admiration. His writings abound in anecdotic illustrations, in quaint turns of expression, as well as in such quotable pa-

sages bearing on the Christian life as are given herewith. On the whole, he is a fair specimen of the Puritan preacher of his day, a day it need scarcely be said in which theological thinking and practical piety were fused into one mass of Godliness, and a revived religion swept into the hearts of the whole English people as perhaps has never been equally true before or since.—Benj. B. Warfield.]

I.—GOD'S RELATION TO THE CREATURE.

"It is not with God as it is with carpenters and shipwrights, who make houses for other men to dwell in, vessels for others to sail in, and therefore after they are made look after them no more; God, who made all things for himself, looks after the preservation of all."

II.

"The creatures are all vessels, which, if unhooped by withdrawing of God's manutenancy, all the liquor that is in them, their several virtues, yea their several beings, would run out and they return to their first nothing."

III.—THE WISDOM OF MAN.

"When study hath been midwife to knowledge, knowledge becomes nurse to grief. . . . Many and dreadful are the damps that seize upon such as dig deep in the mines of learning. Sharp wits like sharp knives do often cut their owners' fingers. The deep reach of a prudent man makes him aggravate such evils as are already come upon him, by considering every circumstance so as to accent every sad consideration, and anticipate such as are yet to come, by galloping in his thoughts to meet them."

IV.

"Knowledge indeed and good parts managed by grace are like the rod in Moses' hand, wonder-workers; but turn to serpents when they are cast upon the ground and employed in promoting earthly designs. Learning in religious hearts like that gold in the Israelites' ear-rings is a most precious ornament; but if men pervert it to base, wicked ends, or begin to make an idol of it, as they did a golden calf of their ear-rings, it then becomes an abomination."

V.

"With men indeed a little science may make a great show, but he only is wise in God's esteem who is wise to salvation. Give me a man as full of policy as was Achitophel, of eloquence as Tertullus, of learning as the Athenians were in Paul's time; if with Achitophel he plot against the people of God, with Tertullus have the poison of asps under his lips, with those Athenians be wholly given to superstition, for all his policy, eloquence and learning one may be bold to call him fool in Scripture language. The learned logician, whom Satan daily deceiveth by his sophistry, and keeps from offering up to God reasonable service, is no better than a fool for all his skill. Nor the subtle arithmetician who hath not learned to number his days that he might apply his heart to saving wisdom. Nor the cunning orator, who, although he be of singular abilities in the art of persuading men, is of Agrippa's temper, himself but almost persuaded to be a Christian."

VI.—GOD KNOWN BY HIS WORKS.

"In a musical instrument when we observe diverse strings meet in an harmony, we conclude that some skillful musician tuned them; when we see thousands of men in a field, marshaled under several colors, and yielding exact obedience, we infer that there is a general, whose commands they are all subject to. In a watch, when we take notice of great and small

wheels all so fitted as to concur to an orderly motion, we acknowledge the skill of an artificer. When we come into a printing-house and see a great number of different letters so ordered as to make a book, the consideration hereof maketh it evident that there is a composer, by whose art they were brought to such a frame. When we behold a fair building we conclude it had an architect; a stately ship well-rigged and safely conducted to the port, that it hath a pilot. So here. The visible world is such an instrument, army, watch, book, building, ship, as undeniably argueth a God who was and is the tuner, general and artificer, the composer, architect and pilot of it."

VII.

"We are so *fearfully and wonderfully made* that the great physician, Galen, though a heathen, being amazed at the wisdom which he discovered in the frame of every member in man's body, could no longer contain himself, but fell to praising the Creator in a hymn."

VIII.

"Anthony, the religious monk, when a certain philosopher asked him how he did to live without books, answered he had the voluminous book of all the creatures to study upon, and to contemplate God in. . . . The book of Scripture without doubt hath the pre-eminence in worth by many degrees; but that of the creatures had the precedency in time, and was extant long before the written Word."

IX.—THE SUPREMACY OF SCRIPTURE.

"I should not be afraid to affirm that there is one very short expression in Scripture, to wit, this, *I am that I am*, which revealeth more of God than all the large volumes of ethnic writers."

X.

"We are all desirious to have fair and well-printed Bibles. Believe it, the fairest impression of the Bible is to have it well printed on the reader's heart."

XI.

"The two testaments, Old and New, like the two breasts of the same person, give the same milk. As, if one drew water out of a deep well with vessels of different metal, one of brass, another of tin, a third of earth, the water may seem at first to be of a different color; but when the vessels are brought near to the eye this diversity of colors vanisheth and the waters tasted of have the same relish: so here, the different style of the historiographers from prophets, of the prophets from evangelists, of the evangelists from apostles, may make the truths of Scripture seem of different complexions till one look narrowly into them and taste them advisedly, then will the identity both of color and relish manifest itself."

XII.—THE INADEQUACY OF THE CREATURE.

"Therefore it is that *the eye* (as the preacher telleth us) *is not satisfied with seeing*, nor *the ear with hearing*, because these two senses of discipline, when they have given their utmost intelligence, cannot present the soul of man with any created accommodations *perfectly* good without *defect*, and *perpetually* good without *decay*."

XIII.

"The creatures are wont shamefully to frustrate men's hopes, and seldom or never make good to the enjoyer what they promised to the expectant. Yea, as Jonah's gourd (having done him no service in the night, when he needed it not) withered in the morning, when he hoped for most benefit by it against the ensuing heat of the day; so the blessings of this world fre-

quently wither at such times as we looked to find the most freshness in and refreshment from them."

XIV.—THE DIGNITY OF MAN.

"Let Diotrephes then say, It is good for me to have the pre-eminence; Judas, It is good for me to bear the bag; Demas, It is good for me to embrace this present world. But do thou, O my soul, conclude with David, *It is good for me to draw near to God.* Thou art now a bird in the shell—a shell of flesh—which will shortly break and let out the bird. This crazy bark of my body ere long will be certainly split upon the fatal rock of death, then must thou its present pilot forsake it and swim to the shore of eternity. Therefore, O everlasting creature, see and be sure thou content not thyself with a transitory portion."

XV.

"To a soul truly great no worldly matter hath any true greatness in it. As, if one could take a station in heaven, whatsoever is here below would appear but small in his sight by reason of its distance."

XVI.

"It is exceeding much for man's honor that he is an epitome of the world, an abridgement of other creatures. . . . But his being made after God's image is far more. As great men are wont, they often erect a stately building, then cause their own picture to be hung up in it that spectators may know who was the chief founder of it. So when God had created the fabric of this world, the last thing he did was the setting up his own picture in it, creating man after his own image."

XVII.

"The king's image is in his coin, and in his son, but after a different manner. In his coin there may be likeness and derivation, but not identity of nature, which is also added in his son. In saints there are the former; they are like to God in their qualities derived from him; but in Christ all three."

XVIII.—GOD THE ONLY SATISFACTION.

"Certain it is that none can make our souls happy but God who made them, nor any give satisfaction *to* them but Christ who gave satisfaction *for* them. They were fashioned at first according to the image of God, and nothing short of Him who is styled *the brightness of His Father's glory and the express image of His person* can replenish them. As when there is a curious impression left upon wax, nothing can adequately fill the dimensions and lineaments of it but the seal that stamped it. Other things may cumber the mind, but not content it. As soon may a temple be filled with wisdom as a soul with wealth; and bodily substances nourished with shadows, as rational spirits fed with bodies."

XIX.

"Thou art my sun, the best of creatures are but stars, deriving the luster they have of thee. Did not thy light make day in my heart, I should languish for all them in a perpetual night of dissatisfaction. There are within me two great gulfs—a mind desirous of more truth and a will capable of more good than finite beings can afford. Thou only canst fill them who art the first truth and the chief good. In thee alone shall *my soul be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips.*"

XX.—THE SOURCE OF SALVATION.

"The mercies of an infinite God are infinite mercies, and so able to swallow up all the sins of finite creatures. What though thou hast heretofore

delighted in sin? Despair not, for he *delighteth in mercy: mercy pleaseth him* as much as ever any sin did thee."

XXI.

"Know that the Lord is wont even *in wrath to remember mercy;* and that the correction which thou at present lookest at as an argument of wrath may perhaps be an evidence of love and an act of mercy. God is not about to bear thee down, as thy unbelieving heart imagineth, but to prune thee for prevention of luxuriancy. Be sure the right hand of his clemency knoweth whatever the left hand of his severity doth."

XXII.

"Then is God most angry of all when He refuseth to be angry; yea, there is no anger of his to be compared to this kind of mercy."

XXIII.

"The justice of God as well as his mercy endures forever. And as nothing is more calm than a smooth, more raging than a tempesteous sea; nothing more cold than lead when it is taken out of the mine, nor more scalding when it is heated; nothing blunter than iron, yet when it is whetted nothing more sharp: so none more merciful than God, but if his patience be turned to fury by our provocations none more terrible."

XXIV.—THE AWFULNESS OF SIN.

"Smite a stone as long as you will, beat it while you can stand over it, it complaineth not; lay a mountain upon it, it groaneth not. Such are some men's consciences."

XXV.

"Crying sins are commonly answered with the echo of roaring judgments."

XXVI.—THE RICHES OF GRACE.

"The vast ocean overfloweth both the lowest sands and the highest rocks; that of God's pardoning grace removeth both the smaller prevarications and the grosser abominations of all such as are truly penitent believers."

XXVII.

"Observe the method: repentance first and then forgiveness. God doth not bestow his distinguishing favors upon all men promiscuously. Pardoning mercy doth indeed come from him with ease (he is called *a God ready to pardon*), but droppeth not from him at unawares."

XXVIII.

"Thou (saith Austin) that shall not lose one hair, how comes it to pass that thou art afraid of losing thy soul?"

XXIX.—THE WAY OF SALVATION.

"Look how much care a man hath to please God, so much confidence may he have to cast all his care upon Him."

XXX.

"Love is the fulfilling of the law; faith the fulfilling of the gospel. These two pipes being rightly laid from a Christian's soul to the fountain of living waters fetch in from thence a daily supply of such grace as will certainly end in a fullness of glory."

XXXI.

"Others may consider the gospel *as a word of truth*, and a doctrine holding forth salvation; but such as are savingly enlightened and sanctified by the Spirit, view the salvation it holdeth forth as *theirs* and are ready to say of every truth therein contained, This is good and good for me. Happy man, whoever thou art, that canst look by an eye of faith at the gospel as the charter of thy liberties; at the condemning law as canceled by thy surety; at the

earth as the footstool of thy Father's throne; at heaven as the portal of thy Father's house; at all the creatures in heaven and earth as an heir is wont to look at his father's servants, which are therefore his, so far as he shall have need of them; according to that, *All are yours, and ye are Christ's, and Christ is God's.*"

XXXII.

"There is not a round in the ladder to heaven which doth not give every one that steppeth upon it just occasion of crying, *Grace, grace.*"

XXXIII.

"Not as if, when iniquity is forgiven, it were presently to be taken out of memory; but that which the saints desire is to have it taken out of the conscience that their hearts may accuse them for it no more. As a thorn in the hedge is a fence, but an offense in the midst of the garden, so sin in the memory may do well to keep us from relapsing, but is a grievance in the conscience."

XXXIV.—THE SAFETY OF THE CHURCH.

"Such as wish and project (as some have done) the total and final ruin of the visible church, must effect it in a time that neither belongs to day or night; for the Lord hath promised *to keep it lest any hurt it, yea, to keep it night and day.*"

XXXV.

"Divers particular churches may be ruined, as those in Asia have been. No man knows how many more may have the same line of desolation drawn over them. Meanwhile the Catholic Church still, not only continues, but thrives, because, like the sea, it wins in one place what it loses in another; like the sun, it riseth to the antipodes when it sets in our hemisphere."

XXXVI.

"Notwithstanding all the confusions that have happened in the world, all the fires that have been kindled, the massacres that have been executed, and the battles that have been fought against the true Christian religion, the storehouse thereof hath continued to this day, and these Oracles of God been preserved in spite of hell. Solomon's philosophical treatises, which the world had no spleen against, but a liking of, are long since lost; whereas his canonical writings are extant still."

XXXVII.

"No such bitter enemies to religion as those that after relenting return to their former frame of hard-heartedness; as the worst traveling is when it hath freezed after a thaw, so the worst conversation is with men of that spirit."

XXXVIII.—IT IS HE THAT KEEPETH US.

"They that have God to be their enemy, they that doubt whether he be their friend or no, cannot, with confidence, cast their whole care upon him. But he that can groundedly say with David, *I am thine*, may go on as he doth, *Lord, save me.* He that can say with assurance of faith, *The Lord is my shepherd*, may confidently add, *I shall not want.* The spouse may go, *leaning upon her beloved*, with all her weight, when she hath first been enabled to say, *My beloved is mine and I am his.*"

XXXIX.

"'The devil is mighty. I confess it!' said Luther, 'but he will never be almighty, as my God and Saviour is.' Upon these grounds, a believing Christian, living up to his principles, may well say, 'Show me a danger greater than my God, a destroyer greater than my Saviour. I will then fear it and him. Till then, pardon me if I do not let my confidence go. What

though *Jacob be small*, as the prophet speaks, *By whom shall Jacob arise? for he is small*. Yet arise he shall in spite of oppositions, and that because Jacob's God is great."

XL.

"Election having once pitched upon a man, it will find him out and call him home wherever he be. Zacchaeus out of cursed Jericho; Abraham out of idolatrous Ur of the Chaldeans; Nicodemus and Paul out of the college of the Pharisees, Christ's sworn enemies; Dionysius and Damavis out of superstitious Athens. In what dunghill soever god's jewels be hid, election will both find them out there, and fetch them out from thence."

XLI.—THE USES OF AFFLICTION.

"God preserveth us, not as we do fruits, that are to last but for a year, in sugar, but as flesh for a long voyage, in salt. We must expect in this life much brine and pickle, because our heavenly father preserveth us as those whom he resolveth to keep for ever, in and by dangers themselves."

XLII.

"Every vessel of mercy must expect scouring in order to brightness; and however trees in the wilderness grow without culture, trees in the orchard must be pruned in order to fruitfulness, and corn-bearing fields broken up when barren heaths are left untouched."

XLIII.

"If Solomon had nowhere said, *There is a time to weep and a time to laugh*, experience would soon have forced us to acknowledge that our whole course is checkered with prosperity and adversity; that most of a Christian's drink in this life is oxymel; most of his food bitter-sweets. Whilst Israel marched throughout the wilderness, the blackest night had a pillar of fire, and the brightest day a pillar of cloud; so in this world, things never go so well with the Israel of God, but that they groan under some affliction; never so ill but that they have some comfort afforded them."

XLIV.

"Leaven and honey were both excluded under the law from offering by fire; leaven for its excessive sourness, honey for its excessive sweetness. 'To show' (saith Ainsworth) 'that in the saints there should neither be extremity of grief nor of pleasure, but a mediocrity.' We should be careful in time of prosperity to fear affliction with a fear of expectation, though not of amazement; with such a fear as may cause preparation, but no discouragement . . . On the other side, in time of adversity, hope for refreshment."

XLV.

"In this militant church, as in the ark of old, *there is a rod and a pot of manna*. Here upon earth we have little manna without some rods, little welfare without some sharp affliction; few rods without some manna, not many afflictions without some manna of consolation."

XLVI.—DUTY OF CHEERFULNESS.

"He loveth a cheerful giver, so a cheerful thanksgiver and worshiper. Nehemiah was afraid to be seen sad in the king's presence. Mordecai durst not go into the court gates with his sack-cloth on. Dejected looks and the sackcloth of an uncheerful carriage do ill become the servant of the king, the followers of the court of heaven."

XLVII.

"*He that is of a merry heart hath a continual feast*, and the best physic, too. . . . Uncheerfulness maketh the soul of a man drive heavily, as the chariots of Pharaoh did in the Red Sea; but the joy of the Lord oileth the

wheels. Cheerfulness supplies the joints of our hearts, and so renders them humble and active in the holy performances."

XLVIII.

"There is as much difference between the sufferings of believers and of ungodly persons out of Christ, as there is between the cords wherewith an executioner pinioneth his condemned malefactors and those wherewith the indulgent chirurgeon bindeth his patient. . . . They are crosses, indeed, which believers undergo, but no curses."

XLIX.

"All the harm which the fiery furnace did the young men in Daniel was to burn off their cords; our lusts are cords, *cords of vanity* in Scripture phrase; the fiery trial is sent on purpose to burn and consume them. Afflictions help to scour off this kind of rust. Adversity, like winter weather, is of use to kill the vermin which the summer of prosperity is wont to breed."

L.

"When the founder has cast his bell, he doth not presently hang it up in the steeple, but first try it with his hammer, and beat upon it on every side, to see if any flaw be in it. Christ doth not presently, after he hath converted a man, convey him to heaven, but suffers him first to be beaten upon by manifold temptations, and after advanceth him to the crown."

LI.

"How bitter soever the cup be which I am to drink, and by whomsoever it is handed to me, the comfort is, it was of my Heavenly Father's mixing, who I am sure would not put any poisonful, although he do put some displeasing, ingredients into it. I will therefore say, Christ enabling, as Christ Himself did, *The cup which my father hath given me, shall I not drink it?*"

III.—THE VALUE OF WORDSWORTH TO THE PREACHER.

By Frederic Perry Noble, Chicago, Ill.

The poetry of William Wordsworth has special claims upon the attention of the minister. It demands and rewards his study and love as scarcely any other poet can do. Dante, indeed, carries men through all the ranges of spiritual experience in hell, purgatory and heaven; but his type of religious belief is in not a few respects medieval and papal, while the spirit of soul-searing hate that breathes through too many of his pages cannot but work injury to the preacher of the gospel of love. Shakespeare is the poet of all men, of universal humanity, and is thus especially valuable to the student of human nature who, as is the case with most pastors, is confined to parish limits and from the nature of his work especially needs to look out upon the variety and the breadth of human life. But the value of Shakespeare to the preacher of righteousness is ethical rather than religious, and he appears to be blind and deaf to the deep things of God. Goethe, in *Faust*, is not altogether unhelpful, for that tragedy of a soul is profitable for instruction in the conduct of life and preaches how goodness may be wrought out by the ministry of pain. But the value of Goethe to the pastor is too much of the stoical and negative kind. Finally, among all the world-poets who "assert the soul in song," Milton stands next to Wordsworth in this quality of spiritual serviceability to the preacher; but the difficulty is that Mil-

ton's thought does not "travel on life's common way." The preacher is lifted by Wordsworth to spiritual heights by virtue of "a redemptive quality in his verse."

The question may be asked, "Why should the preacher make special study of poetry?" The answer is found in the character of his work. The preacher is the sacred orator. At his touch the dust of theology leaps into life and action. He moves men with reason as his fulcrum and feeling as his lever. He appeals to the immortal soul, interprets man to himself, and views humanity in the light of the unseen and the eternal. His themes are spiritual and walk upon the heights of life; and this two-fold character affects the sermon, in different degrees on different occasions, so that it infuses poetry as truly as eloquence into his discourse, and the more poetic in spirit and feeling it is, the more of eloquence it will possess. The preaching of Isaiah and Luther and Beecher bears witness to this marriage of poetry and eloquence. Moreover, Gladstone avows that his oratory is debtor to the poetry of Homer for many of its most eloquent qualities, and John Bright used to spend his Parliamentary vacations in poring over the best American poets in order to the best mastery of his own art. How, then, may the sacred orator lag behind in studying poetry for the sake of attaining the greatest degree of usefulness in his divine calling; especially poetry whose celestial temper makes it a sword of the spirit?

Wordsworth is Ecclesiastes in the robes of the singer. His dominant motive and persistent tenper are of tonic effect in days of moral miasma and materialistic thought. The power with which he applies to life and conduct, through imaginative forms, poetic conceptions of God and man makes him a moral force. The validity of his views, the subjects of his thought, and the riches of his spirituality are the qualities which render his work of unique value to the preacher. A glance at each point will set forth the evidence, and it must be left to speak for itself.

Great as is the poet in Wordsworth, the philosopher is only less. His poetry is mainly based on rock-foundations of philosophy; and that system of thought which maintains the trustworthiness of your intuitions breathes into Wordsworth's song the breath of life. Keats had proclaimed that beauty is truth; truth, beauty; but Wordsworth made that conception a reality by informing his poetry with ideas. The following passage is a fine example of his expression of abstract philosophic thought in vivid imagery, making visible the unseen, spiritual world and kindling spiritual feeling:

> "Possessions vanish and opinions change
> And passions hold a fluctuating seat,
> But, by the storms of circumstance unshaken
> And subject neither to eclipse nor wane,
> Duty exists; immutably survive

> For our support the measures and the forms
> That abstract intelligence supplies
> Whose kingdom is where time and space are not."

There is a moral system which he who runs may read. This seeing and uttering the moral order of the universe is the burden of Wordsworth's song. It is, as Coleridge said, "an Orphic song indeed, a song divine, of high and passionate thoughts to their own music chanted." What wonder if, when he rose from the first hearing, Coleridge found himself in prayer; or that another, gifted and saintly, was wont to read many of Wordsworth's chants upon his knees as an act of religious devotion. No poetry outside the Bible equals Wordsworth's in this gift of melting into those divinest strains where inspiration borders upon revelation and feeling passes into worship.

There are two men whose lives as well as their lips offer testimony as to the value of Wordsworth to the soul; and remarkable as is the independent testimony of these leaders of thought, its worth is enhanced by the fact that the twain are separated by whole spiritual diameters. One was a prince among preachers, Frederic William Robertson; the other a Positivist philosopher, John Stuart Mill. While Robertson was at Oxford University, the more his thoughtfulness deepened the more he reverenced Wordsworth; and this reverence increased as life wore. To Wordsworth, more than to any other English author—certainly more than to any other English poet—Robertson declared himself indebted for what was best in him as a preacher. Mill, it is well known, at one period of his mental development suffered for months together from a mood of melancholy which made life vanity. The machinery of the mind still performed its routine work, but feeling was dead. Byron, the poet of passion, failed to quicken it. But Wordsworth proved to be the very physician for this "mind diseased," and "cleansed the stuft bosom of the perilous stuff which weighed upon the heart." His poetry was the very culture of the feelings which Mill was in quest of. He drew "from a source of inward joy, of sympathetic and imaginative pleasure which all human beings could share; which showed what would be the perennial sources of happiness when all the greater evils of life shall be removed." He "felt himself at once better and happier as he came under his influence." With the key of this poetry a man lacking originality in spiritual intuition unlocked the dungeon of Doubting Castle and escaped from Giant Despair.

This spirituality of Wordsworth's work colors and molds his view of man and his view of nature. It makes him the poet of man as man. It annoints him to be the prophet and priest of nature. Wordsworth thinks of man as spirit made flesh, in the image of God, and as being free to stand or fall. The soul of Lazarus, for intrinsic value, weighs in his balance as much as that of Dives. He upholds the kinship and

mutual duties between classes of society as sundered as mill-hand and mill-owner. His sympathy with man is deep and living, and it is the fellow-feeling of a spiritual partisan who is fighting the same hard battle. Is not this the attitude of the preacher? Wordsworth also spiritualizes life. He preaches the divine import, the religious worth of common work-a-day existence, lowly duties, daily trials and simple joys. His spirit is that of the Sermon on the Mount, and his law of life is love, for does he not say that "he who feels contempt for any living thing hath faculties he hath never used"? He believes that out of the heart are the issues of life, while heart-logic is a better guide of conduct than head-logic. Mansoul, as Bunyan phrases it, is our poet's haunt, and little of the inner life escapes his scrutiny. He drives his shafts to the bed-rock of character, and tells out what exists in all men and is our common heritage. He assuages, reconciles and lifts the soul from strength to strength.

Wordsworth's master-vision, however, is God in nature. He beholds nature as living and divine. He gives back to man the dower of the world's childhood—that spirit which animated our Aryan forefathers when worshiping nature as God. He thinks of God as being not spirit merely, aloof from matter and absolutely transcendent, but as an infinite being in whom the skirts of personality melt and merge into the infinitude of nature. God fills nature with His life, delights in its beauty, and is ever renewing His ancient creative rapture. At every moment He is putting His personality into everything in the universe, and expressing Himself in the smile of the landscape or in the voice of the thunder. Nature's God is as truly within nature as above nature. It is a self-revelation of God, the symbol through which the sovereign mind holds speech with man. Even the clod of earth which crumbles beneath our feet ceases to be mere dirt, but becomes instinct with silent life and significance. Not Moses's burning bush alone, Wordsworth would maintain, but every common bush of earth is aflame with Godhead.

The value, to the preacher, of this belief about the indwelling of God in nature we can scarcely rate too highly. It is a gospel of spiritual reality. An atheistic science has loudly proclaimed that, since it has not by searching found out God amidst the suns or amongst the atoms, therefore He is not. But Wordsworth replies in accents clear as sweet that earth and sea and skies are the vision of Him. The invisible things of Him are *clearly seen*, being understood by the things that are made; and thus, through this conception, Wordsworth breathes into religious thought an elemental largeness which the creeds of Christendom had too much failed to keep abreast of other doctrines, or wholely to compass. This element Christian faith and Christian life cannot leave out and then be full-orbed. It may, indeed, be called pantheism; but it is the higher pantheism,

personal and true, more genuine and more lofty, which is needed as the complement of the idea of God's infinite, transcendent personality in order to help express the abysmal depths of His being. Inspired Paul had said of God: "He is not far from any one of us; *in* Him we live and move and have our being." Westminster divines defined God as infinite in being. Tennyson affirms: "Closer is He than breathing and nearer than hands or feet." Wordsworth but restores divine immanency to its rightful place in life and thought beside divine transcendency. Earth, enhallowed by this consecration from "the poet's dream" and thrilling with spirituality like a sea-shell with ocean's music, becomes visibly the temple of the High and Holy One that inhabiteth eternity. The Lord is in His holy temple, and therefore all the earth does not, nay, cannot keep silence before Him, but with her thousand voices praises God. Through her interpreter Nature preaches God to the preacher, as truly as do psalmist and prophet.

Spirituality, then, is Wordsworth's baptismal gift, in nature and in human life, to the shepherd of souls. He is the John the Baptist among poets, who coaches earth-stained eyes to discern spiritual things.

IV.—THE PROBLEM OF EVANGELICAL RITUAL.

By William C. Conant, New York.

Public worship is the organization of a public assembly as a conscious and manifest unit in the expression of prayer and praise to God. To entertain, to instruct, to incite, or to "lead" in prayer and praise, a religious assembly, is a comparatively simple undertaking; but it is not to organize true public worship. In the very matter which is the especial function of the congregation, our congregations, for the most part, come together, not to minister, but to be ministered unto, which we take to be as clear an inversion of the Lord's order in Christian worshipas in Christian living. Our Puritan priesthood is a pastor, with a choir or quartet, and possibly a soloist or two, who perform the acts of worship for the people and to the people; at once indulging and nourishing spiritual indolence, luxury and apathy.

Some of our churches (notably the Madison Square Presbyterian, Rev. Dr. C. H. Parkhurst, pastor,) seek to improve the worship by an extended ritual, but still of musical and pastoral ministry mainly. In the church mentioned, however, one partly redeeming feature of the musical ministry is noteworthy. The congregation are enabled to unite, secretly or otherwise, in every word that is sung, by means of a full, printed "libretto," distributed at every service. The originality and fine taste of the pastor are visible in the composition of this programme, securing the important quality of unity, and in general a devotional while artistic character to the musical selections. Passages from the sacred oratorios of Handel and similar classics, for instance, are not entirely displaced by the newest fashions of to-day's composers. I

have sometimes found fault, however, with the fine taste as too fine, both in sentiment and art, "for human nature's daily food." No matter of how refined culture a congregation may be, we are all of one substance, and both poetry and music that touch the common heart are broader and greater in themselves, and in their power for really profound effect on even the selectest nature, than art that touches only the high-pitched and carefully developed chords of esthetic culture. A certain simplicity, not commonplace, and also in general a certain age and wont, are all necessary to devotional poetry and music, not only for their testing, but also, what is all-important to devotion, to relieve attention completely from the diversions, charming or otherwise, of novelty or of ingenuity. This vital requisite is wholly lost sight of in our ambitious choirs, where a variety of elaborate music, new in phrase and even novel in style, instead of being introduced as sparingly and discriminatingly as possible, is worked to the utmost as a leading attraction. All such attractions are distractions not only to the devout worshiper, but even more so to the pleasure-loving whom they are intended to draw within the preacher's range. "Surely in vain is the net spread in the sight of any bird." It is idiotic to bait a gospel trap with earthly pleasure. Worldlings with but half the sagacity of rats will nibble at the bait only as they can dodge the catch. The only attraction that has ever drawn or ever will draw the multitudes through the temple of God into the church of God is the warning, the beseeching, the Christ, of the gospel, "evidently set forth" by the most impressive testimony of the church itself, and not, only or mainly, of the preacher, much less of the organ and choir. (All this is not to disparage agreeable and inviting arrangements, of every kind that are subservient to devotion. If anything is worth doing well, it is the service of the sanctuary.)

But how to bring the congregation to the front with the preacher and singers in one common office of glorifying God—this is the problem that has sorely and almost hopelessly tasked the minds of many earnest men in our day. The best example in this way, that of the Protestant Episcopal Church, is believed by "the denominations" to be in practice as great a failure as their own ; an example of How Not to Do It, through the relapse of the best of stereotyped forms into mechanical formalism. Probably this is a liability of human nature under any forms whatever. But the objections of the non-liturgical churches' procrustean forms of prayer are very forcible, and at all events very stubborn, and will undoubtedly govern in any readjustment of ritual for the great majority of the Christian (Protestant) world. Nevertheless the use of certain of the grand old historic prayers, creeds, chants, responses, invocations and doxologies, embalmed in the Book of Common Prayer, is becoming not uncommon in the various denominations; and it is noteworthy that these elements of

worship are employed congregationally to a degree that is quite an advance on Episcopal custom in the direction of the congregational demonstrativeness so much to be desired.

This *pros asinorum*, as it might be called, being in a way to be safely crossed, a prospect seems open for such selection, arrangement and performance of the most desirable parts of public worship now in use as shall present the Christian congregation to itself, to the world and to God as one man, in a continuous performance, at once animated and solemn, of the acts of adoration, thanksgiving, praise, supplication and testimony due to the Creator, Benefactor and Redeemer of mankind. Such selection, arrangement and performance, to be highly successful, demand extraordinary gifts of various kinds. Considerable resources of musical culture, intelligence, numbers, means and appliances, in the congregation, will always afford great advantages if kept in their proper subordinate regard. The best example of perfected ritual under these ample conditions, governed by divine grace and wisdom, may and should become the means of raising the ritual of the humblest congregations to a substantial conformity with the models thus set forth, far as it may be from the imposing grandeur of the performance in chief metropolitan churches. Obviously, therefore, the scheme of exercises, though copious and noble, must be simple in its elements, capable of being practiced, more or less fully, with devotional success, in small and poorly equipped congregations.

In certain cases, noble approximations to the ideal here suggested have been achieved, and many more, it may be hoped, will follow. Without any design to glorify a particular church, and without being guilty of sufficient Sunday ramblings to make, perhaps, a just comparative report, we find by far the best example we have yet seen of full congregational confession and of spiritual, impressive, soul-lifting congregational worship, in the regular services of Calvary Baptist Church, West Fifty-seventh street, Rev. Dr. R. S. MacArthur, pastor. The order of exercises—which closely resembles, by the way, another that we have seen described from another city, in the *Presbyterian Observer*, taking the morning service—is generally as follows:

Organ voluntary, five minutes before the hour of service. With the first stroke of the hour, the full organ strikes the first chord of "Old Hundred," and from the choir and congregation rising bursts the spontaneous doxology, "Praise God from whom all blessings flow;" followed by the Lord's Prayer, all joining audibly. The pastor then utters a psalmist's invocation to praise, and a hymn of praise is sung by the choir and congregation. The pastor reads the prologue to the Ten Commandments: "And God spake all these words, saying: I am the Lord, thy God," etc., and the congregation rise and recite the Commandments in concert, together with our Lord's summary; and at the end of each table of the law, and also of the summary, the congregation are led by the choir, to solemn music in the petition, "Lord, have mercy upon us, and incline our hearts to keep this law." After the summary, "Lord, have mercy upon us, and write all these thy laws in

our hearts, we beseech Thee," next, a psalm is read by the pastor and people in alternation, followed by spontaneous rising of the congregation, singing the Gloria Patri, to the standard music, in great volume of organ, choir and people's voices: "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen." A portion of Scripture related to the discourse which is to follow is read by the pastor: to which the choir responds by an appropriate selection or anthem. The "long prayer," by the pastor, is followed by a responsive chant from the choir. The notices are read: then another hymn is sung by the choir and congregation: then the sermon followed by a Scripture chant from the choir, responsive to the closing application of the discourse. Then the offering (not "collection"), a devotional tribute, accompanied by choir or solo in words suited to the action. Last a brief closing prayer and benediction; all bow throughout, and after a slight pause, rising to disperse.

Much of the happy effect realized in these exercises results from the mingled heartiness, solemnity and alacrity of a united congregation, under the animated, pauseless, yet serious and dignified leading of a pastor uncommonly alive and sensitive to all fitness in the worship of God. We have endeavored to let into the enumeration of the exercises some suggestion of the on-moving continuity and spontaniety of the stream of service. But it is more difficult to suggest the effect of the grand accessories: of one of the most beautiful yet serious, the largest yet most sociable, of auditoriums, and one of the best for speaking and hearing ever built; of two magnificient organs, flanking the speaker's platform on either side, handled through pneumatic connections as one or as two responsively by an organist of rare powers ("but yet a woman"); of two powerful choirs, also flanking the preacher right and left (on occasions) with antiphonaled united voices as the chant or anthem may require; but above all these, whether better or worse, the moral eloquence of a vast congregation uniting in the expression of the leading parts of worship by their whole volume of voice, movement and posture.

Two other exceptions, however, seem to us well taken. 1. The distribution of printed programmes including words to be sung by the choir which is practiced on occasions, ought to be practiced invariably, as we understand was formerly done, and is likely to be resumed. Hardly too much stress can be laid on this requirement, especially where so much special ministry is attached to the choir. Choir performances without words in the hands of the congregation might as well be without words at all. They are mere musical entertainments, literal "diversions," *from* divine worship, and would be well replaced by interludes of Quaker silence. Dr. Parkhurst's practice of printing the whole on slips for every service, is, we protest, indispensable in this regard, and would also be of great use for giving remembrance to the numerous regular and extra appointments of the week in such a large and active church, including notice of special

collections, the congregation being understood to carry away and preserve the slips for reference during the week. Moreover, the printing of the hymns, or rather their numbers, in their places, would enable a trained congregation without announcement to break forth spontaneously in their songs of praise, with much more impressive effect; not to speak of the saving of time and of breaks in the continuity of congregational action. In fine, if the printing were too expensive to be practicable by any other means, we would take it out of the other expenses for music, dispensing with anything rather than with an intelligent devotional reception of the choral ministry.

2. Too much novelty and ambitious variety in the choral selections has already been animadverted on as an unmixed evil in public worship. The fashionable set music of the day is generally too complex for public comprehension; too showy and engaging as mere music to the attention even of cultivated amateurs, and too vacant of devotional spirit for devotional use. Mendelssohn could scarcely write music for any purpose, without a certain sacred sweetness, of the least of which most fashionable composers seem utterly incapable.

3. In addition to the Ten Commandments, place ought to be found for some historic confession of faith, such as the Apostles' Creed.

4. The response to the decalogue is "attacked" by the organ and choir (and so followed, of course, by the congregation) with too much promptitude and *vim* for the expression of a most humble and solemn prayer. This brings us to note, in the same line, one of the best examples, and one of the worst, that we have ever met with in public worship.

Nothing could add so much to the devotional beauty and power of the admirable ritual above quoted, as the grand old historic Te Deum —by substitution, if necessary, in one of the services of the day (some variety is in itself important)—sung as it is sung, without abridgement, by the congregation of the University Place Presbyterian Church, Rev. Dr. Alexander, pastor. This is an exemplary instance of the devotional sense that is so rare in musical conductors and organists, communicated through the organ and choir to a large singing congregation. The heavenly-sweet solemnity of that inimitable chant floats up from all the throng of worshipers, subdued, reverent, tender; now swelling with the ascriptions of praise, now sinking in the pathos of divine suffering or human contrition; filling the arched atmosphere of the temple as with clouds of melodious incense; and though long, its close is reluctant and regretful, leaving its influence deep and subduing in the spirit of the after exercises.

The other and mal-exemplary instance that we have to cite was endured in the Broadway Tabernacle when Mr. Moody preached to an immense audience on a recent occasion. The subject was Prayer, and the after-hymn was that tender and lowly supplication by Ray Palmer:

My faith looks up to Thee,
Thou Lamb of Calvary.

And the organist let on the full power of the great instrument, the choir fell in *fortissimo,* and three thousand people, or a majority of them, followed suit and roared their loudest through the outraged hymn! Not even the final stanza—last breathing as it were, of the soul *in articulo mortis*—was spared by the slightest mitigation of the brutal racket.

This was an extreme case; but it serves to show what an undevout and mad musician *can* do, and to emphasize the demand so often urged with so little effect, that something still better than musical accomplishments should be required of our musical ministers; and also that church music should be sedulously and absolutely controlled by the best piety that can be found combined with good taste, in the pulpit and the church. The choir master, at least, should be, inexorably, a man of devout earnestness, hating vanity. The organist should be fully directed at least by the same spirit; or, if he has it not, and is too big a *virtuoso* to be directed by it, get a smaller specimen; get a girl, or anybody who can play the tunes, rather than murder devotion for the sake of distinguished organ-playing. Nothing will be lost by this policy, if it is full of positiveness and gospel warmth. The most "drawing" performance of sacred music known to the memory of this generation, both in America and England, was that of a merely fair singer, with a little melodeon; but his devout earnestness and intimate sympathy with the equally unpretending and equally inspired preacher whose themes he sung cast a spell over all populations, capitals and nations whither they went.

V.—THE USES OF COMPARATIVE RELIGION.

By Adam McClelland, D.D., Dubuque, Iowa.

According to Prof. Dana:

"Comparative sciences are those which are based on a comprehensive comparison of the range of objects or facts in any branch or department, which aim to study out or treat of the fundamental laws or systems of relation pervading them, as comparative anatomy, comparative physiology, comparative embryology, comparative philology," etc.

This definition is applicable to comparative religion. Its methods, processes and aims are the same to religion as are any one of the above sciences to its special department of truth. Thus, in comparative anatomy we examine each kind of animal as thoroughly as if our investigations were wholly confined to it; or we accept the trustworthy investigations of others as affording reliable information concerning it. We proceed in like manner to examine the structure of other kinds till we have, by successive investigation of each, obtained a satisfactory knowledge of its parts and their anatomical relations to one another and the entire organism examined. We next subject the data thus obtained to a further mental process, comparison. In this, we may make the structure of each species a term of comparison for any or all the rest, or what is more frequently the case, we may select, for a definite object, a simple species, say man, for comparison with all and each of the kinds examined.

In this way we shall observe points of agreement or difference, resemblance or contrast, which must be carefully noted. Thus we obtain the basis for scientific classification and the discovery of general laws of structure and even of biology itself. Hereby, unknown likenesses have been detected, a proper "*fundamentum divisionis*" is obtained for a scientific classification, new laws or new illustrations of old ones are discovered. By comparative anatomy, Harvey found in the frog a beautiful illustration and powerful argument for his theory of the circulation of the blood. By the same means, Aristotle gave to the world the new science of natural history, and was enabled to present a tolerably good classification of animals, taking for his ground of division the respiratory organs, which further observation changed to the better system of Cuvier, who was led by wider and more exact observation to the nervous system as a ground of classification.

By a similar method, comparative religion investigates the doctrines, polity, discipline, past and present history and internal tendencies and results of each of the representative religions of the world. Each religion is compared with every other, or some one (generally Christianity) is compared with them for points of similarity or contrast, or for the ascertaining of principles or practices in the one not found in the other.

The object may take a far wider scope, broader purpose, viz.: the discovery of some principle common to them all. Here, as elsewhere, the practical man asks, "*Cui bono?*" And where or when should one not be practical? Before investing time, labor, capital, in any project or pursuit, a judicious business man will ask, "Does it pay?" We all should be business men, men of business. The question is especially pertinent to those of us who invest time and labor in the study of this science, does it pay? The query is the more opportune seeing comparative religion is among the youngest of the sciences; and its place and importance are but imperfectly recognized. We answer the above questions in the affirmative, and in support of this reply we offer the following reasons:

1. Comparative religion is a highly useful science, because the knowledge of different religions is essential to the successful study of universal or particular history. The history of a race or nation is the systematic account of the people of that race or nation; and no element or factor in the development of a people is more potent than their religion. Historians of all schools will agree that the character and degree of the religion of a people go very far in determining their character and destiny. One cannot hope to understand the theory of currents or of storms if ignorant of the mighty unseen forces that generate and condition them. Thermal energy may continue long latent; but there comes a time when it becomes perceptible in the opening buds, blooming gardens and golden grain and fruits, or in the Titanic contests of the elements attendant upon oceanic and aerial disturbances. Historic phenomena can only be understood by those who intelligently connect them with the subtle forces of which they are the resultants. Some social laws are as certain and predicable as the motions of the stars. Here is one of them. The true civilization of any nation is in exact ratio to its degree of acceptance and conformity to the truths and duties of Christianity.

2. The study of comparative religion enables us to form a life-picture of the peoples of antiquity, and it develops benevolent sentiments and practical sympathy towards living distant nations. A glance at some of these nations will elucidate our meaning. There is Egypt, the most ancient, the most civilized and the most religious nation of remote antiquity. Do we

stand in admiration and awe before her pyramids and sphynxes? Do we rebuild and repeople her cities and palaces? Do we marvel at her achievements in arts and sciences, and bestow on her our laudations? For her skill in the art of government, peace-loving policy and far-reaching plans for self-perpetuation? Then let us not forget the foundation and keystone of this mighty fabric, or what sustained and united all its parts. Do we ask what was it that once vivified, energized, and, in some measure, glorified this now shriveled mummy? The answer is not far to seek; it was her religion. This it was which builded those most durable and grandest of tombs for those mightiest of monarchs, who would thus secure the preservation of their bodies through the millenniums that would elapse before they should be called to the great judgment.

History, like geology, examines the buried fossils of the past, and like zoölogy it especially interests itself in living organisms. Its examination of archaic ages derives its chief importance from the connection of the past with the present. Here again, comparative religion is a valuable aid to the study of contemporary history. It brings us into sympathy with man, wherever found. Corporeal differences, racial peculiarities, diversities of civilization are all more than counterbalanced by the moral and spiritual oneness everywhere attested, illustrated in their deep consciousness of sin, their persistent, laborious and fruitless struggles for deliverance from it, and in their elaborate, ingenious and futile schemes for return to God. Herein no country equals India as a field for investigation. Here a vigorous and acute race has been engaged for more than three thousand years in devising a religion that shall meet the spiritual needs of man. Here every great system had and still has its numerous representatives, and here no plan or theory known to natural, speculative or revealed religion has lacked ample scope for germination, growth and fruitage. Here, too, we have in carefully preserved literature exact and ample data for investigating such development.

Another element of interest in our investigations of the Indian religions is found in the fact that of the two hundred and fifty millions of India, at least two-thirds belong to the same great family of the human race as ourselves, their and our fathers at one time occupied the same inhospitable Asiatic plains, pursued the same quiet, pastoral life, sat around the same camp-fires, spoke the same mother-tongue, and sang the same hymns to the dimly apprehended Heavenly Father, or to His visible manifestations in the genial or terrible forces of nature. Our Aryan mother is long dead. None can say how or when her life ebbed out. But her posterity survive in the Hindus, Persians, Armenians, Greeks, Latins, Slavs, Teutons and Celts. All of these owe a debt of gratitude to their Aryan mother which they can never pay, except it be in tender family love to one another. All these branches of the Aryan family retain precious words taught them in the home of their infancy by the oxus. Words indicative of peace and industry and domestic harmony. Belligerent language and deeds have come from other and subsequent instruction. The thoughtful, religious and philosophical characteristics of the great Indu-European peoples have a common origin in their Aryan blood and training. Outside of this race we find no philosophy. It is an important inquiry how far the old Aryan religion affected the future development of the race. Comparative religion alone can cast light on this inquiry.

Comparative religion is among the most useful of sciences, because to her we must chiefly look for an inductive philosophy of religion. Phil-

osophies of certain religions have been outlined, and these have their uses; but philosophy deals with widest generalizations and fundamental principles. Hence, a philosophy of religion demands an induction from sufficient facts of the entire subject. Serious errors have been promulged, and baseless hypotheses have been propounded and advocated which would have died at their conception had their authors attended to the facts of comparative religion. The wonderful results of the Baconian method of investigation in other sciences lead us to hope that its application to religion will yet yield like consequences. The time has come when comparative religion should earnestly address herself to the investigation, analysis and classification of such data as will furnish materials for a broad, deep and unassailable philosophy of religion. Every science must assume certain postulates as necessary conditions, *e. g.*, the trustworthiness of the senses, the necessary laws of thought, the uniformity of nature —that is, under like circumstances like changes will follow—and other like principles of intuitive or *a posteriori* truth must be determined and admitted before any progress can be made in the construction of a science or a philosophy. So we apprehend the very first step toward an inductive philosophy of religion must be the ascertainment and settlement of the requisite postulates in this department of truth. Of these we suggest the following:

1. A universal instinct or tendency proves the existence of an objective reality, suited to the full gratification of that instinct or tendency. 2. Error and falsehood produce pernicious consequences. 3. The truth or falseness of a theory may be rightly judged by the character of its consequences. 4. Of all religions, that has the highest claims for acceptance which contains most of the approved principles and practices, and the fewest evil doctrines and practices of other religions, together with such peculiar to itself as have proved beneficial to its professors. 5. It must conserve the highest interests of man that such religion be advanced and all others be abandoned. Having found a common basis in clearly-defined and admitted postulates, the next step in the obtaining a basis for the inductive philosophy of religion must involve the fourfold process of induction, viz.: (*a*) Preliminary observation. This demands an accurate and extended examination of religious phenomena, past and present. What physical phenomena are to natural philosophy, that, the facts of comparative religion must be to a philosophy of religion. Many egregious errors have arisen from the lack of careful preliminary observation. (*b*) Next should follow the framing of a hypothesis which will cover all facts observed and act as a law under which all other facts of religious phenomena may be arranged. (*c*) This assumed hypothesis must next be taken as the basis for deductive reasoning, and if inferences under it do not agree with the facts the hypothesis must be abandoned. The last step in this inductive process is verification by a comparison of the inferences so obtained with the ascertained facts. If this comparison shows a greement between the conclusions and the facts, then what was but an hypothesis becomes a theory. If no such agreement exists, then the hypothesis must be relegated to the baseless fabrics so often spun out of the unsubstantial creations of the imagination. If ever a scientific basis for a philosophy shall be laid, its materials must chiefly come from the facts of comparative religion in connection with inductive psychology.

Hitherto, too much attention has been given to the deductive rather than the inductive method. Such a process proved itself unsafe in the physical sphere, and we think it is no less so in dealing with the soul, the absolute and cognate subjects.

3. The study of comparative religion is among the most useful of sciences, because it brings into vigorous exercise the philosophical spirit. The great religions of the world deal with the profoundest and most momentous questions known to human thought, *e. g.*, whence, whither, why, what and how this world, and I myself? The four great stages of Hinduism, viz., Aryanism, Brahmaism, Rationalism—including the seven philosophies—and present Hinduism, and the various phases of Christianity in its conflicts with gnosticism, neoplatonism, and its present conflict with pantheism and materialism illustrate the close connection subsisting between comparative religion and philosophy, and warrant the conclusion that its study will sharpen the mind for philosophical investigations and metaphysical problems and distinctions.

4. Comparative religion is useful because it furnishes rich material for Christian apologetics. This science furnishes a vast array of facts in support of theism. We begin with theism. This word has both a generic and specific sense. The former includes all that make mind the prius of existence—and so embraces pantheism, polytheism, henotheism, and monotheism, seeing all these make mind the originator of the universe. We shall use the word in its usual and specific sense to denote belief in an infinite, eternal and personal God, the author of the world, and also in the more general sense so as to express belief in a self-existing mind. Comparative religion proves by its array of facts that mankind always and everywhere demand a personal God. Even when the mind has not clearly apprehended the fact of such personality, it never rests till it approaches and actually cognizes such a fact. For a time man may seem to lose the idea of a God, but by and by it returns to him. This is illustrated in the struggle indicated in the above stages of Hinduism, and in the vain attempt of Buddhism to rid itself of a personal God. Universally man's heart and mind demand such a God as an object of adoration, fear and trust. The concept, being universal and invincible, is necessary, and therefore true. This was the famous *consensus gentium* of Cicero and the *a priori* argument of Anselm, and in another form, of Descartes. Men have felt the force of this argument and so have sought to break it down either by denying the universality of the idea, or by presenting a naturalistic genesis of the idea.

Here the facts of comparative religion demolish such genesis. Hume's hypothesis that monotheism arose from polytheism by the local flattery of some favorite divinity, and Spencer's notion that all belief in God arose in dreams wherein man obtained an idea of a second self and so of existence after death and that this idea gave rise to worship of departed ancestors, and this to the worship of gods, including Jehovah himself, a revered ancestor of the Jews, are not only preposterous creations of the imagination in obedience to a heart that is determined to be rid of God at all hazards, but are notions utterly opposed by the facts of comparative religion. This science never finds worship of ancestors the first form of worship. So far as the ascertained facts teach anything, it is that men moved from monotheism, and the course has been from the better rather than the worse. Here contrast the score of gods of early Assyria and the dozen or so of Egypt and of India with the vast multitude of later times. The evidence seems to indicate that the priests of Egypt never believed in the popular polytheism, and so of the Brahmins of India. A man who can seek to support a hypothesis with the bald, unsupported statement that Jehovah was a Hebrew ancestor, a statement contradicted by the plain facts of history—a statement that outrages the religious faith of Christendom past and present—should be treated as too

audacious and self-willed to be treated with that regard which a man of equal ability and more regard to facts and the feelings of others might command. The audacity of such an assertion is only equaled by the weakness of an hypothesis which required such a gratuitous assumption.

Comte would make all religion begin with fetichism. His only ground for this is the further assumption that man began as a savage, and therefore his religion must have been that of the lowest savages now living. What a tissue of spiders' webs spun from himself! Comparative religion has not one fact in support of such savage origin and such degraded religion, but has a vast array of facts against it. How strange it is that this head of a philosophy which proudly calls itself positivism should be so ready to generate hypotheses, with such confidence, that are wholly unsupported by facts and that are in the teeth of all the known facts of comparative religion. In this, Spencer successfully opposes the apostle of positivism.

Comparative religion proves that the idea of a God is the most persistent and potent notion that can possess the human mind. So powerful and overwhelming is it that rather than surrender it, countless millions have preferred to blot out their own personality, to deny the trustworthiness of their own senses and the existence of the material world, rather than give up their belief in an eternal and all-pervading Mind. Intellectual vigor and moral purity have been, in nations and individuals, in proportion to the clearness and earnestness of their faith in the one God of the Bible.

Comparative religion establishes the fact that those very mysteries of Christianity which have been most objected to, as repugnant to reason and the laws of thought, are the very ones that by analogous doctrines, or adumbrations of them in other popular religions are especially proved to be germane to man. We name a few: (*a*) The Trinity—we know that this mystery of a tri-personality in the one self-existent essence is wholly a doctrine of revelation and must be received by faith. Still it seems manifest from the facts of comparative religion that for some reason, not known to us, man is led to a triple distinction in God. Whence the various triads of gods in Egypt and Assyria? Whence the triad of Plato and of Philo and the trimurti of Hinduism? In most of these, some striking resemblances exist between the functions of each of these triads and those of the persons of the Christian Trinity. We do not here attempt to account for such analogies, nor shall we pause to point out the numerous differences between them and the Christian doctrine. Our object is simply to direct attention to the fact that human nature does not find the doctrine repugnant, but rather the reverse, if not even a necessity for its spiritual satisfaction. (*b*) No doctrine is more central, and none apparently so inconceivable, as the incarnation of the Logos. Yet even this has its faint analogies in the incarnations of Brahminism, especially those of Vishnu. These incarnations are indeed grotesque and puerile, in the extreme, in form and design, here as elsewhere marking the greatest contrast between Hinduism and Christianity; yet this great thought underlies them all, God can best approach man and secure his heart by corporeal and especially human indwelling. This great thought finds beautiful expression in the language of Arjuna to Krishna as given in the Mahabharata. Only in Christianity is this recognized need fully met and that in a way entirely free from the sad blemishes of the incarnations of the trimurti.

(*c*) Sacrifice of the God-man for sin is the chief offense of the cross, yet no other element of the Christian system seems to have been more ancient and universal in the religions of the world. Whatever may have been the

genesis of sacrifice, it is certain it was connected with the consciousness of guilt. Substitution, expiation, acceptance by God of the innocent victim in the room of the offender: so deep and extensive was this conviction of sin and belief in sacrifice that the whole land, for centuries, was deluged with blood. Moreover, from the earliest times a strange Aryan tradition was preserved, that the gods themselves offered in sacrifice one of themselves, the primal male; and so important was this mystery that great advantages were connected with it.

Like the above mysteries this doctrine of substitution of the innocent for the guilty is altogether above reason, yet it is manifest by the facts of comparative religion that the guilty require some such sacrifice as that indicated in the Scriptures. Time would fail to present a complete list of analogous doctrines in Christianity and other systems, especially Hinduism, *e. g.*, distinction of salvation by faith and works, immortality, the *summum bonum* for man, *i. e.*, communion with God, inspiration necessary for an infallible rule of faith and duty, an ethical code for the regulation of morals, etc. Yet alas! even in these points of resemblance there are far more points of contrast. The very hints at truth become the more distressing by the numerous destructive errors inherent in them. The strong, numerous and radical contrasts between Christianity and all other religions crown the apologetic argument furnished by comparative religion. 1. The contrast between Jehovah and the gods of the nations is as true to-day as it was when expressed by the Most High himself in that challenge He gives in Is. xl. And the statement of Moses is still pertinent, "Their rock is not like our rock, the enemies themselves being judges." If a medal had been struck to the Greek Jupiter, on one side might have been inscribed justice and power, on the other, avarice and lust. The great Brahm of the Hindus is heartless and heedless. 2. The Bible of Hinduism is in marked contrast with ours. The sacred book of Egypt was the Book of the Dead; the very conception is absurd, and everywhere the best thoughts were for the priests alone. But Christianity has no esoteric creed. Nothing is too good for the people, here all are priests. The Veda presents contrasts at every point to our Bible. That is wholly lacking in history; ours begins in history in both its great divisions. Christianity, including Judaism, is the only historic religion in the world. Here, as in nature, God rears His glorious temple on the solid rock. Our Bible is for all. "Seek ye out of the Book of the Lord and read," is the universal command. But women are not permitted to read the Veda. Instead they are given the Purannas. And what miserable trash they are! The Veda, like the Koran, must not be translated. But our Bible is in more than 200 tongues. And though it assumes various forms, as the light it is ever to shine, beautify, revive, generate power and fructify. The Veda has no offer of salvation from sin, no perfect model, no heaven of fellowship; it can only offer absorption in the all.

As in the remote past, so all non-Christian nations in the present day are weighed down by pessimistic systems that tend to make life gloomy and death altogether awful. To them all is darkness, so thick that it is everywhere felt. There is no bright past in a golden age of innocence, no clear conceptions of perfect fellowship and holiness in the first paradise, and no glorious future with its paradise regained. The present life is wanting in the sustaining power that comes from the present of one who has said, "Come unto me, and I will give you rest." The home is a prison to its female inmates, death of infant daughters is desired and accomplished; woman everywhere is degraded, and is left to pass away her life in *ennui* and in-

action. The iron hoof of caste tramples into the dust all aspirations toward progress, and presses so sorely upon the poor that their hearts are well-nigh crushed. What wonder that they sigh for the coming Kalki whom they do not know, but from whom they expect some mighty change of all existing institutions. How different from all this is the blessed Gospel? Our Bible presents us in its opening pages a delightful retrospect, and in its closing, a glorious inspiring prospect, and in its intervening pages plain, certain and assuring directions for its attaining.

5. Comparative religion is pre-eminently useful as a valuable aid to Christian missions. Since the Graeco-Roman age Christianity was never so aggressive as to-day. During the first half of that age Christian laborers went everywhere bearing the glad tidings. That was the time of pure aggressive propagandism. During the second half, the heathen flowed in upon Christian civilization, and so by migration came within the reach of its benign influences. This ninteenth century strikingly presents both these processes in active operation. Aggressive, pure propagandism and migratory activity co-operate in the diffusion of Christianity. Of all the mighty moral movements that characterize and glorify our century, foreign missions is the greatest. Its heroic achievements in various lines of human progress are patent to the world, and receive from enlightened philanthropists everywhere that praise which they merit. In every war of conquest it is of the utmost importance that the resources, plans, strategetic positions, character of the leaders and all the vulnerable points of the enemy should be known. This knowledge is power. Comparative religion places such knowledge in the hands of the church, which she may wisely use in her conquest of the world.

Our missionaries must be familiar with the details of comparative religion, if they would be equipped and skilled for victory. If the church at home would triumph in this aggressive conflict, she must justly estimate the importance and magnitude of the work in which she is engaged; she must fully acquaint herself with the down-trodden and perishing whom she seeks to elevate and save; she must have deep, tender, practical sympathy with them as fellow-sinners and fellow-men; she must recognize and appreciate and consider the terrible power of falsehood to destroy and of God's instrument (the truth) as mighty to save. She must not only be pitiful toward men but also be exceedingly jealous for the honor of Jehovah, whose laws are disobeyed, whose character and glory are forgotten, whose dominion is disregarded, whose throne of the heart idol gods are permitted to occupy, and whose Son is waiting to be gracious. Was it only from the manward side, was it not from the Godward also, that Paul was so profoundly moved when he saw Athens wholly given to idolatry? If the church would be stirred in spirit, if she would have a soul paroxysm for men, as the word is, she must, like Paul, see the pagan world; her eye will affect her heart. She must feel the need, rely on the promises, and assure herself of certain victory. Now, at every point, comparative religion renders important service. It spreads before her eye the perishing peoples, it brings them very near as fellow-sinners burdened by conscious guilt, vainly struggling down the ages for relief, spending their all on physicians, but ever becoming worse; it impressively proves that there has been everywhere in the heathen world a development, but without the gospel it has been a development downwards, to a lower deep still opening wide; it presents from the dawn of history the peoples of the world and their religions, and it proves that just as those peoples ap-

proached the doctrines and duties of the Bible have the nations advanced in individual, domestic, social and civil happiness. It shows that forces are at work to weaken the great systems of error and to prepare the people for the acceptance of the truth, and it stops the mouth of the opposers of God by confuting by its facts their hypothesis, and by clearest inductions it establishes the fact that the heart of man wants God, must have God, cannot rest without Him, and that there are evidences of God's workings among men; that the time hastens when a weary world will return to God and rest in Him.

VI.—A CLUSTER OF CURIOSITIES.

By Arthur T. Pierson, D.D., Philadelphia.

Da Vinci and the Last Supper.—Upon the large fresco of "The Last Supper" at Milan, Da Vinci was engaged at least ten years. It is said that he often spent whole days so absorbed that he forgot to eat. Then for days he would only come and stand before it with folded arms, as if criticising it. Sometimes he would hasten in the heat of mid-day from the cathedral, add a touch or two to his picture and immediately return. Unfortunately he mixed his colors with oil—a fatal innovation—so that in the course of a few centuries it has been repaired not less than three times. With strange insensibility the monks allowed the lower portion of the central group to be destroyed in order to make a door in the wall; and Napoleon's dragoons not only made the refectory a stable, but amused themselves throwing brickbats at the apostles. It is now a ruin, but one can form an idea of its merit from the copy made by Marco Uggione, one of Leonardo's best pupils, and which is now in the Royal Academy, London. Goëthe has, perhaps, better than any one, given verbal expression to the artist's intention.

How Old is Glass?—The oldest known specimen of pure glass is a little molded lion's head bearing the name of an Egyptian king of the eleventh dynasty, in the Slade collection at the British Museum. More than 2000 years b. c. glass was not only made, but with a skill which shows that the art was nothing new. The invention of glazing pottery with a varnish of glass is so old that among the fragments which bear inscriptions of the early Egyptian monarchy are beads, possibly of the first dynasty. Of later glass there are numerous examples, such as a bead found at Thebes, which has the name Queen Hatasoo or Hashep, of the eighteenth dynasty. Of the same period are vases and goblets and many fragments. The story, preserved by Pliny, which assigns the credit of the invention to the Phœnicians, is so far true that these adventurous merchants brought specimens to other countries from Egypt. Dr. Schliemann found disks of glass in the excavations at Mycenæ, though Homer does not mention it as a substance known to him. That the art of the glassblower was known long ago is certain from representations among the pictures on the walls of a tomb at Beni Hassan, of the twelfth Egyptian dynasty; but a much older picture, which probably represented the same manufacture, is among the half-obliterated scenes in a chamber of the tomb of Thy, at Sakkara, and dates from the time even of the fifth dynasty.

Curious Facts about Man.—According to Prof. Huxley, the proper normal weight of man is 154 pounds, made up as follows: Muscles and their appurtenances, sixty-eight pounds; skeleton, twenty-four; skin, ten and one-half; fat, twenty-eight; brain, three; abdominal viscera, eleven; blood which would drain from the body, seven. The heart of such a man should beat seventy-five times a minute, and he should breathe fifteen

times a minute. In twenty-four hours he should vitiate 1,750 cubic feet of pure air to the extent of one per cent.—a man, therefore, of the weight mentioned should have 800 cubic feet of well-ventilated space. He would throw off by the skin eighteen ounces of water, 300 grains of solid matter and 400 grains of carbonic acid every twenty-four hours, and his total loss during that period would be six pounds of water and a little more than two pounds of other matter.

How Coffee was Discovered.—We have read a quaint story concerning the discovery of this favorite beverage. Toward the middle of the fifteenth century, a poor Arab, traveling in Abyssinia, and finding himself weak and weary from fatigue, stopped near a grove. Then, being in want of fuel to cook his rice, he cut down a tree which happened to be full of dead berries. His meal being cooked and eaten, the traveler discovered that the half-burned berries were very fragrant. Collecting and crushing them with a stone, he found that their aroma had increased to a great extent. While wondering at this, he accidentally let fall the substance into a can which contained his scant supply of water. Lo, what a miracle! The almost putrid liquid was instantly purified. He brought it to his lips; it was fresh, agreeable, and, in a moment after, the traveler had so far recovered his strength and energy as to be able to resume his journey. The lucky Arab gathered as many berries as he could, and having arrived at Aden, in Arabia, he informed the Mufti of his discovery. That worthy divine was an inveterate opium-smoker, who had been suffering for years from the effects of that poisonous drug. He tried an infusion of the roasted berries, and was so delighted at the recovery of his own vigor that, in gratitude to the tree, he called it *cabuah*, which in Arabic signifies *force*.

A Chinese Solomon.—Two women before a Mandarin, each protesting that she was the mother of a little child they had brought, were so eager and positive that the Mandarin was sorely puzzled. He retired to consult with his wife, a wise and clever woman, whose opinion was held in great repute. She requested five minutes to deliberate. At the end of that time she said: "Let the servants catch a large fish in the river and bring it to me here alive." This was done. "Bring me now the infant, but leave the women in the outer chamber." This was done, too. Then the Mandarin's wife caused the baby to be undressed, and its clothes put on the large fish. "Carry the creature outside now, and throw it in the river, in the sight of the two women." The servant obeyed her orders, and the fish rolled about in the water and struggled, disgusted, no doubt, by the wrapping in which it was swaddled. Without a moment's pause, one of the "mothers" threw herself into the river, with a shriek, to save what she thought was her drowning child. "Without doubt, she is the true mother," the Mandarin's wife declared, and commanded that she should be rescued, and the child given to her. And the Mandarin nodded his head, and thought his wife the wisest woman in the Flowery Kingdom. Meantime, the false mother crept away. She was found out in the imposture; and the Mandarin's wife forgot all about her in the occupation of dressing the little baby in the best silk she could find in her wardrobe.

The Origin of Ben Hur.—Before and for some time after the war Gen. Lew Wallace inclined to be skeptical, particularly as to the divinity of Christ. Chancing to meet Col. Ingersoll, the conversation turned on religious topics, and Ingersoll presented his views. Wallace listened, but finally remarked that he was not prepared to agree with Ingersoll as to the non-divinity of Christ. Ingersoll urged Wallace to give the matter the careful

study that he had, expressing confidence that after so doing he would fully acquiesce in his own view. Wallace determined to give the subject thorough investigation, and for six years he thought, studied, and searched. At the end of that time, let us hear Gen. Wallace's own testimony:

"I am absolutely convinced that Jesus of Nazareth was not only a Christ and the Christ, but that He was also my Christ, my Saviour, and my Redeemer. That fact settled in my mind, I wrote 'Ben Hur.'"

The Presidential A.—A New York daily remarks that the leading letter of the alphabet is to be found in the names of every one of our Presidents in the United States of America, to wit:

George W A shington, John A dams, Thom A s Jefferson, James M A dison, J A mes Monroe, John Q. A dams, Andrew J A ckson, Martin V A n Buren, William H A rrison, John A. Tyler, J A mes K. Polk, Zachary T A ylor, Mill-A rd Fillmore, Fr A nklin Pierce, J A mes Buchanan, Abrah A m Lincoln, A ndrew Johnson, U. S. Gr A nt, Rutherford B. H A yes, James A. G A rfield, Chester A. A rthur, Grover Clevel A nd, Benjamin H A rrison.

This reminds us of a curious coincidence noticeable in the Presidential ticket of Lincoln and Hamlin:

ABRA *HAM—LIN—COLN.*
HANNIBAL *HAM—LIN.*

There were in each name *fourteen* letters and Mr. Lincoln was the *fourteenth* man successively chosen to the Presidential chair, viz.: Washington, John Adams, Thomas Jefferson, James Madison, James Monroe, John Q. Adams, Andrew Jackson, Martin Van Buren, Wm. H. Harrison, James K. Polk, Zachary Taylor, Franklin Pierce, James Buchanan, Abraham Lincoln. The last syllable of Mr. Lincoln's Christian name and the first syllable of his surname spell the Vice-President's surname. Similarly, the first syllables of their surnames, as also the last, spell their respective names. At the time many other curious coincidences were pointed out, which amazed the curious and alarmed the superstitious. The popular vote electing him in 1860 was 1,866,000 and he died in 1865, etc., etc.

The Spirit of the Lord's Prayer.—A filial spirit—"Father." A catholic spirit—"Our Father." A reverential spirit—"Hallowed by Thy name." A missionary spirit—"Thy Kingdom come." An obedient spirit—"Thy will be done." A dependent spirit—"Give us this day our daily bread." A penitent spirit—"Forgive our trespasses." A forgiving spirit—"As we forgive them that trespass against us." A watchful spirit—"Lead us not into temptation, but deliver us from evil." A believing and adoring spirit—"For Thine is the Kingdom, and the power and the glory forever. Amen."

SERMONIC SECTION.

THE ARK IN THE HOUSE OF OBED-EDOM.

By Alex. Maclaren, D.D. [Baptist], Manchester, Eng.

The Ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household. —2 Sam. vi: 11.

Nearly seventy years had elapsed since the capture of the Ark by the Philistines on the fatal field of Aphek. They had carried it and set it in insolent triumph in the Temple of Dagon, as if to proclaim that the Jehovah of Israel was the conquered prisoner of the Philistine god. But the morning showed Dagon's stump prone on the threshold. And so the terrified priests got rid of their dangerous trophy as swiftly as they could. From Philistine city to city it passed, and every-

where its presence was marked by disease and calamity. So at last they huddled it into some rude cart, leaving the draft-oxen to drag it whither they would. *They* made straight for the Judæan hills, and in the first little village were welcomed by the inhabitants at their harvest as they saw them coming across the plain. But again death attended the Presence, and curiosity, which was profanity, was punished. So the villagers were as eager to get rid of the Ark as they had been to welcome it, and they passed it on to the little city of *Kirjath-jearim*, "the city of the woods," as the name means, or, as we might say, "Woodville." And there it lay, neglected and all but forgotten, for nearly seventy years. But as soon as David was established in his newly-won capital he set himself to reorganize the national worship, which had fallen into neglect and almost into disuse. The first step was to bring the Ark. And so he passed with a joyful company to *Kirjath*. But again swift death overtakes Uzzah with his irreverent hand. And David shrinks, in the consciousness of his impurity, and bestows the symbol of the awful Presence in the house of Obed-edom. He was probably not a Philistine, as the name "Gittite" at first sight suggests. There is an Obed-edom in the lists of David's Levites, who was an inhabitant of another Gath, and himself of the tribe of Levi.

He was not afraid to receive the Ark. There were no idols, no irreverent curiosity, no rash presumption in his house. He feared and served the God of the Ark, and so the Presence, which had been a source of disaster to the unworthy, was a source of unbroken blessing to him and to his household.

I have been the more particular in this enumeration of the wanderings of the Ark and the opposite effects which its presence produced according to the manner of its reception, because these effects are symbols of a great truth which runs all through human life, and is most especially manifested in the message and the mission of Jesus Christ.

All things have a double possibility in them—of blessing or of hurt. Everything that we lay hold of has two handles, and it depends upon ourselves which handle we grasp and whether we shall get a shock that slays or strength and blessing from the contact.

Let us, then, just trace out two or three of the spheres in which we may see the application of this great principle, which makes life so solemn and so awful, which may make it so sad or so glad, so base or so noble.

I. First, then, note the twofold operation of all God's outward dealings. Everything that befalls us, every object with which we come in contact, all the variety of condition, all the variations of our experience, have one distinct and specific purpose. They are all meant to tell upon character, to make us better in sundry ways, to bring us closer to God, and to fill us more full of Him. And that one effect may be produced by the most opposite incidents, just as in some great machine you may have two wheels turning in opposite ways, and yet contributing to one-resulting motion; or, just as the summer and the winter, with all their antitheses, have a single result in the abundant harvest. One force attracts the planet to the sun, one force tends to drive it out into the fields of space; but the two, working together, make it circle in its orbit around its center. And so, by sorrow and by joy, by light and by dark, by giving and withholding, by granting and refusing, by all the varieties of our circumstances, and by everything that lies around us, God works to prepare us for Himself and to polish His instruments, sometimes plunging the iron into "baths of hissing tears," and sometimes heating it "hot with

hopes and fears," and sometimes "battering" it "with the shocks of doom," but all for the one purpose—that it may be a polished shaft in His quiver.

And whilst, thus, the most opposite things may produce the same effect, the same thing will produce opposite effects according to the way in which we take it. There is nothing that can be relied upon to do a man only good; there is nothing about which we need fear that its mission is only to do evil. For all depends on the recipient, who can make everything to fulfill the purpose for which God has sent him everything.

Here are two men tried by the same poverty. It beats the one down, makes him squalid, querulous, faithless, irreligious, drives him to drink, crushes him; and the other man it steadies and quiets and hardens, and teaches him to look beyond the things seen and temporal to the exceeding riches at God's right hand.

Here are two men tried by wealth; the gold gets into the one man's veins and makes him yellow as with jaundice, and kills him, destroying all that is noble, generous, impulsive, quenching his early dreams and enthusiasms, closing his heart to sweet charity, puffing him up with a false sense of importance, and laying upon him the dreadful responsibility of misused and selfishly employed possessions. And the other man, tried in the same fashion, out of his wealth makes for himself friends that welcome him into everlasting habitations, and lays up for himself treasures in heaven. The one man is damned, and the other man is saved by his use of the same thing.

Here are two men subjected to the same sorrows; the one is absorbed by his selfish regard to his own misery, blinded to all the blessings that still remain, made negligent of duty and oblivious to the plainest tasks. And he goes about saying, "Oh, if thou hadst been here;" or "if—if" something else had happened, then this would not have happened. And the other man, passing through the same circumstances, finds that, when the props are taken away, he flings himself on God's breast, and, when the world becomes dark and all the paths dim about him, he looks up to a heaven that fills fuller of meek and swiftly-gathering stars as the night falls, and he says, "It is the Lord; let Him do what seemeth Him good."

Here are two men tried by the same temptation; it leads the one man away captive "with a dart through his liver;" the other man by God's grace overcomes it, and is the stronger and the sweeter and the gentler and the humbler because of the dreadful fight. And so you might go the whole round of diverse circumstances, and about each of them find the same thing. Nothing is sure to do a man good; nothing necessarily does him hurt. All depends upon the man himself, and the use he makes of what God in His mercy sends. Two plants may grow in the same soil, be fed by the same dews and benediction from the heavens, be shone upon by the same sunshine, and the one of them will elaborate from all sweet juices and fragrance, and the other will elaborate a deadly poison. So, my brother, life is what you and I will to make it, and the events which befall us are for our rising or our falling according as we determine they shall be, and according as we use them.

Think, then, how solemn, how awful, how great a thing it is to stand here a free agent, able to determine my character and my condition, surrounded by all these circumstances and the subject of all these wise and manifold divine dealings, in each of which there lie dormant, to be evoked by me, tremendous possibilities of elevation even to the very presence of God, or of sinking into the depths of separation from Him. The Ark

of God, that overthrew Dagon and smote Uzzah, was nothing but a fountain of blessing in the household of this man.

II. Secondly, note the twofold operation of God's character and presence. The Ark was the symbol of a present God, and His presence is meant to be the life and joy of all creatures, and the revelation of Him is meant to be only for our good, giving strength, righteousness, and peace. But the same double possibility which I have been pointing out as inherent in all externals belongs here, too, and a man can determine to which aspect of the many-sided infinitude of the divine nature he shall stand in relation. These bits of glass in our windows are so colored as that some of them cut off and prevent from passing through certain rays of the pure white light. And men's moral natures, the inclination of their hearts, and set of their wills and energies, cut off, if I may say so, parts of the infinite, white light of the many-sided divine character, and put them into relations only with some part and segment of that great whole which we call God. The man that loves the world, the man that is living for self, still more the man that is embruted in the pig-sty of sensuality and vice, cannot see the God that the pure heart, which loves Him and is purified by its faith, discerns at the center of all things. But the lower man sees either some very far-off awfulness, in which he hopes vaguely that there is a kind of good nature that will let him off; or, if he has been shaken out of that superficial creed, which is only a creed for men whose consciences have not been touched, then he can only see a God whose love darkens into retribution, and who is the Judge and the Avenger. And no man can say that such a conception is not part of the truth; but, alas! he on whom the form of such a God glares has incapacitated himself, by his misuse of his powers and of God's world, from seeing the beauty of the love of the Father of us all, the righteous Father who in Christ loves every man.

And thus the thought of God, the consciousness of His presence, may be like the Ark which was its symbol, either dreadful and to be put away, or to be welcomed and blessing to be drawn from it. To many of us I am sure—though I do not know anything about many of you—that thought, "Thou God seest me," breeds feelings like the uneasy discomfort of a prisoner when he knows that somewhere in the wall there is a spy-hole at which a warder's eye may be at any moment. And to some of us, blessed be His name, that same thought, "Thou art near me," seems to bathe the heart in a sea of sweet rest, and bring the assurance of a divine companion that cheers all the solitude. And why is the difference? There are two people sitting in one pew; to the one man the thought of God is his ghastliest doubt, to the other it is his deepest joy. Wherefore? And which is it to me?

Then, again, this same duality of aspect attaches to the character and presence of God in another view. Because, according to the variety of men's characters, God is obliged to treat them as in different relations, He must manifest His judgment, His justice, His punitive justice. There is a solemn verse in one of the Psalms which I may quote in lieu of all words of my own of this matter. "With the merciful Thou wilt show Thyself merciful, with the pure Thou wilt show Thyself pure, with the forward Thou wilt show Thyself forward." The present God has to modify His dealings according to the character of the men.

And so, dear friends, for the present life, and, as I believe, for the next life in a far more emphatic and awful way, the same thing makes blessed-

ness and misery, the same thing makes life and death. The sunshine will kill and wither the slimy plants that grow in the dark recesses of some dripping cave; and if you take the fish out of the water, the air clogs its gills and it dies. Bring a man, such as some of you are, into the close, constant contact with the consciousness of the divine righteousness and presence, and you want nothing else to make a hell. The Ark of the Lord will flash out its lightnings and Uzzah will die. That great infinite Being, before whom we stand, holds in His right hand blessings beyond count or price, even the gift of Himself, and in His left His lightnings and His arrows. Which side are you standing on?

III. Lastly, note the twofold operation of God's gospel. His dealings, His character and presence, and, most markedly and eminently of all, the gospel that is treasured in Jesus Christ and proclaimed amongst us, have this twofold operation. God sent His son to be the Saviour of the world. It was meant that His mission and message should only be for life, and that with ever-increasing abundance. But God cannot save men by magic, nor by indiscriminate bestowment of spiritual blessings. It is not in His power to force His salvation upon anybody, and whether the gospel shall turn out to be a man's salvation or his ruin depends on the man himself. The preaching of the gospel and your contact with it, if you have ever really come into contact with it, and not by mere outward hearing, leaves no man as it found him. My poor words, and God knows how poor I feel them to be, leave none of you as they find you; and that is what makes our meeting together here so solemn and awful, and sometimes weighs one down as with a sense of insufficiency for these things.

That twofold operation is seen first in the permanent effects of the gospel upon a man's character. If it has been offered to me, and if I accept it, then blessings beyond all enumeration, and which none but they who have them fully know, follow in its wake. Received by simple faith in Jesus Christ, God's sacrifice for a world's sin, it brings to us the clear consciousness of pardon, the calm sense of communion, the joyful spirit of adoption, righteousness rooted in our hearts and to be manifested day by day in our lives; it brings all elevation and strengthening and ennobling for the whole nature, and is the first thing that makes us really men as God would have us all to be. Rejected or neglected or passed by apparently without our having done anything in regard to it, what are the issues? What does it do?

Well, it does this for one thing; it turns unconscious worldliness into conscious worldliness. If the offer has been clearly before your minds, "Christ or the world?" and you have said "I—I take the world!" you know you have done it, and the act will tell on your character.

Rejection strengthens all the evil motives for rejection, and adds to the insensibility of the man that has rejected. The ice on our pavements in the winter time that melts on the surface in the day and freezes again at night becomes dense and slippery beyond all other. And a heart, like that which beats in some bosoms here to-night, that has been melted and then has frozen again, is harder than ever it was before. Hammering that does not break solidifies and makes tougher the thing that is struck. There are no men so hard to get at as men and women, like multitudes of you, that have been hammered at by preaching ever since you were children, and have not yielded your hearts to God. The Ark has done you hurt if it has not done you good.

I do not dwell upon the other

solemn thought, of the harmful results of contact with the gospel which we do not receive, as exemplified in the increase of responsibility and the consequent increase of condemnation. I only quote Christ's words, "The servant that knew his Lord's will, and did it not, shall be beaten with *many* stripes."

My brother, Christ's gospel is never inert, one thing or other it does for every soul that it reaches. Either it softens or it hardens. Either it saves or it condemns. "This Child is set for the rise or for the fall of many." Jesus Christ may be for me and for you the Rock on which we build. If He is not, He is the Stone against which we stumble and break our limbs. Jesus Christ may be for you and for me the Pillar that gives light by night to those on the one side. He either is, or He is the pillar that sheds darkness and dismay on those on the other. Jesus Christ and His gospel may be to each of us "the savor of life unto life." He either is, or He is "the savor of death unto death." Oh! dear friends, if you have neglected, turned away, delayed to receive, forgotten impressions in the midst of the whirl of daily life, do not do it any longer. Take Him for yours, your Brother, Friend, Sacrifice, Inspirer, Lord, Aim, End, Reward, and very Heaven of Heaven. Take Him for your own by simple trusting; and say to Him, "Arise! O Lord, into Thy rest, Thou and the Ark of Thy strength." And He will come into your hearts and smile His gladness as He whispers: "Here will I dwell for ever; this is My rest, for I have desired it." And He will bless you with life, ever more and more abundantly.

SPECIAL PROVIDENCE.

By Rev. A. McElroy Wylie [Presbyterian], Brooklyn, N. Y.

But with God all things are possible.—Matt. xix : 26.

The Lord thinketh upon me.—Ps. xl : 17.

The heavens, even the heavens are the Lord's; but the earth hath he given to the children of men.—Ps. cxv : 16.

The earth is the Lord's, and the fullness thereof; the world and they that dwell therein.—Ps. xxiv : 1.

The Bible gives us many instances of paradoxes and seeming contradictions which are really necessary to the statement of the higher and fuller truths. That great thinker, F. W. Robertson, in effect, says: "Truth is often made up of two seemingly contradictory propositions which, like two massive columns, rise from their solid bases upon earth, mount parallel, lose themselves from human sight in the clouds above, and are arched and harmonized only in the immediate presence of the Almighty Himself.

Nowhere is this more true than in God's rule both through general laws and special providence. "All things are possible with God," yet "God cannot lie," neither can He perform contradictions. God rules by general law, yet "He thinketh upon *me*." "The earth hath He given to the children of men," yet "the earth is the Lord's, and the fullness thereof."

As the ages draw the earth upward and forward, it will grow more and more clear that man possesses the earth just in the degree that he possesses it through the ownership of God. If the time ever comes when man shall perfectly obey all the revealed will of God, then man shall perfectly possess a perfected earth. We have divine possibilities through natural laws and divine possibilities through special providences. Natural, physical laws are tracts upon which phenomena move and display themselves. Law does nothing. Law is but the orderly and regular way in which will-power acts, for the fountain of all force is will. Such is the admission of the latest word from science. "What are sciences," ex-

claims E. Thompson, "but maps of universal laws? and universal laws but the channels of universal power? and universal power but the outgoing of a universal mind? Physical and natural law is the very basis of all our confidence in our relations to nature, and it is equally true that the stability of law in the moral and spiritual world furnishes the firm support for all character building and the foundation for our eternal hopes.

While we gratefully recognize that science has done the world a vast service in putting to flight an untold number of superstitious fears, and has put an end to many cruelties, we cannot fail to see also that there has arisen a growing tendency in our day to deify law; to shove God, as a personal force, and a directly acting cause, out of His own universe. Two persons may talk distinctly to one another in adjoining rooms through the *open* door. Now shut that door; it is less easy to conduct the conversation. Let one move into the next further room; it is still more difficult. Shut the second door, and it will be almost impossible to communicate at all. So by this process of referring everything to that false god which men call "law" or "nature," it, in effect, shoves us further and further away from communicating with God, and so toward practical atheism.

When everything is seemingly reduced to fixed laws, is there room for special providence? Yes, there is. How?

Take prayer. Even if it could be shown that nothing comes except on this line of secondary causation, who dare assume that prayer was not, by the pre-arrangement of God, put in at the very beginning, as a cause. A place was left for prayer as a *causation*, and so every cause must be followed by its special effect. Ladies receive outlines in decorative art on goods or on paper, which they are to fill out. God draws outlines in His own laws, but leaves the filling in to be done by man, as personal agent. This brings us to note that man was created as a proper cause. What is necessary to a proper cause? "The image of God in man must have consisted in the essential difference or differences between man and the creatures below him. These differences are found mainly, first in the intellect of man regarded as rational; second, in his moral and spiritual nature, and third, in his freedom, including the great fact that man is, and the brute is not, a proper, responsible cause. God is a proper cause, and if man were not, he could not be in His image. So long, therefore, as man continues to be rational, moral and free, and hence capable of knowing God, he will be in His image; and when he ceases to be rational, moral and free, he will be no longer man." (Dr. Mark Hopkins.) The brutes have none of these endowments, and therefore are not proper causes. They are simply under the ever-acting necessity of instinct.

How may we prove that God conducts the government of the world as well by *special providences* as by general laws?

I. By the nature of God himself. God is infinite, and a right notion of infinitude necessitates our thought to regard God as reaching infinitely downward as well as infinitely upward and outward. Which would be the greater instrument, that which possesses the powers of a mighty telescope, or that which combines the wonderful capacities of both the telescope and binocular microscope in one? Surely the latter. So no complete or correct idea of God can be entertained unless we have the thought of Him embracing under his personal care both the masses of worlds and planets, and also the infinitesimal creatures of the water-drops and all that range between. Which is the greater ruler, the man who can take note

only of the great affairs of a state, or the man who can also take into account all the minutest interests of each and every citizen?

Then remember, too, that infinite and perfect fatherhood and motherhood are united in the being of God. While every well-governed household has its general laws, it also has its countless occasions for personal, direct, loving, wise intervention to instruct, to train, to discipline or to sympathize with and help.

II. By the manner in which the Bible presents the government of God. Scarcely does inspiration once use *law* in the way in which science uses this term, and never, we believe, as natural and physical law doing anything. But spiritual law does act, for it is used in the sense of an ever-acting force (Rom. viii: 2). The Bible, in one view, is simply a history of God's special providences. If we deny this, we deny revelation. Take the Old Testament. It is impossible to read the history of Abraham, of Isaac, of Jacob, of Joseph, of Moses, of David, of Elijah or of Daniel without having the impression borne in upon our minds that these great founders and reformers were, at every chief movement of their lives, the constant subjects of God's special providence. Go over their lives, illustrated by the details, and we must believe in special providence if we believe the record at all. No general or natural law can account for the phenomena. The very *dreams* of the boy, Joseph, were important steps in the world's redemption.

What was the history of all Israel but the history of God's special providence, raising up a nation to bless the world through them! Turn to the New Testament, and you find the same teaching continued. Our Lord's words on this subject cannot be either mistaken or perverted. In His very first sermon He lifts into high prominence this blessed doctrine of special providence. The Book of Acts affords numerous illustrations. What was Saul's conversion but a mighty drama of a special providence?

Let us divide miracles into three classes—evidential, spiritual, providential. The first class has ceased, for the necessity has ceased. The necessity for the second and third continues, and so the miracles continue. What greater miracle than the regeneration of a soul through the Word and Spirit?

III. By historical incidents and individual experiences. We cite two well-known historic occurrences. In 1588 Philip II. was King of Spain, and Pope Sixtus V., with papal arrogance, had made over England to the cruel bigot, whose ambition was to crush both the Protestant faith and human freedom. With this view he summoned all his resources to prepare a vast fleet of 130 vessels, and of greater size than Europe ever yet had known. The best Catholic soldiers of the continent eagerly hastened to offer their services that they might share the glory of obliterating Protestantism and liberty from England.

Now mark the strange series of disasters that brought down the hopes of that combination of malignant powers! Then ask whether the destruction wrought can be accounted for either by the reign of general law or the haphazard and chance of merest accident. Could your vision have been poised over Lisbon's port you would have seen the gathering of that mighty fleet, have seen the mustering of 20,000 veteran soldiers, beside the seamen; but ere the Armada was ready to sail you would have seen the death of the great sea captain, the Marquis of Santa-Croce, who commanded the fleet; the death also of the vice-admiral, Paliano, second in command. You would have seen the Duke of Medina put at the head, a man wholly

inexperienced in sea affairs. You would have witnessed the thrilling sight of those 130 men-of-war emerging from the Lisbon harbor, struck by a storm the very next day, some vessels lost, the fleet compelled to return to repair damages. You would have watched them sail again, proudly assuming that they could not fail, and so calling themselves The Invincible Armada. Had you followed, you would have seen them enter the English Channel, having, as they resumed the voyage, picked up a fisherman, who falsely made them believe that the English, in fright, had run their ships into Plymouth Harbor and discharged their mariners. Later on you could have seen that mighty fleet, substantially unopposed by the few small vessels composing the English squadron, moving onward to transport 34,000 more picked soldiers in waiting under the command of the bloody and relentless Duke of Parma; but that fleet sailed into a devastating storm which (unparalleled in human history) sunk nearly 100 vessels, drowning an army of men and disabling all the remaining craft.

No wonder that England's trembling was instantly turned into triumph. Yonder were ascending the prayers of God's true children, and behold the answer! Need we wonder that Queen Bess, the defender of the Protestant faith, ordered a massive medal struck from the die picturing the sinking of the squadron in the raging sea, and this legend marking the rim: "Thou didst blow upon them with Thy breath and they sank as lead in the mighty waters."*

From that wonderful storm, God-sent, modern history dates the downfall of papal domination and the rise of civil and religious liberty.

The other event is the escape of William, Prince of Orange, that heroic champion of reformed religion and human freedom.

*We quote from memory.

The historian, Lord Macaulay, says, in recounting his escape:

"The weather had, indeed, served the Protestant cause so well that some men, of more piety than judgment, believed the ordinary laws of nature to have been suspended for the preservation of the liberty and religion of England. Exactly one hundred years before this they said, the Armada, invincible by man, had been scattered by the wrath of God. Civil freedom and divine truth were again in jeopardy, and again the obedient elements had fought for the good of the cause. The wind had blown strong from the East while the Prince wished to sail down the channel; had turned to the south when he wished to enter Torbay, but sank to a calm during the disembarkation, and as soon as the disembarkation was completed had risen to a storm and had met the pursuers in the face." (Vol. II.)

Dr. McCosh adds, when citing this incident ("Divine Government"), "We have quoted this language for the purpose of expressing our astonishment that a mind so expanded as Mr. Macaulay's should not have seen that God, instead of requiring to suspend His laws, might have arranged them with the very view of bringing about these beneficent results." Extended illustrations could be easily gathered from national and social history, and in individual life special providences are none the less true and impressive.

A lad at play stands for rest upon a beam, and leaning against an upright timber of the framework of a mill being built, looks out over the water, having no intention to move even an inch. A voice shoots into his soul these words: "Step aside!" He instantly obeys, and at the same instant a falling sledge-hammer clips his coat sleeve and deeply indents the beam near his feet. Had that voice not been sent and obeyed the mass of iron would have struck him on the center of his head.

A letter is delayed for days, and the same lad, later on, in consequence, goes northward, and not southward, as his purpose had been. Had that letter arrived a week earlier he would have been settled in a

Southern State, and no doubt been drafted into the rebel army, and his destiny wholly changed. Later on, while at midnight seated in a wagon with a cloak over his head he hears the voice again. This time it is: "Leap for your life!" In an instant the cloak is off, the young man leaps, and escapes the falling wagon which crashes down an embankment.

Years later, with a family around him, after they have arisen from prayer at the evening altar, the last petition being, "Keep us all from harm to-night," he again hears the voice, more slowly, saying, "Go outside, put your hand on the weather-boarding opposite the fireplace.' He obeys, and does what he never did before, and has never done since. The boards were hot. The ear put to the wall hears the whispering hiss of the fire fiend. Mark this fact; there was neither smoke nor smell of fire within or outside the house. The firemen were soon ready with their engine. At the word the axman struck into the framework, and the blaze leaped full fifteen feet into the air, singeing his hair as it passed. The fire out, the marshal quietly remarked: "Had you not detected that smoldering fire you would all most likely have been suffocated and consumed in your beds about two or three o'clock in the morning." So he is before you to-night.

These true (personal) incidents show where the general law is and also the special providence. That the hammer should fall and the wagon go over, the fire burn, was according to general law, and there was no suspension; but that the person should hear these inner warnings and instantly obey them is of special providence.

IV. The prevalent view of the world's greatest geniuses and the universal conviction of eminent saints in all ages and all countries furnish proof not to be lightly esteemed. Readers of Shakespeare and Milton are impressed with their views concerning the immediate providences of an ever-guiding God. Did space allow, abundant proof might be furnished from the works of the great creators of literature and leaders of human thought.

What is the general voice of the highest sainthood? Is it not that God, as the Father and Protector, is ever working by special providence for the good of His trusting ones, for the preservation of His church, for flanking the designs of the wicked? Special providences are ceaseless running comments on this passage of inspiration—Rom. viii: 28.

Take the case of that gentle, saintly genius, Cowper, and the occasion of his composing one of the most soul-touching hymns in our tongue. In a melancholy fit he would drown himself. He ordered the hackman to leave him on the river bank. But this driver, after much vain wandering, draws rein before the door from which he started, declaring, "Sir, I cannot find the river!" Cowper, deeply impressed, retired to his room, and composed that immortal hymn, "God moves in a mysterious way," etc.

Note these words of one of the greatest of modern scientists, Sir Humphrey Davy:

> "In my opinion profound minds are the most likely to think lightly of the resources of human reason, and it is the superficial thinker who is generally strongest in every kind of unbelief. The deep philosopher sees chains of causes and effects so wonderfully and strangely linked together, that he is usually the last person to decide upon the impossibility of any two series of events being independent of each other; and in science so many natural miracles, as it were, have been brought to light . . . that the physical inquirer is seldom disposed to assert confidentially on any abstruse subject belonging to the order of natural things and still less so on those relating to the more mysterious relations of moral events and intellectual natures." (Salmonia.)

John Wesley tersely says: "Free thinkers are never deep thinkers."

V. Negative proof is often very strong. By the consideration that such facts cannot be accounted for by general, physical and natural law, nor can they be classified under a government conducted by general law alone. Physical science is concerned with the orderly arrangement of outward and sensuous facts with the phenomena of nature, but cannot pronounce upon the inner consciousness of special experiences of the individual. That is the province of religion and special providence and the inward witness given to all believers. The facts of consciousness are the most important facts upon the line of our earthly probation.

VI. Suppose, now, we deny special providences. Suppose we fix our belief here that God, away back in the cycles past, wound up the world in the vast machinery of general law, then set the whole system adrift, appointed that the whole world and all its inhabitants should be matronized by law alone, there would be no room for miracles, no room for revelation, no room for special providences, no room for prayer at all. It would reduce the Bible to the level of a book of fables. It would thrust it below science, for the Bible is not a book of science at all. Indeed, to deny special providence is to force us back to fatalism and stoicism. This must be the logical outcome, and any candid reader of history knows what that means. Such logic would fill our veins with the blood of the Turk and harden both brain and heart to the iron of Mohammedan fatalism. It would thrust God far back into the cycles of the past, and veil Him away in the centuries. It would strip the divine nature wholly of all the attributes of fatherhood. You have heard of the wit who has pictured the time when children would be largely reared by machinery, a babe would be washed by machinery, dressed by machinery, fed by machinery, rocked by machinery, amused by machinery and spanked by machinery. And now, since machines talk, taught by machinery. Take away special providence, and you hand over the race to something worse than the worst stepmotherhood ever known—to the machinery of naked, unfeeling, merciless, grinding law. That is the sort of conception of life they hand us over to who rob us of special providence.

Now, as before said, divine fatherhood is always at work through two kinds of miracles—providential miracles and spiritual miracles. The evidential miracles are the least, and would now be of no consequence whatever. Indeed, they would prove a vast hinderance to the infinitely precious aims of the gospel of our salvation.

VII. If God is bound and restricted by absolute, unchangeable law, He is more helpless relatively than is man himself. Take an incident which has actually occurred. An eminent scientist, who, I understand, is no believer in prayer, who would pour his grim satire over Christians gathering to pray for rain, yet seriously recommended that the Government use parks of cannon, firing them upon hill-tops, in order to end a drought. Forsooth, the firing of cannon can do what prayer cannot accomplish, and what God cannot do because He is *bound* and cannot tread outside the mill of natural law. We see men compelling water to lift itself, and that, too, by perpetual motion by the *ram*. We see men speaking a thousand miles through wire. We see them constructing machines to talk, recording every tone and syllable, all of which shall be accurately reproduced at will. We see men even reading the minds and thoughts of other men; and yet there are those who can ridicule the idea of the all-knowing and omnipotent God using His laws to record all the thoughts and deeds of men, to bring them into judgment,

In the Johnstown horror we find the interblending of general law and special providence. Man was to blame. Up at the dam you may see he was a proper and independent agent. He violated law, so was a proper cause to produce dire results. Below the dam you see also that man was a proper cause. He was warned and warned many times. Had the people in the lower valley been cattle, and had the men above the dam been owners, the cattle might have been driven out. But, being men and women, their responsibility was recognized and respected. They were not driven; they were warned and re-warned. Some heard, heeded, and were saved. Some disbelieved, others made sport and perished.

Was there no providence which led to the discovery of the dangerous condition of the dam and issuing the warnings? But who sent the mighty floods of waters?

Let us carefully note the difference between all those occurrences in which human agency mingles with those of nature, and those, on the other hand, in which the divine agency alone appears. An earthquake, a drought, a cyclone, a tidal wave, a volcanic eruption, the sinking or rising of the earth, great heat or intense cold, with these man has nothing to do. God takes all the responsibility. It is wholly different with the desolations that tore the Conemaugh Valley.

Now, facing this calamity, is there no golden lining to this cloud of Erubus? Yes, beyond peradventure. It is God's voice preaching a mighty sermon upon the floods. Is it not the flood washing away the false logic which says, "Because we have hitherto escaped we shall continue to escape"? Does not this flood warn us that the world itself holds in leash such forces as, if untied, would destroy the entire human race? Is it not a sermon, too, to strike down this modern folly which is ever enthroning a God who is all gentleness and softness? The valley of the Conemaugh, on June 2, 1889, is a mighty object-lesson to refute forever such self-blinding falsehood. If the good and the bad, the pious and the impious, were overthrown that day, what may we expect when God comes to judgment and separates the just from the unjust? If such horrors were witnessed on June 1, 1889, in Pennsylvania, what may we expect on the Judgment Day appointed to close this dispensation and begin the new? These are questions to ponder with profit.

Again, it is God's province to bring good out of the evil. What if this disaster opens new fountains of benevolence all over the land! What if it be followed by a wholesome sobering of the people! What if it be followed by an extended revival? Or what if it be used as a mighty outburst to sweep away a mightier agent of destruction than ever were flood, fire, pestilence, war and commercial crises combined!

A DESPAIRING CRY.

By Charles H. Buckley, D.D. [Methodist], New York.

Curse God and die.—Job ii : 9.

In the hour of affliction a man would naturally expect from his wife words and deeds of consolation. Yet the very love she bears to him may, in a moment of desperation, lead her to utter words which at other, calmer times would be foreign to her thought. She may speak what she could not under other circumstances for a moment approve, but would utterly repudiate. Job and his wife have long been dead. Indeed, this book is believed to be the oldest in the Bible, for no reference is made to Moses, Abraham or the patriarchs, to the doctrines of providence and of the future life. Its style is unlike any other book.

It is a drama in five acts and as regular in its method of thought as either of Shakespeare's thirty-seven plays. An eminent critic says that there is nothing in literature more artistic in construction, yet none more natural in composition.

Job was a real person, and not, as some fancy, a mythic being. Scripture does not speak of imaginary creatures, even in Revelation, in any such manner as it does of Job. Noah and Daniel were historic personages, and Job is thrice mentioned with them by Ezekiel as a real person. Again, we are told to imitate the prophets and godly men of old, Job from among them being singled out for his patience. Now, what did Job's wife mean? Not that Job would have to die anyway, and that he might as well give up. Rather this: "Do you still retain your belief in a good God? I don't. Stir up His wrath, curse Him, and die the sooner." The losses suffered had been continuous and cumulative; first of property, then of children, and then of personal health and comfort. His body is putrid, his breath so fetid that his wife stands afar off and speaks these bitter words at a distance to the sufferer.

Though Job is dead, and his wife speaks no more, human nature is the same to-day. Sorrow and pain work a ferment in the soul that is terrible. We see it in two communities—one at the West, desolated by fire, and one at the East, ravaged by the flood. We are told that women at Johnstown in their frenzy tore out the family record of their dead from their Bibles and threw the book away in their desolation and desperation, saying that they had no further use for it, believing no more in the existence of a good God. Our theme is the folly and wickedness of thus impeaching God.

1. The folly of impeaching the justice, wisdom or love of God. Think of human ignorance. Compared with the material or brute creation, man is great, but not great when compared with his Maker. Supposing a boy employed in a great manufactory to carry written directions from the superintendent should assume to sit in judgment upon the wisdom of the plans pursued, the expenditure of money and the prospects of the enterprise. The child would be regarded as an infant prodigy or as a very impertinent meddler. Yet in intellectual ability this puerile critic is much nearer his master than man is to his Maker. Sidney Smith satirically described Lord Jeffrey as dissatisfied with the Almighty in the construction of the solar system, particularly as to the rings of Saturn. But men nowadays do soberly set up their judgment in opposition to the will and wisdom of God. They see but part, they know but part, yet talk as if they understood the Almighty to perfection. In a court of justice the judge sometimes is obliged to protect the criminal at the bar from unseemly abuse by the prosecutor or from insult shown by spectators. Supposing that you happened into the courtroom for a moment just as the judge was thus engaged, and then left the place, left the country, never hearing more of the trial. It would be absurd for you to infer that the wrongdoer was exculpated by the court and befriended in his sin because of the few words you by chance were permitted to hear. We know but little of what is known to the Judge of all the earth, little of the past or of the possible future of any human life. The facts and relations are known alone to the Omniscient One. It is foolish to criticise Him. Job does not exactly say that his wife is a foolish woman, for that would reflect on his own wisdom in selecting her for his wife. He is more courteous and cautious. He suggests that her remarks are like those of

foolish women. He then expresses a truth of profound philosophy by putting to her this query, "What! shall we receive good at the hand of God and shall we not receive evil?" That is, apparent evil. Let us not impeach God's wisdom. The folly is conspicuous.

2. The guilt of such a course is equally great. It is a practical repudiation of the authority of God, who commands us to be patient and obedient. It is akin to the dreadful sin of blasphemy, an act that under no circumstances can ever be tolerated. Some acts gain their moral quality by their relationship to existing circumstances. It is wrong to take another's bread or corn, but not if starvation threaten and no other way of relief exist. It is wrong to murder, but right to kill. It is wrong to lie, but it is right, sometimes to deceive, as when I once dismissed an audience from a building on fire, purposely concealing the truth from them by the way I expressed myself. Our Lord deceived, when (Luke xxiv: 28) "He *made* as if He would go farther."* But to impeach divine goodness and justice is impious. Moses practically did this, and so did David in the 73d Psalm. They repented and were forgiven. David confesses that he was ignorant "as a beast" before God.

We are wiser than Job, for we have the New Testament and its deep philosophy of truth. Yet we, too, may err in its application. A physician who is very ill wisely seeks another's judgment, trusting not to his own. When we are in affliction ourselves we find it difficult to apply truths to ourselves which we easily present to other people. Here in God's word is the philosophy of soul purification. "To be or not to be" is in Job more beautifully expressed than in Shakespeare. In the Epistles we see still more distinctly the purpose of God. "All things work together for good." I remember one brother who quoted this verse and said that the point of significance and the center of comfort was in the word "shall," when another reminded him that there was no such word. All things work, *do* work together, for good to them who love God. The fact is certain, the method mysterious. It is a knowledge that is high and we cannot attain to it. Jesus assures us that He has gone to prepare a place for us. We cannot fully take in all these assuring truths, but we may enjoy the comfort and peace they inspire.

The calamity at Johnstown is such as has before occurred, and its experiences are such as, in other forms, are continually occurring in society. Could you gather in Central Park all the victims of misery and disease from this city, and all the wretchedness of Brooklyn in Prospect Park, the scene would be more terrible than that of Conemaugh Valley. Of these millions there are in these cities a thousand deaths every week! The same story of sorrow and death heard at Johnstown is heard all over the earth. The poor and the rich are laid low. We stand by the tomb of the sage, the warrior and the monarch, and remember that each man alike must feel the icy touch of death, shiver, gasp, and be here no more. Yet dare you say that God is not good, and wise, and just? That if He be good He is impotent?

There are elements of mercy in this sorrowful scene at Johnstown. More than half the lost are said to be under ten years of age. We believe that little children are saved. They have had a painless, although affrighted passage from this life. We who die in our beds suffer more. I once congratulated a man above seventy who had recovered from dan-

*Lange denies dissimulation as impossible. "He *would have* actually gone further had they not held him back with all the might of love." So also Van Doren, "He intended actually to proceed farther."—[Ed.].

gerous illness, and he told me that he doubted the fitness of such felicitation extended to one who had been, week after week, going down to the gates of death and who returned only to go over the whole experience again, later on. These little ones have gone, "carried safe in the arms of Jesus." Those mothers, frenzied, widowed, childless, who flung away their Bibles will, if Christians, be restored some time, for no temptation shall be allowed without a way of escape. A rebellious soul was once asked by a godly man: "Art thou not yet done finding fault with God?" The query awakened thought and led to resignation and to "the peace of an accepted sorrow," as Madam Guyon calls it. Dr. Hill was an expert in relieving despairing souls. He was sent to Springfield, Mass., to comfort a mother in the loss of three children. He quoted Scripture, repeated hymns, told his experience, and did everything, but all in vain. With stony face the unsubmissive mother said: "God is my foe, I cannot love Him." Said the minister: "Well, before I go I would like to know *what you're going to do about it.*" The futility, powerlessness, and suicidal character of her opposition at once appeared to her, and she came back to her right mind.

My hearers, this tragedy at Johnstown is a pastoral scene compared with Calvary! Yet you do not find fault with God for that. Dare you, in the midst of your personal trials impeach God, and say, impiously, with Jacob, "All these things are against me"? Will you, wrapped in your own selfish grief, forget God's glory and grace? But He is very pitiful and full of mercy, willing to forgive. Take Paul's recipe, and remember that these light afflictions endure but for a moment, and work out an eternal weight of glory. Look not on the things that are seen, like the ashes of Seattle, or the dead of Johnstown, but on the things which are unseen and eternal. "He who has wrought us for this self-same thing is God." His instruments may be sharp, as is the scalpel of the surgeon, or the chisel of the sculptor, but His purpose is wise and good. Say not "I will curse God and die," but say, rather, with Job, "Though He slay me, yet will I trust in Him."

GREATER THAN THE TEMPLE.

By Wallace Radcliffe, D.D. [Presbyterian], Detroit, Mich.

One greater than the temple.—Matt. xii: 6.

Was self-assertion ever so presumptuous? This utterance was blasphemy in Jewish ears. "Greater than the temple!" This object was the apple of the eye, the center of their thought, the pride of their life, to the Jews. It was grander than the Acropolis even, "the perfection of beauty," as its white and glistening radiance shone beneath an Oriental sun. About it clustered the tenderest memories, the noblest inspirations and aspirations. It was the depository of their religious symbols and treasures, an expression of their faith, a monument of their history, and with altar, priest, ritual and the Divine Presence it was an august possession, their joy and pride. Who is He who is greater than the temple? A poor Jew, son of a carpenter, of suspected birth, a bubble on the sea of popular thought, Jesus of Nazareth. So they reasoned. But He *was* greater than the temple! He was expressive of a large past, and from Him was to come a larger future than they dreamed of. The temple was a dead thing; He was alive. It was inert and limited in its material conditions; He was vital and vitalizing, bringing life and immortality to the world and to ages yet to come.

But we must not limit the expression to Christ.

1. The Man of Nazareth is identified with God and with the race, and

so the great truth of the supremacy of one common manhood is taught us. Anywhere, everywhere, that manhood is greater than the temple. Remember that it was not in self-defense, but in vindication of His disciples, that our Lord uttered these words. They had been blamed for plucking corn on the Sabbath day, and the Saviour proclaims His supremacy and their innocence. He makes common cause with them. He is greater and man is greater than the temple, for as He and the Father are one, so He is in us and we are in Him. It may seem a strange mysticism, this intercommunication of God and man, but it is scripturally revealed. He labored in His work till He saw man made in His own image, and then "rested." As we came from God and go to Him, we have authority over earth and created things. When man fell from his high estate God labored again, found a ransom, and redeemed man. Thus again is this unification expressed. We also, in our measure, do the works of God and interpret or materialize His thought and purpose as when we enter the treasures of the earth, the air, the sea, and utilize these manifold and opulent resources. The dream of the ancients is realized in which the gods were seen grasping the lightnings, and hurling the thunderbolts, and riding on the chariots of the winds, at will. We weigh the stars, call them by name and take up the islands as a little thing, talk across the land or whisper beneath the sea. Nor is this all. We are more than bone and nerve and our activities are not limited to material things. We may enter into the hopes of God, not the future and heavenly alone, but into the present. To the saved and sanctified it is a life of celestial and quickening fellowship with the Father and His Son Jesus Christ. We bear the likeness of God and are joint heirs with Christ, growing into the perfect manhood of which He is the type. So are we "greater than the temple."

2. We learn the mission of all law in the earth. The Pharisees fancied it supreme. Christ showed that there was something higher. We formulate law, we discuss, analyze, codify and are proud of our work. But law is only a means and not an end. Its aim is to protect, to guide and develop manhood. "Its seat is in the bosom of God." It reflects the virtues and attributes of its author. Law is not to fetter but to make better, to bring purity, health and growth. Here is its test. If it accomplish this, the law is good, it reflects God and demands obedience. To violate it is to violate one's own self. It is also a dwarfing and narrowing of humanity. Our Lord's disciples obeyed law though they broke the commands of the Pharisees. He who broke the Fugitive Slave law obeyed a "higher law," and did better than he who heeded the mandate of men. We must accept, indeed, the penalties of such infractions. Here is the opportunity for heroism. It was in the "blood of the Lamb" that the robes of the martyrs and confessors were made white. In the tears and agony, in the dungeon and at the stake, we overcome, having been made partakers of the afflictions of Christ. The mission of law in our obedience to the higher, or disobedience of the lower, is to develop man.

3. So in all personal, social, and ecclesiastical relationships, by virtue of our oneness with Christ we are greater than the temple. We need a higher conception of individual manhood. In this materialistic age we talk of the numerical size and wealth of our nation, its territory and resources; of taxes and tariff, and of the unending march westward of a thousand men each day. It were well if we could impose a "duty" on man, and express a

higher valuation of fatherhood, motherhood and citizenship. Unless we send to the growing West the Bible and the Sabbath with the plow and the engine, we shall be training the very forces which will break us in pieces as a nation.

You may load the camel if you feed him. Cut off his food, he will lie down and die under his load. There is a national life and endurance to which we each contribute. The citizen is greater than the city or capital or any material wealth. We are strong, not when we can count more citizens and more dollars, but when honesty in business, purity at the ballot-box, and loyalty to truth characterize us. Our true progress is marked in the growth of intelligence, humanity, and righteousness, as shown in schools, churches, hospitals, and in all that ennobles, saves and sanctifies men. We ordain government when we impose this burden of responsibility on it, the perfection of human character.

The church is not for itself. Man is greater than the temple. It is for man that the church exists, and not man for the church. It is for the work of the ministry, for the building up of the saints, and for the redemption of the world. We are not to live merely to conserve the past, to dwell complacently on ancestral traditions, and insure our local, individual life, but to resurrect the conscience, to beautify life, and engrave character on society. In vain this expense for houses and forms of worship, the ministry and church activities unless we are training better men and creating a purer life about us. Doctrines are needed. The battles of theology gave us formulated truths which are to be—not laid away on the shelf—but wrought into our daily life.

So with all the organization and machinery of the church, they are for vital ends. The eunuch received the truth and at once acted on it. Philip was seen no more, but the baptized convert went his way rejoicing.

In our social relations true selfhood is to be valued that we may realize "the chief end of man," which is "to glorify God and enjoy Him forever." This will emancipate us from the tyrannizing power of custom, precedent, opinion, and usage, and yield a holy independence of living. We are to use the world as not abusing it, so that it may minister to our best manhood, in all institutional life or social relations. We are to respect another's selfhood and not use our fellow as a mere beast of burden. Christ gives us a better gauge and teaches us to recognize in each a common origin and destiny. An acceptance of these ideas would solve many vexatious problems and bring order from social chaos. The peace of God in human hearts, love and mutual cooperation, would bring about "the new heavens and new earth." Give every man a chance! He is greater than the temple. Life is not for gratification of the eye or the palate, but for the establishment of righteousness, peace and joy in the Holy Ghost. If you are not one with Jesus Christ, come now by penitence and faith into vital and loving union with His heart. United to him you shall yourself become a beauteous temple; the walls thereof shall be salvation and the gates praise.

THE OBJECT OF PRAYER.

By S. E. Herrick, D.D. [Congregational], Boston, Mass.

Unto Thee, O Lord, do I lift up my soul.—Ps. xxv : 1. *He that dwelleth in the secret place, etc.*—Ps. xci : 1. *Enter into thy closet.*—Matt. vi : 6.

There is a Greek myth which tells of Antæus whom Hercules sought to kill. He was a son of earth, and

his vigor was immortal so long as he was in contact with the earth. It was only when Hercules separated him from it, lifting him high in air, that he strangled him. The human soul has a secret similar to that shadowed forth in the fable. It truly lives and is immortal in strength so long as it is in contact and communion with God. Only when separated from Him can it be destroyed. It is, therefore, of the first importance to preserve this unity of spiritual life. Contact with a human spirit, greater, wiser, better than our own, is vitalizing. Courage is augmented and hope is rejuvenated. We become braver and stronger by continued contact. There is an inexplicable influence by which one soul leavens another. Call it spiritual or magnetic power if you choose, that does not explain it; but somehow, unconsciously, it works even apart from will. Even where not a word is spoken we feel the silent and spontaneous intercommunication of life. Domestic culture illustrates this. The best part of it is this subtle infiltration which comes from a high, pure, parental life. So in the intercourse of society. Some men stimulate, and others devitalize us whenever we meet them. We cannot give the reason, but the fact is patent. We can make use of forces the nature of which is unknown. We can choose spiritual tonics or depressants. The first text quoted illustrates the voluntary contact of a human soul with the divine. "Unto Thee, O Lord, do I lift up my soul." Communion with God is sought. In a sense He is ever with us. We cannot hide from God. Taking the wings of the morning we cannot flee from Him. Dwelling in the uttermost parts of the earth or sea we find Him. But in a higher sense He is with us when we let the soul go out toward Him in loving trust and affection, receiving in return incomes of wisdom, power, courage, faith—in short everything included in that significant word, GRACE.

Let us study briefly the object, form and method of prayer.

1. The object of prayer. This covers all and gives complexion to all things relating to prayer. If we conceive of prayer as only a condition for gaining transient good or averting evil, it is little more than a mechanical process, very like our caring for and feeding the domestic animals that may daily look to us for protection and for food. Our heavenly Father knoweth that we have need of these earthly things, but they are secondary and subordinate. These are but minute, incidental provisions of our charter as sons of God. The dignity and value of our heritage consist rather in the communion allowed and encouraged between Him and our souls, this "infiltration," as I have called it, the enrichment of our higher nature by His measureless grace. We are to think of what God *is* rather than of what He gives. That earthly father does not realize the full measure of his privilege, no matter how wealthy he is, who only ministers to the material needs of his child. That child does not rise to the true dignity of sonship who does not solicit of the father more than the supply of his lower needs.

Prayer, then, is an attitude more than an act. We lift our soul to God as the lily lifts its lowly head to the air and sunshine of the skies. Petition is not excluded, but there are aspirations too large for language, there are groanings which cannot be uttered.

2. The method of prayer. Contemplation and reflection enter largely into true prayer. We dwell in God's secret place and abide under the shadow of His wings. As Paul says (2 Cor. iii: 18): "We all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory,

even as from the Lord the Spirit." In this silent, calm receptivity of thought the soul harvests the divine benignity and grace. It listens to the heavens which are ever telling the glory of God; it sees the expressions of His power in storm and calm; of His providential care in the sparrow fed and the flowers cared for in the field; but pre-eminently it sees God in the man Christ Jesus and in the love of God that grieves over the prodigal's ruin and joys over his return; in the love that welcomes him with the best robe and the joyful feast. When a soul thus in holy serenity loses itself in contemplation of God in all His enrapturing charms, it is transformed and transfigured by the vision. The face of Moses shone in his communion with God. Men saw and realized that the disciples had been with Jesus, for they carried away the fragrance and beauty of the holy place.

Many petty objections as to the use and value of prayer are now answered. The real end is to get God, and not merely the things which He may have to give us. The irreverent "prayer test" suggested the offering of prayer for the recovery of those in a certain ward of a hospital, or of those on one side of the same ward. A boy might as well ask his father to change all the clocks in the house to suit the time of his Waterbury watch, and say, "What's the use of having a father if he won't do this for me?" God is. God is the rewarder of those who diligently seek HIM, not seek things which He may or may not give.

3. The form. The time, the place and form of utterance all depend on the spirit and aim already noticed. The text says, "Enter into thy closet." The Lord's Prayer is given. It is elementary and comprehensive. It is adapted to the humblest life and to the broadest and busiest. We are to "say, Our Father." The speech is audible. Yet the poet is right,

> "In secret silence of the mind
> My heaven, and there my God, I find."

Anywhere, everywhere, any time and all times, we may commune with God. It is easy when the object of prayer is understood. We are to focus thought, not so much on our distributive wants, as on the grander reaches of contemplation indicated in the requests, "Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven." We are to cultivate a spirit of devotion and then we can realize the idea of the apostle's command, "Pray without ceasing." Our closet, then, is everywhere. Steps up to the throne we can find by the roadside or in the place of trade, as well as at home. We shall never feel lonely and desolate, for through the open windows of the soul will shine in a transfiguring light from heaven, in which we will gladly walk till we are received within the gates and behold the open vision of God.

FOLLOWING CHRIST.

BY FREDERICK A. NOBLE, D.D. [CONGREGATIONAL], CHICAGO, ILL.

Christ suffered for us, leaving us an example that ye should follow in His steps.—2 Peter ii: 21. *He that saith he abideth in Him, ought himself also to walk even as He walked.*—1 John ii: 6.

THAT man is a true Christian who believes in the Lord Jesus Christ and sincerely tries to follow Him. The initial point of Christian living is a hearty identification of one's life with the life of Christ. Faith alone is insufficient. One may believe, even to the degree of trembling, as do devils, but belief alone does not enable one to project a true Christian life. We must listen to the Master's teachings, abide in His love, and show His spirit. Believing and following are inseparable in a genuine disciple. We are to have "the mind of Christ." He is more than a model

to be copied, as the artist may copy the external features of a picture or statue; He is an example. We are to catch His temper and reproduce His inward life. It is possible to conceive of one imitating many of the outward acts of Jesus, as He lived and labored among men, without the possession of a truly obedient heart. On the other hand, one may be full of the Master's spirit while his daily surroundings and activities are quite unlike the outward life of his Lord. The one important question is this: "Is the image of Jesus stamped on the soul?" Has the spirit of the Saviour molded the life? The rule of judgment is not an arbitrary and external one. One may be wealthy yet humble; indigent yet proud. One may be learned, like President Woolsey, yet like him full of sweet simplicity of soul. One may be very ignorant, yet conceited and captious. The test is this, "Do I do, or refrain from doing, speak or keep silence for Christ's sake?" This is the central thought.

But to look at the subject more minutely.

1. We are to follow Christ in that closeness of union with the Father which was continually cultivated. This was a vital and constant intimacy. He could say at the close of life that He had glorified the Father and finished the work he had been appointed to do. Often He withdrew from men to be alone with the Father.

> "Cold mountains and the midnight air
> Witnessed the fervor of His prayer."

In this we are to follow Christ. Some, indeed, are naturally more devout and spiritually minded. They are more observant and responsive. They have what Wordsworth calls "natural piety." Others are reluctant and slow to see and hear God in objects and events about them. They cannot, without a great struggle, bring themselves to feel at all like the Psalmist, who thirsted and panted after God as one thirsts for the water brooks. But we must cultivate this devoutness till it comes to be a habit and a joy, else we are not followers of Christ. Without this union of thought and feeling with God we are not godly, and do not suggest to men any likeness to Him.

2. We must also lead a clean, sweet life. Christ did no sin, neither was there guile found in his mouth. He led a truly human life and was tempted in all points even as we are, but He put aside temptation and was blameless, harmless and without rebuke. It is foolish and wicked to say, "I can't be like Christ." We are required to be. "He that saith he abideth in Him *ought* himself also to walk even as He walked." Christ lived and died "that He might deliver us from this *present* evil world"; not only from this system of evil under or within which we live, but from those causes and habits which act inside the larger circle of influence. He came to take away guilt by the sacrifice of Himself; to show us how to live and also to show us how to get grace to live aright in this evil world. The Christian *can* be pure, honest, truthful, upright and generous; he can keep the body under; he can keep the tongue from slander and the lips from speaking guile. It indicates the lowest degree of moral flabbiness to say, "I can't live as I ought." When one professing godliness shows by act and speech that his life is running contrary to the life and spirit of Christ, and that he is serving his own appetites rather than the Master, he is a lost soul even though his name were on a thousand church rolls.

3. To truly follow Christ one must be a minister of good, bearing his own personal responsibilities and the burdens of others who need his helpful aid. In the trivial round of daily tasks, or in more conspicuous service he is to show personal

fidelity. "I have finished the work which Thou hast given *me* to do." What a revolution in thought and action would be accomplished if every man, each in his own station of life, secular or religious, obscure or illustrious, were to make this his law of living! Christ pleased not Himself, though it would have been very easy thus to do. So we are to go out of self and not gratify our personal tastes merely. We are to be eyes to the blind, feet to the lame, and wisdom to the foolish, for the world is full of darkness, want and woe. The whole creation groaneth. The vicariousness of the spirit of Christ should be ours. There should be a willingness to take hold of any helpful work and the excuse should never be heard, "I have not time or experience." None were too low, too poor for Christ to help, and our ordinary life is full of opportunities if we only have the heart to serve.

Remember, too, that it is the souls of men we aim to serve. This is at the bottom of all social questions. If you save men's souls, you save the city, the state, the country, the civilization of the age. I am an optimist but cannot be blind to the portentous aspects of our national life, with this practically unrestricted immigration from Europe of some who represent its worst features. These masses must be saved. Therefore they must be reached. We must go to them in helpful ministries. Christ came to *seek* and save the lost. We are not like Him unless we are burdened for the salvation of the souls of men.

4. In the cultivation of patience and forbearance we are to follow Christ. He answered not railing with railing, scorn with scorn, but was silent under accusation, serene amid abuse and long-suffering, amid the severest and most cruel revilings. "As a sheep before her shearers is dumb, so He opened not His mouth." Who can utter the wealth of meaning, or paint the breadth of beauty seen in our Lord's silence? Too many of His followers are oversensitive, suspicious, unable to bear opposition or opinions contrary to their own. They are apt to grow captious, fretful and misanthropic. They are in haste to vindicate themselves and cannot bear rebuke, delay and disappointment. How much the best of us need to imitate the patience of Christ. This virtue gives power and dignity to any life. It is like the anchor that holds in the gale; it is the golden shield that turns aside the envenomed dart; it is oil on the waters, it is the angel of God that will walk with us in every trial saying, "Bear up and go on."

Three simple remarks sum up what we have said. First. It is the duty of every Christian to walk as Christ walked. This is not optional. He *must*, if he presume to be a Christian.

Second. This is a lesson to be learned. We cease to do evil at once. We break off sin without delay. It is immediate. But we "learn to do well." Long thought and effort are required. If you have not begun, begin at once, earnestly.

Third. Christ is the highest ideal of true manhood. The command is, "Be ye therefore perfect, even as your Father who is in heaven is perfect," and Christ takes in all the integral elements of that consummate perfection. Follow Him. Come into "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

THE STRANGER ON THE THRONE.

By Rev. S. Gifford Nelson [Baptist], Brooklyn, N. Y.

I was a stranger.—Matt. xxv: 35.

Tremendously realistic prefiguration! The chapter closes in awful splendor and solemn warning. Apocalypse in a paragraph. A great

white throne whose intenser rays substitute shining of charred and darkened sun. Its occupant the carpenter of Nazareth, robed in the majesty of the ancient of days; His hair as white as wool, the brightness of ineffable purity streaming from His countenance. His retinue of angels stretch in surging, shimmering ranks beyond the stars, far upward to the gate of heaven. Before him is gathered all nations: Adam from his grave hard by the gates of the lost Paradise; patriarchs and prophets, whose eminent ashes long since mingled with common clay; the great, from marble sarcophagi and carven shrine; the beggar, from his unmarked wayside grave; the child that breathed but once and shuddered and expired—all sweep upward at the voice of the archangel. But more important than the scene is the procedure of the Judge. He makes a distinct line of separation between the resurrected dead. "He shall separate them one from another, as a shepherd divideth his sheep from the goats." Criterion: Past treatment of Himself. He came to earth a stranger. Acceptance or rejection of the Stranger the basis of judgment. Contemplate, then,

I. THE DIVINE STRANGER. (1) To world's wickedness. (2) To carnal pleasures. (3) To wealth, comforts, etc.

Those who accept Him meet Him on plane of self-denial; minister to His "little ones."

II. A HUMBLE STRANGER.

(1) He did not rely for recognition or acceptance on birth, wealth, fame. Had He elected to be born in Rome of some proud, patrician family, how different had been His reception, etc.

(2) Made His lot with the poor, but not to recline upon their level. True Christianity feeds the hungry; that is its minor temporal mission; its major, to make the hungry feed themselves.

III. A HOMELESS STRANGER.

(1) How sad to be homeless! The homeless Christ. "The foxes have holes," etc. Immigrants at Castle Garden. Alone among millions. None so lonely as Christ. His concern for

(2) Homeless Christians. Those without church relations. Evangelical tramps, *et. al.* Those who deprecate responsibility of church membership. How accept responsibility of union with church above?

(3.) Homeless sinners. Away from Father's house. Wealthy, perhaps; but "wandering stars, reserved," etc. Broken-hearted and desolate prodigals. "I will arise!"

THE ISSUES FROM DEATH.

BY REV. JOHN WAUGH [PRESBYTERIAN], COHOCTON, N. Y.

Unto God the Lord belong the issues from death.—Ps. lxviii: 20.

BY issues from death we may understand the results of dying, or what must come to us in consequence of a change of worlds. Dying is a change in our mode of existence, and must be attended with results good or bad according to the character we take with us into the eternal world. These issues will depend upon:

1. *What we send before us into the world to come.* Daniel's name had gone before him into Heaven, so that he was a "man greatly beloved" by the innumerables in glory. The fame of Lafayette came before him when he visited the United States in 1825. General Grant had a great name in Europe before he went to it. Saints have treasures laid up in Heaven before they go to enjoy them. As men's sins go before them unto judgment, so do their goodly deeds. The prayers and alms of Cornelius rung the bells of Heaven, and brought down the angel minister. All benevolent outlays are so much wealth laid up in God's unfailing bank.

2. *So what we take with us:* among

these will be our *memory* as our mental bookkeeper; our *conscience* will be an unsleeping accompaniment; our *acquirements* in all the graces and virtues will go to make up our identity; our *character* will be written over our moral nature so as to be read by all celestial beings—being nothing more than the engraving time has given us in our earth-life.

3. *What will follow after us* will be momentous issues; of every one of the blessed dead it will be said, "Their works do follow them." Stephen's prayers came after him, reporting Paul as a convert; the labors of Luther, Baxter, Eliot, Carey, Whitfield and Wesley are unceasingly reporting themselves, and thousands are daily entering through the pearly gates to thank them for what they did on earth. There is a reverse side also, inasmuch as the works of all evildoers, of infidels and false teachers, are ever coming after them for judgment.

4. *What we leave behind us:* all mere *worldly possessions*, with all mere earthly distinctions and titles, can never be taken with us. What is highly esteemed among men is often an abomination in the sight of God. The *examples* of men leave light or darkness behind them as influential to aftertime. The good leave churches, institutions, and reformatory agencies, in many instances, to work out human redemption. Through them the names of Calvin, Knox, Wesley, Howard, John Pounds, and Hannah More will never be forgotten. Their movements are more enduring than that of Wren in St. Paul's Church. *Memorials* of ungodliness are terrible inheritances for mortals to leave behind them; yet Ahab, Jeroboam, Herod and Dominick left such behind to vex succeeding generations.

The "*issues from death*" will come to all in due time. Dear friends, what will yours be? Death is a wide gate opening into eternal gain or loss; and we should prayerfully ask, "What will its issues be to me, and mankind through me, when my probation is ended?"

THE UNION OF CHRISTIANS.

By J. M. Frost [Methodist], Selma, Ala.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.—John xvii: 20, 21.

The efforts at union of the church in our day may be a sign *of hope*, or one *of danger*. If they be born of a deeper spiritual life, they are the first; if they are founded on the increasing lack of doctrinal consciousness, the latter.

Christ's Prayer for the Union of His Followers.

I. *Contents of the prayer.*

(*a*) On the eve of His death the Master thinks of the future of His disciples, of the church of all ages.

(*b*) *He prays for union.* Which? Organic or moral?

(*c*) *To what end.* For a witness unto the world. Not so much the existence of *sects* as of a *sectarian spirit* is the source of the weakness of the church.

II. *Has that prayer ever been fulfilled?*

(*a*) In the circle of the apostles?

(*b*) In the early church?

(*c*) In the church at any previous time?

(*d*) In our day, with its boasted fruitfulness and aggressive attitude? No, alas, no.

III. *What hinders its fulfillment?*

(*a*) Satan's wiles.

(*b*) Our human weakness.

(*c*) Lack of true spiritual life.

IV. *When will it be fully realized?*

In heaven. There Luther and Zwingli dare shake hands. No differ-

ent symbols there, because the truth will not be known in part, but in full.

Lessons. Be truly liberal in your affections and opinions. The Christ-like Christian is united with his brethren, even if he be doctrinally divided from them.

THEMES AND TEXTS OF RECENT SERMONS.

1. Christian Heroism. "Then said David to the Philistines, Thou comest to me," etc.—I Sam. xvii: 45. "Whosoever therefore shall confess Me before men, him will I confess before my Father which is in heaven."—Matt. x: 32. Montague Butler, D.D., in Westminster Abbey, London.
2. Foundation Work. "The King commanded, and they brought great stones, costly stones, and hewn stones, to lay the foundation of the house."—Kings v: 17. Rev. C. S. Spurgeon, London.
3. The Nation's Curse. "Who slew all these?"—2 Kings x: 10. T. DeWitt Talmage, D.D., Brooklyn, N. Y.
4. The Patronage of Piety. "For they fell to him (Asa) out of Israel in abundance, when they saw that the Lord his God was with him."—2 Chron. xv: 9. J. M. Ludlow, D.D., East Orange, N. J.
5. The Divine Law of Compensation. "Let me be weighed in an evil balance, that God may know mine integrity."—Job xxi: 6. William Elliott Griffis, D.D., Boston.
6. Concentration in Human Activity, and Gradualness in the Divine Unfoldings of Truth, Duty, Trial, Grace. "One by one."—Isa. xxvii: 12. Denis Wortman, D.D., Saugerties, N. Y.
7. The Impartial Kindness of God. "That ye may be the children of your Father which is in heaven; for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. v: 45. Henry Van Dyke, D.D., New York.
8. The Wholesome Observance of Rites and Forms. "Go, shew thyself to the priest and offer for thy cleansing those things which Moses commanded for a testimony unto them."—Mark i: 44. A. T. Pierson, D.D., Philadelphia.
9. The Lamp and the Bushel. "Is a candle brought to be put under a bushel or under a bed, and not to be set on a candlestick?"—Mark iv: 21. Alexander Maclaren, D.D., Manchester, England.
10. The Foundation of a Model Home. "There was in the days of Herod the King of Judea a certain priest named Zacharias, . . . and his wife's name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."—Luke i: 5, 6. Rev. J. B. Nichols, Cleveland, O.
11. Christ the One Refuge. "To whom shall we go? Thou hast the words of eternal life."—John vi: 68, 69. Wm. M. Taylor, D.D., New York.
12. The Most Honorable Service of All. "If any man serve me, him will my Father honor."—John xii: 26. Rev. Wm. H. Sloan, Toledo, O.
13. Who Bring and Who Repel Christ. "Judas saith unto him, . . . Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" etc.—John xiv: 22-24. Alexander Maclaren, D.D., Manchester, Eng.
14. The Irrepressibility of Religion. "For we cannot *but* speak," etc.—Acts iv: 20. Rev. Charles B. Chapin, Brooklyn, N. Y.
15. Children and Heirs of God. "Therefore let no man glory in men. For all things are yours."—1 Cor. iii: 21. Munro Gibson, D.D., of London, in Dr. Hall's Church, New York.
16. The Consecration of Business to the Lord. "Whatsoever ye do, do all to the glory of God."—1 Cor. x: 31. C. S. H. Dunn, D.D., Duluth, Minn.
17. Paul's Blessed Strait. "I am in a strait betwixt two."—Phil. i: 23. T. D. Witherspoon, D.D., Louisville, Ky.
18. The Lamb in Glory. "And I beheld, and lo, in the midst of the throne. . . stood a lamb as it had been slain, . . . and he came and took the book out of the right hand of him that sat upon the throne."—Rev. v: 6, 7. Rev. C. S. Spurgeon, London.

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. A Place of Safety may be a Place of Danger. ("The children of Israel went into the midst of the sea, upon the dry ground, and the waters were a wall unto them, on their right hand and on their left. And the Egyptians pursued, and went in after them, to the midst of the sea."—Ex. xiv: 22, 23.)
2. God's Respect for His People. ("I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you."—Lev. xxvi: 9.)
3. The Mutual Riches of God and His People. ("The Lord is my portion, saith my soul."—Lam. iii: 24. "The Lord's portion is His people."—Deut. xxxii: 9.)
4. Possession and Rest in Christ Obligates Duty for Others. ("The Lord God hath given you rest and hath given you this land. But ye shall pass before your brethren armed, all the mighty men of valor, and keep them."—Josh. i: 13, 14.)
5. The Food of the Wilderness Changed to the Fruition of Canaan. ("Neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year."—Josh. v: 12.)
6. The Armed Men who Defend Our Holy Things. ("And let him that is armed pass on before the ark of the Lord."—Josh. vi: 7.)
7. The Law Written on the Altar. ("And he wrote upon the stones a copy of the law of Moses which he wrote in the presence of the children of Israel."—Josh. viii: 32.)
8. The Idolatry of Symbols. ("He brake in pieces the brazen serpent that Moses had made; for the children of Israel did burn incense to it."—2 Kings xviii: 4.)
9. Miracles of Loving Kindness. ("Show Thy marvelous loving kindness."—Ps. xvii: 7.)
10. Eloquent Voices of the Day and of the Night. ("Day unto day uttereth speech, and night unto night showeth knowledge."—Ps. xix: 27.)
11. The Relation of Outward Morality and Inward Purity. ("He that hath clean hands and a pure heart."—Ps. xxiv: 4.)

12. Humility Necessary to a Well Balanced Judgment. ("The meek will he guide in judgment."—Ps. xxv : 9.)
13. The Wastefulness of the Life of the Flesh. ("Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"—Isa. lv : 2.)
14. The Close of Summer and its Solemn Lessons. ("The summer is ended," etc.—Jer. viii : 20.)
15. An Awakened World's Appeal to a Sleeping Church. ("What meanest thou, oh sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not!"—Jonah i : 6.)
16. The Worth of Child Piety. ("Take heed that ye despise not one of these little ones."—Matt. xviii : 10.)
17. The Repentance of Despair. ("Then Judas which had betrayed Him, when he saw that He was condemned, repented himself."—Matt. xxvii : 3.)
18. Heavenly Robing and Resting. ("White robes were given unto every one of them, and it was said unto them that they should rest."—Rev. vi : 11.)

THE PRAYER-MEETING SERVICE.

By Wayland Hoyt, D. D.

Oct. 1–5. — Those with us. — 2 Kings v : 15, 17.

It was a time of raiding back and forth among the contiguous nations, of guerilla warfare. Such raids the King of Syria was just now leading against Israel. He was depending not so much upon great battles and sieges as upon the cunning surprises of strategic positions. He would hold councils of war, lay out his plans—say by this mountain pass to hold it, by this stream or fountain to prevent its waters from the Israelites, we will pitch our camp.

But the King of Syria found himself strangely thwarted. His traps, so deftly set, could not catch the prey. Not once nor twice, but many times, when he had everything arranged, the King of Israel had escaped. The King of Syria is sure there must be treachery among his own followers. He calls his officers together and declares as much (v. 11).

Then one of his officers puts his finger on the difficulty. "None of us, my lord, O King, is for the King of Israel, but Elisha the prophet, that is in Israel, telleth the King of Israel the words that thou speakest in thy bed chamber" (v. 12). Yes, that was the difficulty. The plans and purposes of the Syrian king had been supernaturally revealed to Elisha and he had been warning the King of Israel.

Nothing could go well, then, the King of Syria naturally thought, until he had Elisha in his grip. Up toward the north, on the edge of the plain Æsdrælon, there was a hill crowned by a town called Dothan. Just now Elisha is in that town. Very skillfully and strategically the King of Syria forms and carries out his plan. It is all so well done and secretly that, on some dark night, the town of Dothan is entirely surrounded by the Syrian forces, and no sentinel even knows anything about it. Probably to go to the well, which was almost always outside the towns, the young man, the prophet's servant, rises early and sets forth. But he comes back quickly and with blanched cheek. This is the startling intelligence the young man brings Elisha: "Behold, an host encompasses the city both with horses and chariots;" and then the young man breaks out in the despairing exclamation, "Alas! my master, how shall we do?"

But there is no perturbation in Elisha. Serenely he replies: "Fear not; for they that be with us are more than they that be with them."

Notice: that was altogether a *spiritual* reply. It took account of facts and forces of which the young man had then no cognition. Beleagured, defenseless town; crowding hosts and chariots—that was all he knew about. That was just the trouble, that, as far as the young man could see, nobody was with him and with Elisha; all the *apparent* forces were with the crowding Syrians. It is quite likely—indeed it sometimes must be—that the speech of spiritual men sounds both

foolhardy and foolish to men unspiritual. For the spiritual man sees into and dwells in a realm altogether shut off from the unspiritual. A mole came out of his hole on one June day and, blinking for a moment in the sunshine, heard a wren, twittering on a twig near by, tell of the sweet, blue summer sky and the tides of genial air and the whispering hosts of waving leaves and the summer garniture of flowers and the summer breaths of fragrance; and then the mole, whisking himself back into his hole, exclaimed: "I don't believe in such things; I never saw such things." But the trouble was, not that there were not such things, but that the mole would persistently refuse to live in their realm. So, often, must the speech of spiritual men be to men unspiritual quite nonsensical. Money is for them; position, fame, a kind of culture, the good things that touch the lower life. But when these have failed and you go on to speak of other and mightier spiritual forces which may be for a man, it is not surprising that there should be the gasp of astonishment and the questioning of incredulity. They are like Elisha's servant. Dothan and the beleaguring hosts bind in their vision. Plainly this answer of Elisha to his servant was a most unsatisfactory reply. But *Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.*

First. A great lesson—*there is such a thing for men as the divine help.* Dothan with its poor walls and surprised inhabitants—haughty, welled, marshaled, triumphant Syrian foes — times when circumstances seem to close around you like prison walls, with gates flung to and locked and barred; periods of the failure of courage, of the sinking of the spirits into sad and sick despondencies; times when the supports you reckoned on turn to rods of glass which break and wound you sorely as you begin to lean upon them; sicknesses which hinder, perhaps imprison; disappointments which are choking; ashes instead of the hopes with which you thought to feed your heart; arid monotonies which tire, as do the desert sands, the travelers, who for days see nothing but blinding sun above and dreariness around; loneliness so profound and awful that your very soul gasps, as men must who seek to breathe within a vacuum; weariness which cannot help turning from the daily task as a sick stomach does from food; mighty temptations which buffet and beat down; emptied arms here and graves there—beleaguered, heart-shaking Dothans such as these, which, now and then, in measure less or more, we all get into—it is the teaching of our Scripture and many another Scripture too, are *not* the entire prospect. There are other things to see if we will see them; there are other things we may be sure of if we will let ourselves be sure of them; *the mountain is full of horses and chariots of fire round about us.*

The proof? The utmost proof possible. The cross. Read Romans viii: 32. And there in the light of that great fact read such promises as these (Ps. cxxi; Ps. cxxv; Is. lv: 28–31; Is. lviii: 2), and be *sure* that there is divine help for men. They that be with us *are* more than they that be against us.

Second. Application of the lesson. *Fear not.* (*a*) To undertake the Christian life. (*b*) To undertake Christian duty. (*c*) Concerning death.

OCT. 7-12. — BUILDING BATTLEMENTS.—Deut. xxii: 8.

The houses in the ancient East were flat—as indeed they are to-day. The roofs were important and useful parts of the houses, and for other purposes than simply that of shelter. They were much used for walking on and

sleeping on. Especially in the evening the coolness would call the people to the roofs. There would be danger of falling from them.

And now, note the thoughtful care for the single and suffering man, which characterizes the whole Hebrew code. Moses directed that when the Hebrews built houses they should also build battlements, or parapets, about the roof, lest somebody might accidentally fall over, and so the stain of blood causelessly redden the home.

Of course this special legislation is effete. In our land we do not build such roofs, nor do we use them thus. But the principles underlying this bit of ancient legislation are not effete, and can never be made such as long as men must live and live together.

Manifestly the principles are these: First. *As far as you possibly can you are bound to prevent possible evil.* Second. *If you neglect to prevent evil, you are responsible for the results of such neglect.* If the battlement be not built, and one fall down, the builder brings blood upon his house.

These principles are capable of the widest and most various application —to the state, family, church, to one's business, to one's pleasures.

Let me suggest application in but a single direction, viz., to the individual Christian life. Notice. Battlements must be builded *beforehand.* Not afterwards, when there has been the lapse of some disgrace, some startling breach of trust, some evident faithlessness to the solemn promises of the church covenant, some sad decadence into the worldly life and the worldly feeling; but *beforehand,* that such things may be prevented. You are not to wait till a lot of people have tumbled off the roof and *then* build your battlements. "When thou buildest a *new* house then shalt thou make a battlement for thy roof."

Notice some of the battlements which ought to be instantly built about the Christian life.

(*a*) *Prayer.* Take Daniel, for example. He is one of the selected saints of the Old Testament. He was exiled, but he was never exiled from his God. He was in heathen surroundings, but still his spiritual life flourished. He was sorely tempted, as when his life seemed to hang on the eating the King's meat, but the temptation was baffled. He was hunted and slandered, but, like gold after the breath of the furnace, he came out but the purer and more shining.

The explanation. It was that constant battlement of prayer he kept about his life. Within this he was strong; without this, like Samson with his shaven locks, he had been weak as any other man.

Because he kept this battlement of prayer so built about his life there was no danger either that *any other one,* because of the influence of that life, tumble into disloyalty toward God, into the notion that in any wise the gods of Babylon were worthy of men's allegiance as *was* Daniel's God, Jehovah. If the men of Babylon *would* tumble into such a notion, and bow before their images of gold or brass, it was always in spite of Daniel that they did it, and not because of him.

If you, a professing Christian, do *not* build this battlement of prayer, and so live, as you must in such a case, a life low in spiritual tone, a weak, sick, unfed spiritual life, with little *verve* in it—and some one else who knows you and who marks you and who takes example by you (and every one of us is known and marked and made example of) stumbles and falls, because of you, into a low, mean thought of the Christian life, and into the poor practice of it, or into the refusal to practice it at all, then remember that *you are responsible* for so sad a case, and will be sternly held to your responsibility. For,

neglecting to build this battlement of prayer, you have refused to prevent, as much as in you lies, this evil.

(*b*) The battlement of *Scripture.*

(*c*) The battlement of the *means of grace.*

In the same way it can easily be shown that these battlements both keep the Christian life itself and prevent evil toward others, for which evil Christians are responsible if they neglect such battlements.

Let us take heed of the principles involved in this benign bit of Mosaic legislation, and for our own sakes build battlements, and also that we may not be the means of fall for others. See Matt. xviii: 6. Rom. viii: 13.

OCT. 14–19. — PROPHET, PRIEST, KING.—Acts iii: 22; Heb. vii: 26, 27; Rev. xix: 16.

You find in the Bible three great offices with which men were sometimes charged. They were prophets; they were priests; they were kings. Sometimes they discharged their offices worthily; sometimes unworthily. But however they did it, they did not simply use their offices—they stood as types. They pointed forward toward Him who was to combine all these great offices in Himself, and who was to be henceforth for all men perfect prophet, perfect priest, and perfect king.

It is noteworthy that Christ is the only Being in whom these three great offices are all combined. In others you may find two of the offices united—never more. David was at once a king and a prophet, but he was not priest. Melchisedec was at once a king and a priest, but he was not prophet. In Christ alone do the threefold offices conjoin. He and He only is at once our Prophet, Priest and King.

Sometimes it is well to look at the mountain, spur by spur and pinnacle by pinnacle; now at the verdur hanging its draperies around the lower flanks, then at the glaciers pushing down their streams of silver, then at the awful, white altar-summit. Then again it is well to try to take the whole in, in one broad and sweeping glance—not so much attending to details, that its beauty may more perfectly entrance, its majesty the more subdue, and bring us the quicker to our knees.

Christ our Prophet, Priest, King—these three in His one person; these three at the same time; these three forevermore — that is the grand teaching of our Scriptures.

Christ our Prophet. In the old days Moses prophesied of Christ as Prophet. You will find the prophecy in Deut. xviii: 15. In the new days we find Peter taking up this prediction and declaring it fulfilled in Christ. Peter is preaching to the multitude thronging the beautiful gate of the temple, and just now hushed into awe by the healing of the man lame from his mother's womb. "And God shall send Jesus Christ, which before was preached unto you," says Peter; "for Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren like unto me; Him shall ye hear in all things whatsoever He shall say unto you." So this predicted prophet is Jesus Christ.

Now this prophet side of our Lord's work toward us is most important. We very much miss the meaning of this grand prophet office by confining it to a single function. With us, too much, a prophet means merely one who foretells future events. That was an element in the prophetic function, but it was not the only element, it was even a subordinate one. More than the mere predicter of events to come, the prophet was the authoritative declarer of the truth of God, for the present as well as for the future. Here was his prime office. The prophet was a revealing and an au-

thoritative *teacher*. And thus He is sinless, authoritative, infallible, highest. Here is Christ's chief province as our prophet, crowned teacher of the truth of God to men.*

(*a*) So Christ meets an almost human need. He is the chief teacher of *the truth*.

(*b*) He is such teacher for all men because He possesses a *universal nature*.

(*c*) He is such prophet-teacher because He is no teacher by hearsay; He is Himself the sum and substance of His teaching.

(*d*) What Christ has been He will be. Heaven will be *going to school to Christ*.

Christ our Priest. What is the meaning which all the ages have poured into that word, priest? Plainly this: the offerer of *expiatory sacrifice*. The prophet is one who teaches; the priest is one who sacrifices. All the atonement is wrapped up in that title, priest.

Man is sinner; as sinner he is offender against God. As offender against God he needs some sacrifice and some one to offer it. To fill this need Christ comes as priest.

(*a*) He is a priest who *can* mediate because He is at once God and man.

(*b*) He is a priest who has a *sufficient* offering, for that offering is *Himself*.

(*c*) See the mistake of those who drop from their religious thought this priestly side of the work of Christ. They leave a most cavernous need in the heart unmet.

(*d*) See the arrogance of those who —since Christ is the one, sole, permanent, sufficient priest — assume for themselves any priestly function beyond that of approach to God through the one sacrifice, which belongs to *all* believers. Such dare to declare that the one sacrifice of the one priest is not sufficient.

*For further discussion see my little book, "The Brook in the Way," article, Christ Our Prophet.

Christ our King. (*a*) He is King by *creation*—all things were made by Him.

(*b*) He is King by *conquest*. His death, resurrection, ascension are the death-blow to Satan and his kingdom.

(*c*) He is King by *power*. All power is given unto Him.

(*d*) He is King by *character*. He is the sinless one.

(*e*) He is King *forever*—but unto the Son He saith, Thy throne, O God, is forever and ever.

The true life is the life which utterly accepts Christ as Prophet, Priest, King.

OCT. 21-26. — WHAT HINDERS. —Joshua xvii: 12.

No, as they were then, and as just then they were going on, they *could not* drive out the Canaanites—that was true enough.

First. Their mood was wrong. They preferred ease to energy. Josephus tells us: "After this the Israelites grew effeminate as to fighting any more against their enemies, but applied themselves to the cultivation of the land, which producing them great plenty and riches, they neglected the regular disposition of their settlement, and indulged themselves in luxury and pleasures. The Benjamites, to whom belonged Jerusalem, permitted its inhabitants to pay tribute; the rest of the tribes, imitating Benjamin, did the same; and, contenting themselves with the tributes which were paid them, permitted the Canaanites to live in peace." In such a mood of course they *could not*.

Second. Lapped thus in luxury, and thinking more of their own pleasant ease than of their nobler duty, these Israelites had *lost practical and prevailing faith in God*. To be sure it was God's command that they should extirpate these Canaanites; to be sure their pres-

ence crowded them uncomfortably and so far forth denied them the full heritage it was theirs to have; to be sure again, Jehovah had promised that He Himself would go before them, that, since He was on their side, their enemies should be smitten with strange fear, and could not hold their ranks before their onsets, that, going into commanded battle, they might be certain of triumph; to be sure many a time in the seven years of conquest just now passed Jehovah *had* made good His promise to them; they *had* won much of the land; to be sure all these things were true, and the Israelites knew them and believed them in a far-off, ideal way. But ceasing thus to fight, of course they had ceased to conquer; ceasing thus to *use* Jehovah's promise, of course they had ceased to find the promise *actual* to themselves in the struggles they ought to undertake but did not. And so, of course, letting the weapon of their faith rust in a bad non-use they *could not* drive these Canaanites from their strongholds.

Third. Lying thus in this enervating ease, and losing thus their practical faith in God, *the dangers and difficulties in the way of the extirpating these Canaanites were, to their thought, correspondingly increased.* The strongholds, to their fearful ease-loving feeling, grew very strong; the fortresses perched upon the rocky hill-tops seemed very unassailable; the chariots of iron—which, drawn by maddened horses and horrible with long, sharp knives, would come dashing upon their ranks—grew awfully terrible. And thus again, of course, *they could not.*

So looked at in this way from the side of unnerved hands which preferred the plow-handle to the sword; from the side of their weakening, because unused, faith; from the side of this exaggerated difficulty, it is true that the children of Manassah *could not* drive out the inhabitants of those cities; and so, it would certainly be true, that the Canaanites *would* dwell in the land.

But think now of these Israelites marshaled and armed for their duty; as ready to obey their God's command; as determined to put Jehovah to the proof, and to go forth risking on His promise. How plain it is that the *could not* would have belonged to the Canaanites, and the *would* would have been the word for these Israelites. Then we had had Scripture of another sort, viz.: And the children of Manassah *would* drive out the inhabitants of those cities, and the Canaanites *could not* dwell in that land.

So we come to this fact about these Israelites—that the *could not* means really *would not;* that the real reason of their inability was a deep-seated *moral disinclination,* esteeming pleasure better than duty, losing grip on God, exaggerating difficulty.

Our question is: What hinders? What hinders any grand and noble moral achievement—the entrance into the true life through faith in Jesus—the living the true life in this Canaanitish world through the help of Jesus? What hinders? Precisely what hindered those old Israelites from their duty—*moral disinclination;* a cannot which is really will not.

(*a*) Apply to the *breaking of bad habit.*

(*b*) Apply to those who trust *in their morality.*

(*c*) Apply to those *almost persuaded to be Christians.*

This hindering moral disinclination must be overcome—

(*a*) By volition—deciding for duty,

(*b*) By faith—believing what God has promised,

(*c*) By *actual* going forth against Canaanitish sin.

EXEGETICAL AND EXPOSITORY SECTION.

"The Day of Jehovah" in Joel.

By Prof. Willis J. Beecher, Auburn, N. Y.

All doctrines in regard to the millennium, the second coming of Christ, and the final judgment depend greatly on the passages in the New Testament that use the formulas, "the day of the Lord," "the day of our Lord," "that day," and the like; such passages, for example, as 2 Pet. iii : 10, 1 Thess. v : 2, 1 Cor. i : 8, v : 5, 2 Cor. i : 14, 2 Thess. i : 10, 2 Tim. i : 12, Matt. xxv : 13, etc. The meaning of these passages is, in turn, greatly dependent on the relations that exist, both in ideas and in phraseology, between them and the texts in the Old Testament that speak of "the day of the Lord," that is, "the day of Jehovah." Necessarily, the study of these places in the Old Testament will be profitable, both in itself and for the light it throws on New Testament eschatology.

We are often reminded that, when we study Old Testament statements, we ought not to interpret New Testament ideas into them; it is at least equally important to bear in mind that we ought not, by our interpretation, to expel New Testament ideas from them. It is supposable that some Old Testament writers may have had ideas that were afterward repeated in the New Testament. If the New Testament idea is not in the Old Testament utterance we have no right to put it there by our interpretation; but equally, if it is there, we have no right to refuse to recognize it. Applying these principles to the subject in hand we are now to inquire, not what certain sentences in Joel may be made to mean, if we fill them up from the ideas of the New Testament; nor what residuum of their meaning would remain after our eliminating from them all ideas that bear the New Testament stamp; but what meaning they had to the minds of intelligent men of Joel's time. If we can find this meaning we shall have the key to all later uses of the passages.

As Joel presupposes the priestly laws of the Pentateuch, those who regard these laws as of postexilic origin are obliged to assign to the book of Joel a date still later. But this opinion concerning it cannot be maintained. Its date is truly indicated by its position in the same group with Hosea and Amos, the earliest of what are commonly called the prophetic books, while other indications show that Joel is the earliest of the three.

Regarding the locusts in Joel as literal and not as a mere figure of speech for an invading army, the book is written from the point of view of a time directly following three signal calamities in Judah. A dreadful army of locusts had come and gone (i : 4–9, ii : 1–11), their ravages having especially affected the fruit crop (i : 5, 7); this had been followed by drouth in the sowing time, causing the sown seed to rot in the soil (i : 10–13, 15–20, especially ver. 17); and meanwhile, foreign nations were lording it in Judah (ii : 17, cf. ii : 19, last clause, ii : 20, iv : 17 [iii : 17], etc.). The book represents that, in response to the prayers at a solemn fast (actual or ideal), Jehovah promised to arrest the drouth and the crop failure, and drive out the invading northern foreigner (ii : 18–20);* the last chapter being largely

*The revised version is correct in making ver. 18 mean "Jehovah was jealous," and not "will be jealous." The revisers evidently regard the "northerner" of ver. 20 as a designation for the locusts. But locusts would not be northerners, from a Palestinian point of view. Further, locusts that came early enough to destroy the year's fruit crop (i : 5, 7) would be gone before the season when the sown seed would rot in the ground from drouth (i : 17). Further, the "reproach," ver. 15, is because of "nations lording it among" Jehovah's people;

taken up with the threatened punishment of the invader and the nations that had been his accomplices. I suppose (see Journal of Society of Biblical Literature and Exegesis, 1888, pp. 14–40) that the invasion referred to is that in which Hazael captured Jerusalem and carried off the treasures of the temple (2 Ki. xii: 17–18, 2 Chron. xxiv: 23–35), and that we are justified in inferring that this invasion was preceded by a marked locust calamity, and occurred in a time of drouth. But for the purposes of the present paper it is not necessary to insist upon this view, though it is necessary to insist on the early date of the book of Joel.

The book may be regarded as a monograph, having "The Day of Jehovah" as its subject; considering it, first, as a day of dread to Jehovah's people, demanding repentance from them (i: 2 to ii: 17), and second, as a day of blessing to Jehovah's repentant people, and of judgment to the nations (ii: 18 to close of book).

Under the first of these heads the day of Jehovah is mentioned as follows: After presenting the locust calamity (i: 4–9) and the drouth (i: 10–13), the poet challenges the calling of a fasting assembly (i: 14), and then a second time presents these calamities. In this second presentation he introduces what he has to say concerning the drouth thus (i: 15):

"Alas for the day!
Because the day of Jehovah is near,
And like destruction from the Almighty it comes!
Has not food been cut off before our eyes?"

Five verses descriptive of the drouth follow, and then (ii: 1-2) he thus introduces his second presentation of the locusts:

"Blow ye a trumpet in Zion,
And raise a shout in my holy mountain;
Let all the inhabitants of the earth tremble,
Because the day of Jehovah cometh, because it is near!
A day of darkness and gloom, a day of cloud and thick darkness!"

This is followed by the description of the locusts, extending to ver. 11, and then another section, a section exhorting to repentance and prayer and fasting, and then mentioning the nations that were lording it in Jehovah's inheritance, is introduced by the words (ii: 11, last clause):

"Because the day of Jehovah is great,
And is fearful exceedingly, and who shall abide it?"

In these sentences the phrase "the day of Jehovah" occurs for the first time in the Bible. But the phrase is so used as to imply that the idea contained in it was not at that time entirely new. The representation is that the calamities which had come upon that generation were so great and so accumulated as to indicate that the day of Jehovah had arrived, or was impending. From this use of terms it follows that the idea involved in the term "the day of Jehovah" was already familiar. Perhaps the term itself is an allusion to Jehovah's day of visitation mentioned in Ex. xxxii: 34, cf. Deut. xxxi: 17–18 and Num. xxiv: 14, Gen. xlxix: 1, Deut. iv: 30, xxxi: 29. Whether the familiarity of Joel's auditors with it is to be thus accounted for we cannot now stop to inquire, but at all events the familiarity is a fact.

Turning to the second part of the book, we find the day of Jehovah prominent in two passages. In ii: 18–20 we are told that Jehovah was jealous for His land, and gave a compassionate answer, promising relief, first from the crop failure, and then from the northerner. In verses 21–27 the promise of relief from the crop failure is amplified. What follows, as far as to iv: 17 (iii: 17) is the amplification of the promise of relief from the northerner. This begins with the familiar passage cited by Peter at the Pentecost:

and it is this reproach that Jehovah removes by driving out the northerner. The northerner is certainly the foreign invader, and not the locusts.

"And it shall come to pass afterward
I will pour out my Spirit upon all flesh,
And your sons and your daughters shall prophesy,
Your elders shall dream dreams,
Your youths shall behold visions;
And also upon the servants and upon the handmaids,
In those days, I will pour out my Spirit.
And I will give prodigies in the heaven and in the earth,
Blood and fire and columns of smoke;
The sun will be turned to darkness and the moon to blood,
Before the great and fearful day of Jehovah come.
And it shall come to pass
Whoever shall call upon the name of Jehovah shall escape.
Because in Mount Zion and in Jerusalem shall be those who escape,
According as Jehovah hath said,
And among the survivors whom Jehovah is calling."

The section which begins thus closes as follows (iv : 12–17, in the versions iii : 12–17):

"Let the nations be aroused, that they may come up
Unto the valley of Jehovah-judgeth,
Because there
I will sit to judge all the nations from round about.
Send ye out sickle, for harvest is ripe;
Go ye in, tread ye, for wine-vat is full;
The presses overflow, for their evil is great.
Multitudes, multitudes in the valley of decision!
For the day of Jehovah is near in the valley of decision!
Sun and moon are darkened,
While stars have gathered in their brightness.
While Jehovah from Zion is roaring,
And from Jerusalem is giving his voice,
And heaven and earth are quaking.
Meanwhile Jehovah will be a refuge to his people,
And a strong place to the sons of Israel;
And ye shall know that I am Jehovah your God,
Having my abode in Zion my holy mountain;
And Jerusalem shall be holiness,
While strangers no longer pass through her."

In these two passages, note that other time-phrases are used in connection with the day of Jehovah: "afterward," iii : 1 (ii : 28); "those days," iii : 2, iv : 1 (ii : 29, iii : 1); "that time," iv : 1 (iii : 1).

In each of the two passages, the day of Jehovah is attended by convulsions of nature, blood and fire and smoke, darkened sun and moon and stars, earthquake and heaven-quake (iii : 3–4, iv : 15–16, in the Eng. ii : 30–31, iii : 15–16). In each the description concludes with a promise of safety to the faithful. The principal difference between the two is that in the first the day is connected with the outpouring of the Spirit, and in the second, with the judgment sentence upon the nations.

The day of Jehovah in these two passages has marks of identity with the day of Jehovah in the first part of the prophecy. It is near compare iv : 14 (iii : 14) with i : 15 and ii : 1. It is great and fearful, compare iii : 4 (ii : 31) with ii : 11. It is marked by strange darkness, compare iv : 15 (iii : 15), iii : 4 (ii : 31) with ii : 2. The day of Jehovah in the second part differs from that in the first part mainly in being a day when the holiness of Zion is vindicated, and those who call on Jehovah are saved.

I see no room for doubt that these utterances are connected with the history of the times when they were uttered. At the date when Hazael attacked Jerusalem, the Assyrian kings claimed that they held sway over all the countries around Judah except Damascus Syria, and that they reconquered Damascus itself a little earlier or a little later than this. Just after Hazael's attack, northern Israel threw off the yoke of Damascus, beating the Syrians in three battles. Then Amaziah of Judah overcame Edom with great slaughter. Later we find Uzziah and Jeroboam II. making conquests in every direction, the empire of Assyria being broken in all those regions, and the power of Israel re-established from the Mediterranean to the Euphrates. While these events were transacting, there occurred the most marked outburst of prophecy of which we have any record, an outburst which is represented in the fact that Amos, Hosea, Isaiah, and Micah all prophesied in the reign of Uzziah. During the same period

occurred the earthquake of Uzziah's time, and the famous solar eclipse of B.C. 763, both of them events which have left their impress on history.

With these parts of the history in my mind as specimens, I have little doubt that intelligent uninspired old men, who had devoutly listened to Joel in their youth, held that the physical and political convulsions they had lived through were the blood and fire and smoke and quaking heaven and earth and darkened skies of Joel's day of Jehovah.

The question whether this view exhausted their conception of Joel's meaning is a different question. As we have already seen, this use of the term the day of Jehovah was the application of an idea of an older time to the events of their own time. They must have seen that although the idea fitted the current events, it was nevertheless immeasurably larger than the current events. Probably it gave them no surprise that Obadiah and Amos and Isaiah successively took up the doctrine of the day of Jehovah, and enlarged upon it. If some one had told them that in future centuries Jehovah's prophets would continue to preach concerning the day of Jehovah, great and fearful and always near at hand, this would not have struck them as unintelligible, or as inconsistent with that fulfillment of the prophecy which they themselves had witnessed.

Did Joel, when he uttered his prophecy, see therein the specific meaning which Peter, at the Pentecost, found there? This question no one is competent to answer, unless he is able first to tell just how far inspiration would affect an inspired man's knowledge. It is not probable that Joel's uninspired contemporaries found in his words any specific prediction of any such scene as occurred when the cloven tongues descended at Jerusalem. What they found was a predictive historical description of what Jehovah was doing and was about to do in their own time, yet a description so framed that it was capable of a continually unfolding and enlarging fulfillment as ages should pass. This idea was no more difficult for them to entertain than for us; and it is easy for us at least to note the fact that from Joel's time to Peter's, and from Peter's time to the present day, Jehovah's ministers have been preaching the doctrine of the day of Jehovah, great and terrible, always impending, making perpetual demand upon his servants for repentance and vigilance and fidelity.

Studies in the Psalter.

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

NO. X. THE EIGHTY-SEVENTH PSALM.

The Missionary Psalm.

THIS lyric is peculiar in that it has but one theme, the enlargement of the church. In other parts of the Psalter the same thing is set forth but always in connection with something else, viz.: either as the reward of Messiah's suffering (Ps. xxii.), or the result of His Father's decree (Ps. ii.), or a consequent of his coronation (Ps. xlv.), or a feature of his victorious reign (Ps. lxxii.). Here the one subject stands alone in its dignity and interest, the expansion of the church of Israel into the church universal. Nothing is said of means or causes or consequences, but simply the fact is set forth, with some abruptness indeed and with a certain obscurity owing to the concise brevity of some of the utterances, yet in such a striking way as that even so sober an interpreter as Calvin seems to have been fascinated by it. It is one of the Korahite psalms, and its origin is placed by some in the days of Hezekiah, and by others referred to a time subsequent to the return from captivity when it served to console the feebleness of the present by pointing to

the glories of the future. But in either case the interpretation is the same, and the most exact information as to its date would add nothing to the force or brilliancy of its central thought. It is called in the title a *song* as well as a *psalm*, a combination not infrequent elsewhere. Dr. J. A. Alexander explains the difference between the two terms as consisting in the fact that the former is expressive of praise or triumph, and hence infers that this lyric was occasioned by some great deliverance. This may have been the case but there is no need of assuming it, for the very conception of such a comprehensive unity as these words set forth was enough to rouse any devout Hebrew's soul to enthusiasm.

His foundation is in the holy mountains.
Jehovah loveth the gates of Zion
  More than all the dwellings of Jacob.
Glorious things are spoken of thee,
  Thou city of God. [Selah.]
"I proclaim Rahab and Babylon
  As belonging to them that know me;
Lo, Philistia and Tyre, with Ethiopia,
  This one was born there."
And of Zion it shall be declared,
  "Each and every one was born in her."
And the Most High Himself shall establish her.
Jehovah will reckon when he enrolleth the peoples,
  "This one was born there." [Selah.]
And the singers will sing, with the dancers,
  "All my fountains are in thee."

The poet begins by setting forth the inherent glory and security of the city of God as that which owed its existence to Him. "His foundation" means the foundation which he laid. Like Rome, Jerusalem was situated upon a cluster of steep hills, and these are called *holy* because they were consecrated by the immediate and manifested presence of the Most High. This was not owing to any special worthiness in the place itself, to its antiquity, to its associations, or even to its relative situation, but simply to God's good pleasure, a point which is more than once set forth with emphasis (Pss. lxxviii: 67-69; cxxxii: 13, 14; Isaiah xiv: 32). Jehovah selected a spot where He would reveal Himself and where a true and pure worship should be established as a radiating center, and hence this place became the object of a special and distinguishing affection. The "gates" are specified as the prominent feature of an ancient Oriental city, its place of judgment, of concourse and often of business. But the present glory of Zion was only a beginning. The city had an honorable past, but it looked forward to a far more honorable future. These were not dreams or vague anticipations but matter of record, for glorious things had been spoken by the Lord's servants, the reference being, no doubt, to such prophetic forecastings as are found in the close of the 22d Psalm, or in the 72d, or in the brilliant utterances of Isaiah. Great as were these promises they were sure to be fulfilled. But instead of citing any of them the poet suddenly introduces God Himself as announcing what is equivalent to them all. This is the proclamation of the most eminent nations of that day, most of them hereditary foes of Israel, as sharers in Zion's peculiar privileges. They are to belong to the class that know Jehovah, *i. e.*, know Him in the deep and wide sense that word often has in Scripture (Ps. i: 6; xxxvi: 10; John x: 14, 15), the knowledge founded upon intimate acquaintance and fellowship; and therefore they become real, living members of the spiritual commonwealth. These ruling powers of antiquity are specifically named. The first mentioned is Egypt, here called Rahab=pride, ferocity, a common symbolical name of the vast and formidable power which had so often threatened the existence of Israel. Next is Babylon which, in Hezekiah's reign, began to supersede Assyria as the dominant power of Western Asia. Then come Philistia and Tyre (joined together also in Ps.

lxxxiii : 7), one occupying the southern seacoast of Palestine and almost always at war with the covenant people, the other the rich commercial city, a mart of nations, whose merchants were princes (Is. xxiii : 3, 8), on the northern seacoast, at first friendly to Israel, but afterward very hostile. To these is added Ethiopia, a powerful and splendid empire coterminous with Egypt. All these are not conquered in war, but brought by the power of the truth to the knowledge of the living God. Nay, the representation is still stronger. As to each of them it shall be said : "This one was born there." Each of these nations, conceived of as an ideal person, is represented as born again when received into communion with the chosen people. And so they all become the children of God.

In the fifth verse the thought is carried further. What has been asserted of the nations considered as ideal unities is applied to the individuals of which they were composed. One after another becomes the subject of a regenerating process by which they are incorporated into Zion as her children. Cicero spoke of his restoration to his privileges and honors on his return from exile as "a regeneration" (*Ep. ad. At.* vi : 6), but what with him was only a lively figure is here a blessed reality. The kingdoms mentioned pass away while their inhabitants contribute to swell the population of the city of God. By this accession of the Gentiles the city is permanently established and secured. This is the work not of men or angels, still less of chance or unconscious natural laws, but of the Most High Himself who alone is competent to such a mighty revolution.

In the next verse, the central theme of the whole Psalm, that Zion is to be the birth-place of all nations, reappears under a new figure, that of registration. Just as Ezra at the return from exile made a careful list of those entitled to a place among the congregation of Israel (Ez. ii.), so there shall be an enrollment of the various peoples, and when this is done the Lord shall reckon in regard to each entry, "This one also was born there." For this is the dominant fact in the history of every one of them, the crown of all their career, not what they accomplished in their separate national existence and polity, but that they have become members by adoption of the city of God. The concluding couplet suggests that the poet's mind was filled with the idea of a procession or triumphal march, composed of the nations on their way to Zion. The compressed brevity of the verse makes it extremely obscure, and there are various ways of rendering it, yet the general sense seems clear. At the head of the joyous procession are the minstrels who, as the spokesmen of the rest, declare that henceforth the source of their happiness is to be sought in Zion, not of course as a mere locality but as the place where God was pleased to manifest His gracious presence. The words therefore are to be considered as uttered not by the writer, nor by the church, nor by God himself, but by the converted Gentiles, the *tout ensemble* of the multitudinous accession thus made to the true Israel. Song and dance went together among the ancient Hebrews as expressions of religious joy, and here we have the singers and dancers with but one thought in the mind of each. And what more appropriate close could there be to this stirring lyric? If there is joy in heaven over one sinner that repenteth, how unspeakable must be the joy over whole nations crowding to the temple gates and counting it their highest privilege to be registered as newborn children of the Zion of God Then, indeed, may the mountains and the hills break forth into singing,

and all the trees of the field clap their hands (Is. lv: 12).

This short Psalm is by emphasis *the* missionary lyric of the Psalter. It transcends all other utterances by its startling statements of the spiritual unity one day to be effected. Elsewhere we read of a victorious chieftain who dashes in pieces all opposition and becomes sole ruler, leading rival kings in the long array of his triumph. Or we are told of the exaltation of Zion's hill above all other hills so that from all directions the nations flow to it, attracted by its glory and seeking to be enlightened by its teachings. Or it is predicted that one day in every place from the rising of the sun to his going down incense and a pure offering shall be presented to the Lord of Hosts. These are glowing prospects and may well enkindle the believer's hope and zeal, but the Psalm before us reaches a higher mark in that it selects as specimens just those nations which had been conspicuous for ages as wicked oppressors of the covenant race, and declares that they shall come into close union with the people of God, and that not under compulsion nor influenced by secular considerations, but by a new birth, so that they are sincerely welcomed as brothers. "God himself receives each one as a child newly born into the family, acknowledges him as a son, and enrolls him with his own hand as in the sacred register of the household." What a conception is thus given of the brotherhood of all nations and of their final incorporation into a single state, and that state the city of God! There are no exceptions, for even those very kingdoms whose names are synonyms for arrogance, wickedness and cruelty are specified as the recipients of the blessing, and if these be taken in, who, who shall be excluded? No longer do the nations glory in their wisdom like Egypt, or in their strength like Babylon, or in their riches like Tyre, but with one consent they hail the holy mountains as the source of light and truth and peace, and exclaim with rapturous joy,

"All my springs are in thee."

What makes this the more noteworthy is its marked contrast to the general spirit of the nation. The Jews, shut in by the mountains, the sea and the desert, were to a great extent cut off from the world. But they were made still more exclusive by their religion and its institutions. As conservators of revealed truth for a definite period they were intended to be distinct and separate from all others so as to avoid contamination. This was one great object of the ceremonial law with its minute and varied prescriptions. Now it was very natural for the people to grow conceited in the view of their privileges, and make no account of others, or rather to expect that ultimately character and condition would correspond, and that the rest of mankind would either perish or be subdued into tributaries of the one covenant people. Such feelings certainly prevailed in the later days of the commonwealth. Then the question arises, How came this catholic lyric into the Psalter? Not by accident, not by design on the part of men. For what Jew of his own accord would have allowed that vile heathen persecutors would become children of God equally with themselves, and entitled to all their rights and privileges? It was an inspired prophet who sang this missionary song, and the men who made up the canon of the Old Testament were divinely guided to insert in it what seemingly was so opposed to their prejudices and so remote from their expectations. This is the only natural and logical explanation of the appearance here of such a large and generous outbust of emotion.

"It was," as Dr. Perowne tells us, "the first announcement of the great amity of nations, or rather of that

universal common citizenship of which heathen philosophers dreamt, which was 'in the mind of Socrates when he called himself a citizen of the world,' and which had 'become a common place of the Stoic philosophy.'" But it was more than this; not a mere flight of fancy nor a philosophic conclusion, but a gigantic act of faith, taking in the covenant promises from the first at the gates of Eden all the way down to the days of Hezekiah, and then summing up their ultimate issues in the regeneration of a lost world in which there should no longer be Jew or Greek, Barbarian, Scythian, bond or free, but one corporate unity of the race, absorbing all national, local, temporal diversities, and binding the entire mass indissolubly together as the family of God.

Some Prepositions.

By Howard Crosby, D.D.

In Rom. viii: 24, we read, "for we are saved by hope." The Revised Version gives "for by hope were we saved." The Greek is *τῇ γὰρ ἐλπίδι ἐσώθημεν*. What the meaning of being saved by hope is we are at a loss to understand. We may be saved by grace (on God's side) and by faith (on man's side), but how can hope be instrumental in salvation? We have here a Greek dative without a preposition. We have just the same construction in ch. xi: 23, of this epistle—*ἐὰν μὴ ἐπιμένωσι τῇ ἀπιστίᾳ*—which is correctly translated by our King James' version "if they abide not still *in* unbelief," and by the Revised Version "if they continue not *in* their unbelief." In ch. xii: 11, we have *τῷ πνεύματι ζέοντες*, which both versions render "fervent *in* spirit." It is very hard to understand what our translators meant by using "by" in our passage unless it was to show their acquaintance with the instrumental dative.

The meaning of the whole passage is clearly this: "All creation is awaiting a new order of things. Even we Christians are expecting a redemption of the body, for *with* this hope we were saved." The hope accompanied the salvation, but was not its cause.

Nothing can be plainer than the Hellenistic use of *εἰς* and the accusative for *ἐν* and the dative. For example, *ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι* (2 Thess. ii: 4), "So that he sitteth *in* the temple of God." So *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός* (John i: 18), "who is *in* the bosom of the Father." Why then must our revisers render *ἐπὶ τῇ κοινωνίᾳ, ὑμῶν εἰς τὸ εὐαγγέλιον* (Phil. i: 5) by "for your fellowship *in furtherance of* the gospel"? Why not leave it as the King James translators put it, "for your fellowship *in* the gospel"? In like manner the phrase "he hath served with me *in* the gospel" (*εἰς τὸ εὐαγγέλιον*) in the same epistle (chap. ii: 22) is made to read "*in the furtherance* of the gospel," with a purist adherence to the classic *εἰς*. Now the idea of being *in* the gospel is common in the epistles as seen by the phrase *ἐν τῷ εὐαγγελίῳ* (Rom. i: 9; Phil. iv: 3; 2 Cor. viii: 18), and "fellowship in the gospel" is a natural expression. If *εἰς* is to have its classic sense in Phil. i: 5 and ii: 22, then it would rather mean "unto the obtaining the gospel" than "unto the furtherance of the gospel." The gospel would be the goal to be reached. So great an addition to the idea as that of *furtherance* would be expressed by an additional word, or by *εὐαγγελίζεσθαι* in the infinitive. Besides, the fellowship of the Philippians was not *in order to* further the gospel (as the classic *εἰς* would indicate, if allowed to be used in the sense of the revisers), but the furtherance of the gospel was only a result. Their fellowship was for God's glory and their own happiness. It is the fellowship of the saints that Paul delights in here as elsewhere, not their fellowship as a means to an end. He is

happy in thinking of their loving communion in the gospel. There is no more reason in making a distinction between εἰς τὸ εὐαγγέλιον and ἐν τῷ εὐαγγελίῳ than is between εἰς τὸν ναὸν and ἐν τῷ ναῷ; we do not hesitate to translate these last two by the same English "in the temple" (2 Thess. ii: 4 and Rev. iii: 12).

We are to translate the New Testament with the knowledge that Hellenistic Greek was not classic Greek, and that there was in it a great looseness in the use of the prepositions. A great deal of learning has been spent in endeavoring to bring out shades of meaning from the sacred writers that they never thought of. The ἐκ and διὰ of Rom. iii: 30, the ἐν τῷ ὀνόματι of Acts x: 48, and the εἰς τὸ ὄνομα of Acts viii: 16, and many other instances of this seeing what is not there might be quoted.

The Analysis of John's First Epistle.

By David Chandler Gilmore.

In endeavoring to analyze any treatise, our first step, undoubtedly, should be to discover the main purpose of the work. From this point alone can we view the various ideas presented by the author in their proper perspective; and when we have placed ourselves there, we are for the first time in position to appreciate the connection of the various parts with the unifying key thought, and with each other. In seeking an analysis of John's first epistle we are saved any long search for his purpose, since he states it, distinctly and impressively. "These things have I written unto you . . . that ye may know that ye have eternal life." The object of the epistle is that Christians may have assurance. "These things write we unto you that your joy may be full."

Not a few are strangely unwilling to admit that a Christian has the right to be certain of his own salvation. Yet the New Testament throughout regards eternal life as a gift of which its possessors are entirely conscious; and here is an entire treatise written with the express and avowed purpose of implanting and cultivating such consciousness. This is done by stating the grounds on which assurance may rest. John states the signs connotative of personal Christianity. True Christians will recognize them in their own lives, and take courage.

But before applying John's tests to our lives it is important that we rightly understand John's method of speaking. This epistle is the differential calculus of the Christian life, not its elementary arithmetic. If the religion implanted in the soul by God be considered as an independent variable, and the life and conduct as a function of this implanted religion, then John's dicta may be regarded as differential equations expressing the law of relation between the two. John's aim is to present abstractly the general laws of the spiritual life, not to give exact statements of concrete cases. He gives the laws under which a Christian moves just as physics give the laws under which a projectile moves. This science demonstrates that every projectile describes a parabola—that it can describe nothing else. Yet no projectile ever did or ever will describe an exact parabola. Is physics then faulty in its statements? No. It states with perfect exactness the laws in obedience to which every projectile is, at every point in its path, moving. But there is another law, the law of atmospheric resistance, which prevents the projectile from perfectly fulfilling the laws in obedience to which, nevertheless, it is always moving. The parabola, the figure determined by these laws, is the only figure that could be given as the general path of a Christian life. Now John states, as a broad general truth, the path of the Christian life—the

path which would be the result of perfect fulfillment of the "perfect law of liberty" in obedience to which every true Christian life is at every point of its course moving. "But I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members."

Thus when John says: "If any man love the world, the love of the Father is not in him," we need not be surprised that some in whom we believe the love of God to be show certain signs of the love of the world. John is not writing with reference to this or that individual; he is stating as a general law the relation between the two loves. There is an irreconcilable conflict between them. Put the love of the Father into a man's heart and it will drive out the love of the world. And just in so far as we love the world are we deficient in love for God. Again, John says: "Whosoever abideth in Him sinneth not." Yet we, who have at times realized that we were abiding in Him have again found ourselves falling into sin. Is our abiding in Him, then, a delusion? No; what John means is that our freedom from sin is the gauge of our abiding in Christ. It is just when we fail to abide in Him that we sin. As Professor Drummond says, "You cannot sin while you are standing before the face of Christ. You simply cannot do it." And when the abiding has become uninterrupted, the sin will have disappeared.

With this understanding, let us see what grounds John holds out for the assurance that we are really Christ's. There are three of them. "Hereby we do know that we know Him, if we keep His commandments." "We know that we have passed from death unto life because we love the brethren." "And hereby we know that He abideth in us by the spirit which He hath given us." We may be sure we are Christians: (*a*) if we keep His commandments; (*b*) if we love Christ's people; (*c*) if we are "sealed with the earnest of the Spirit."

Do these three statements furnish us any basis for the analysis of our epistle? It is not unreasonable to think that the beginning of the epistle is dominated by the idea of *obedience*, its middle by the idea of *love*, its close by the idea of *the Spirit*. I say "dominated," for no part of the epistle is devoted exclusively to any one of these ideas. John develops his plan very freely; but one may be pardoned for thinking that he has a plan, and that his plan much resembles the one suggested in this essay. On this basis the epistle may be analyzed as follows:

Subject, *Tests of the Christian life.*

I. Introduction, i. : 1–7.

II. First Test, *Obedience*, i : 8; ii : 6.

III. Second Test, *Christian love*, ii : 7; iii : 24.

IV. Third Test, *The Witness of the Spirit*, iv : 1; v : 12.

V. Conclusion, v : 13–21.

In the introduction, John predisposes his readers' minds toward a feeling of assurance by a calm but vigorous statement of his own assurance, and an enumeration of the grounds on which it rests—"that which we have heard, that which we have seen with our eyes, which we have looked upon, and our hands have handled." To this same purpose tends his expressed desire that his readers may share this confidence, and his statement that to fail in so doing is incompatible with the very nature of the Christian life, for "If we say we have fellowship in Him, and walk in darkness, we lie."

Our first means of assuring ourselves is by our obedience to Christ's commands. This is taken up under its two aspects, negative and positive. First, sin must be cast out; then we can and should bring forth the fruit of positive good works. We are not, it has been already inti-

mated, taught to despair because we at times fall into sin, and fail to keep His commandments; but we are taught that sinlessness and obedience are the inevitable result of the life of Christ in us. If we are Christ's this law will manifest its control over our lives; which, if it do, we may be certain that when death shall have abolished that "other law in our members" our lives will describe the line of perfect obedience.

We find the next section of the epistle dominated by the idea of love. After briefly stating (chap. ii.: 7-10) the absolute necessity of true Christianity manifesting itself in love—in the "charity" of 1 Cor. xiii. —John proceeds, with an impressive solemnity, to clear the ground. We are first, after our attention has been aroused by his measured and impressive address, told what not to love. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The investigation may as well stop right there. By the beginning of the third chapter John is ready to speak of God's love to us. When the love of the world is expelled from our hearts then the Father's love to us is realized, and the inevitable effect and surest evidence of the love of God being shed abroad in our hearts is that we love our brothers and sisters in Christ. Our love to the brethren waxes and wanes as our love to God waxes and wanes. To put the thing mathematically, our love to God varies inversely as our love of the world and directly as our love of His children. And this love, the "charity" of the 13th chapter of 1 Corinthians, is a second evidence that we truly love our heavenly Father.

The last evidence mentioned by John, and one much insisted on by Paul as well, is the "witness of the Spirit." Space forbids any adequate discussion of this topic. When a Christian has attained this witness he has a confidence which "shall not be greatly moved." Throughout the doctrinal parts of the New Testament the Holy Spirit is represented as our witness that we are the sons of God, as our earnest of the promised inheritance. Many do not possess this witness, but it is the privilege of every Christian to possess it. Then we have no need anxiously to inspect our thoughts and lives to see if we belong to God. We *know* we are His, for by His Spirit he whispers to each of us, "I have called thee by thy name, thou art mine."

But there are false spirits as well as the true, and if we are to base assurance on spiritual witness we must "believe not every spirit, but try the spirits." And the test here is, the attitude toward Jesus. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." "No man can say that Jesus is the Lord, but by the Holy Ghost."

Somewhat perplexing is the apostle's resumption, in the fourth chapter, of the theme of love. It may be due to the looseness everywhere manifest in the construction of the epistle; or it might be justified by the fact that "the fruit of the Spirit is love."

But when we have received the Holy Spirit into our hearts we have—John makes it evident—not only a witness to our own safety, but a witness to the truth about Christ. There is that within which assures us that Jesus is "the Christ, the Son of the living God"—putting us above the reach of the arguments of skepticism.

John's conclusion is a summing up of the whole discussion, with some inferential applications thereof. "These things have I written unto you," he tells us, "that ye may know that ye have eternal life."

There is a significance in the order in which John takes up these differ-

ent signs of the divine life in man. The first effect of belief in Christ is the desire of the young convert to *obey*. We often see an unloving heart, we often see few traces of spirituality; but we seldom fail to see at least some signs of a desire to keep Christ's commandments. The grace of "*charity*" develops later, and not until it is developed can we look for the greatest *spirituality*. "First the blade, then the ear, and then the full corn in the ear." Of course the germs of all of these graces are implanted in the heart at conversion, but their unfolding and development are likely to be in the order in which John treats of them. The epistle, then, might almost be regarded as a picture of "The rise and progress of religion in the soul" —as an orderly plan of our growth in grace up to the point where we can say, calmly and confidently, "We know that we are of God." The earlier grounds of assurance are thus seen to be stepping-stones to that last, greatest, satisfying ground —the witness of the Spirit.

EUROPEAN DEPARTMENT.

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

Professsor Theodore Christlieb, D.D.

IN America and England many feel the death of this heroic Christian scholar as a personal loss. He died at Bonn, Aug. 15, at the age of 56. After spending ten years as pastor of a German church in London and in Friedrichshafen, Lake of Constance, he accepted, in 1868, a call to Bonn as professor of Practical Theology and University Preacher. Far more than is usual with German professors of theology was his life devoted to practical activity, and as a consequence he was extensively known outside of learned circles. His works, too, had a practical aim, and were by no means intended only for scholars. Christlieb himself was keenly alive to the demands of the present and was an earnest student of the tendencies of the day. The urgent need of the times was the inspiration of his authorship; hence his books are timely and calculated to promote the edification of faith and the efficiency of the church. Thus he wrote on *Modern Doubt and Christian Belief*, and at New York in 1873, at the meeting of the Evangelical Alliance Conference, he read a paper on *The Best Methods in Counteracting Modern Infidelity*. He has also published several works on missions, and he was co-editor of a missionary journal. Of his other writings, one is directed against modern religious indifferentism, and another against the opium traffic. He has also written various articles in the department of homiletics, and the last volume of Herzog contains an elaborate treatise on the History of the Sermon.

He was a warm advocate of inner missions, and was a favorite speaker at conferences in their behalf. Ecclesiastically his position is indicated by the fact that he belonged to the Friends of Positive Union, which is the orthodox party in the Prussian Church. But he was far from affiliating with a narrow confessionalism. His large-heartedness was among his most striking characteristics. He was thoroughly evangelical and profoundly biblical; but he was fully aware that the basis on which he stood offered room for a variety of views. He was as staunch a defender of Christian charity as of evangelical Christianity. Hence his deep interest in all objects which marked the unity of believers. Thus in London he was pastor of a church in which the Lutherans and the Reformed were united; he took an active part in promoting the Evangelical Alliance, and was president of one of its German branches;

he was a friend of Y. M. C. Associations, and one of its most earnest defenders and most vigorous promoters. Indeed, no interest of evangelical Christianity in any land seemed foreign to his heart.

In the death of Professor Christlieb the American and English types of Christianity have lost a most appreciative friend. How much this means can only be understood by those who spend some time in Germany and learn that it is quite common among German preachers to speak disparagingly of all foreign churches. Loyalty to the national church seems by them to be regarded as demanding a fanatical and bigoted denunciation of all religion which does not harmonize with their own church. There are exceptions, but they are rare. Professor Christlieb was the most notable exception. He had lived in England some seven years; he had been in America; he frequently met Christians from these lands, and many of them sought his company in his hospitable home. He understood the churches of these lands and had an intelligent appreciation of their peculiarities. In view of the great needs of the German churches he thought some lessons might be learned from America and England, that a new leaven might thus be imparted and new impulses given. He freely criticised the Salvation Army, but at the same time he recognized in it elements of good. Even from the sects which entered Germany from England and America he thought the German churches might learn some good methods. This charity brought him much reproach. He was denounced as not German in his religious sympathies and as not loyal to the church of the Fatherland. Those who went on the supposition that Germans can be saved only by means which have been in vogue in Germany since the days of Luther opposed his efforts to develop the lay activity of the church. He regarded this as essential to the future prosperity of the church. But it was denounced as an American and English innovation. At Bonn he established the *Johanneum*, in which young men, laymen, were trained for evangelistic work. This was regarded as an interference with the prerogatives of the ministry. At conferences as well as in writings he, however, advocated lay evangelization and the introduction of any proper new methods which would arouse the whole church, laymen and ministers, to activity. Others rallied to his support; and though he has passed from the scene, the work he so zealously promoted will be carried on by others.

He also labored for a change in the prevalent theory of German homiletics, that the preacher is to treat the congregation as consisting only of believers. That is contrary to the reality, and so he opposed the theory. Many of the hearers need conversion and the creation of faith; and he urged that the preacher treat the hearers as they really are and preach accordingly.

His own sermons are profoundly spiritual. Sometimes there is a subtle, refined spirituality in them which requires deep meditation for appreciation. There is a nearness to God in them which suggests the best of the mystics, and there is a pietistic vein which suggests Spener. In earnestness they have prophetic tone, while in devoutness they remind one of the Psalms. They are pre-eminently biblical, making Christ the center, love the essence, but without ignoring the claims of the law. With their seed from the gospel, these sermons have their soul in deep Christian experience and in the demands of the age. They are appeals for reform, for conversion, for energizing all the Christian powers, and for holiness. The exegesis, the subject, the divisions, and the development all revealed the painstaking

care of the professor of homiletics; and yet it was felt that their spirit, a heavenly unction, was their essence. At court as well as among the Christian masses, he was a favorite preacher. To Friedrichhafen he was called by the King of Wuerttemberg, that being his summer resort. Not long ago the Empress of Germany was asked to attend the anniversary of the Y. M. C. A. of Berlin. She answered: "I shall be glad to go if they get Christlieb to come." He came and delivered an eloquent address on "True Patriotism a Sanctified Love for the Fatherland."

His large heart led him to take an interest in the Christian welfare of the many American students who come to Germany. His concern for these students is a keen rebuke to the attitude of the American churches toward their young men abroad preparing themselves for the most prominent and most influential places in the church, in the state, in schools, in the professions, and in literature. The home churches treat their spiritual welfare with a neglect that astonishes German Christians, and must astonish all who know the facts—a neglect which has been pronounced a national disgrace. The following letter from Professor Christlieb reveals a spirit for American students which should inspire a similar interest in the heart of every American Christian.

BONN ON THE RHINE, July 1, 1888.

I have observed during many years that the number of American students in our larger German universities has been increasing so considerably, that now it not only equals the number of students coming from Great Britain, but often surpasses it. But whilst the latter have their Anglican churches almost in every remarkable town, where are the places of worship for the Americans? Very often they will not join in the Anglican services, as these lately have become more and more of the High Church character, even on the Continent. Now, shall the sons of the wealthiest nation on earth not become spiritually provided for in foreign countries? Does it not matter to hundreds of American parents whether their sons in our universities, surrounded as they are by so many temptations, shall have the invaluable benefit of regular religious care, or not? And nowhere else is this care really more needed than Berlin, a town which is so lamentably in arrears in the number of churches compared with the population, and where the number of American students is by far the largest in Germany. Therefore, I most heartily indorse the appeal of the Berlin committee for building an American Church.

THEODORE CHRISTLIEB, D.D., Ph.D.,
Professor of Theology and University Preacher in Bonn.

For the Times.

ACCORDING to a German proverb *the better is the enemy of the good.* The better wants to remove the good and take its place. It is the proverb of reform and progress, and is the embodiment of the aspiration and ambition of the noblest souls. A new and better life means the death of some old form that is to be sloughed off and left behind. Jesus and Paul teach that life is obtained through death. But death is painful; a fearful struggle may be required to kill the old and find room for the new. Human attachments for a lower form may have to be destroyed and a love for a more perfect life created. Ranke, with his survey of the world's history, exclaims that the processes of history are through conflicts, that new creations arise from decaying civilizations, and that these creations mean progress.

Enlarged thought, greater expansion of thought, a deeper and more permeating religion, a higher ideal, a grander purpose, a nobler life—does it not in each case presuppose a ruin which yields to a better structure? Let us change the figure; it is decay which contains the seed for future growth and which nourishes the plant that springs from that seed. The child may surpass the parents, and yet owe all it has to those parents. All progress is historical. Hammerling, the recently-deceased German poet, said: "Those who

treat the past with contempt do not know that it is always the flower of the past which contains and preserves the seed of the future."

FORMERLY apologists found it necessary to defend the Christian faith. Now the attitude of philosophy and science, of positivism and agnosticism, have made it necessary to defend the very principle of faith. Proof is demanded for the validity of faith beside the sphere of the demonstrable. Is there nothing for the human mind and heart but what will submit to scientific demonstration? All that is of greatest value to the soul lies beyond the reach of the senses and beyond the formulas of mathematics. Even aside from religion we live by faith. "The first act of reason is an act of faith. Destroy faith and all activity and all progress becomes atrophied."

LIGHT may end inquiry, but faith does not. The greatest inquiries begin when faith begins. It leads into a new world and inspires a desire to know the objects of that world. The fishermen begin their inquiries when they begin to follow Christ. Christ himself impels men to ask and seek and knock. Then there are ages which are peculiarly inquisitive, teeming with great problems and the very solutions but new problems. To think and live, then, is synonymous with inquiring. For his own satisfaction of mind and rest of soul one must inquire, and he must investigate in order to help his brother find peace. Cremer, one of the most thoroughly evangelical of Germany's theological professors, claims that Christian faith may be full and clear while at the same time important problems may demand a lifetime of constant investigation. Thus there are theological difficulties which the scientific laborer in theology cannot easily master, and perhaps he can only make attempts at solution. Some may claim final results, where the more thorough and more conscientious student still sees unnumbered relations and unfathomed depths. Cremer applies this to his former teacher and friend, Tholuck, whose life of faith was marvelous and whose doubts and inquiries never ended. When the age itself becomes a great interrogation mark, how can one, even with the sublimest faith, do otherwise than inquire?

TWELVE years ago Wellhausen closed his learned inquiry into the composition of the Hexateuch with this sentence: "If I have any hope of reward for this tedious and thankless labor it is the reward of discussion and contradiction." This reward has come in full measure, and the harvest is likely to continue for some time. Much which was thought settled has been made uncertain, and many questions are being asked which may at last be found unanswerable. Many minds are unsettled, many hearts are anxious. It ought surely to be a comfort to such that such eminent specialists as Delitzsch and Strack are thoroughly critical and at the same time evangelical. Kamphausen closes a review of three books on the history of Israel with two quotations which deserve attention. The first is from Dr. Von Sybel, who declares that a conscientious study of the most recent events tends to the conviction that the mass of material has a crushing effect, while at the same time we are made to realize what gaps there are in our knowledge; but when we look from the near to remote times we are made doubly conscious how very few certain results can be attained respecting the earlier ages even by means of the most thorough investigation. The other quotation is from De Wette: "May the spirit of truth, of love and of unity tune to mildness and reconciliation the too greatly excited minds."

THOUGHTFUL German Christians recognize the evil of limiting "divine service" (*Gottesdienst*) to worship in the sanctuary. Prayer and praise are but a fraction of that service, a service which is to include the whole life and all its interests. Hence a German writer says: "The churches must gradually draw within their sphere every kind of Christian acts of love. These acts must become an essential element of the life of the churches. The churches cannot afford to exist merely for the sake of cultus."

GERMAN writers are beginning to face the statistics of intemperance, and are discovering appalling revelations. The following is making its round through the press: "Germany annually spends 430,000,000 marks for its army, but not much less for alcoholic drinks, which cost 406,000,000 marks. The statistics show that the intemperate class furnishes 30 per cent. of all the insane, 50 per cent. of all the poor and 70 per cent. of all the criminals."

AT the recent Anthropological Congress in Vienna Professor Virchow made the following statements respecting Darwinism: "Twenty years ago, when we met at Innsbruck, Darwinism made its first triumphant march through the world, and my friend Vogt at once vigorously espoused the cause of this doctrine. In vain have we sought for connecting links between man and the apes; the ancestor of man, the real *Proanthropos*, has not yet been found. At that time, in Innsbruck, it seemed as if the process of descent from the ape to man could be constructed by storm. Now, however, we cannot even trace the descent of the different races from one another. At this moment we can say that among people of ancient times none have been found who were nearer the apes than we are. I can affirm at present that there is no absolutely unknown race of men on earth. Every living race is human; none has been found which we could either call Simian or between the ape and man. So far as the pile-structures are concerned, I have been able to examine nearly all the skulls found, and the result is that we find differences between the various tribes, but that not one of these tribes lies outside of the range of still existing people. It can be definitely proved that in the course of 5,000 years no change of types worthy of mention has occurred. If to-day you ask me whether the first human beings were white or black, I shall have to answer: I do not know."

IN a deeper and broader sense than the human mind is able to comprehend is this an age of conflict. Who can appreciate all the problems and differences which agitate the nations nominally Christian? One or a few of these usually so absorb our attention that we overlook the rest; but there are other than Christian nations, and these, too, have their problems. Besides the conflicts within Christendom, we also have a conflict between Christianity and heathenism of a far more serious character than most Christians are prepared to believe. Some phases of this conflict are given by a German religious journal, and the demand is made on Christianity to prove its superiority over the more advanced heathen religions. A member of the Adi-Samaj (the old church) delivered a lecture in Calcutta in 1870 on "The Advantages of Hinduism Over All Other Religions," reports of which were published in Europe. In 1873 a Japanese scholar published a treatise against Christianity under the title of "Bemmo; or, The Exposure of Error," which is said to have been extensively circulated among the better educated classes in Japan. At Leipzig, in 1878, a

Hindu delivered a lecture before a large audience on "Buddhism and Christianity," in which he claimed that the primitive Buddhistic religion harmonizes with the results of modern science and with the fundamental principles of Spinoza, Kant and Fichte. He claimed that Buddhism exerts an ennobling influence on man, and, appealing to Christ's words that men are to be judged by their fruits, he held that the doctrine of Sakya-Munis must be regarded as the highest and the grandest religion. This occurred in a Christian city, and his lecture met with favor. Olcott, President of the Theosophical Society in Ceylon, published in 1880 a Buddhistic catechism in the Singhalese language, with polemic notes against Christianity. In the preface to the fourteenth thousand, in 1882, the author claims that the book was received with general favor, and not only in Buddhistic circles. The German translation of this anti-Christian catechism has reached the number of 27,000 copies. This unexpected success has led another Buddhist to publish in German a Buddhistic catechism for more advanced readers. His confident hope is "that the light of the world-illuminating truth, which shines from the distant East—the source of all light—and now sends its beams into the Occident, may become victorious and thus promote the welfare, the blessing and the salvation of all men." To these must be added those who have been brought up in Christian lands, but are advocates of Buddhism. Schopenhauer and his disciples are not the only ones who look to Nirwana as the redemption from all ills. Only lately Professor Vogt, the materialist, has proclaimed Buddhism as the most satisfactory religion.

Current English Thought.

Reform in the Teaching of the Old Testament. Professor T. K. Cheyne, D.D., Canon of Rochester, has a significant article on this subject in the August number of *The Contemporary Review*. The ability of the author is recognized in Germany as well as at home. Professor Norvack of Strassburg says of his recent commentary on the *Psalms*, that scarcely any other work is so well adapted to lead one into the present scientific status of the Book of Psalms. Cheyne's attitude toward Scripture is reverent, and he wants its contents to be the means of edification; but he regards the truth as supreme, and claims that the Bible ought to be studied critically and historically. The time is past when dogmatic assumptions can take the place of critical inquiry. The situation is earnest and the crisis through which biblical interpretation is passing is of the most serious character. Professor Cheyne is convinced that the church will either repel earnest and truth-loving investigators, or else it must change its attitude toward the critical and historical problems of Scripture. The article charges that biblical instruction in England, in the higher as well as the lower schools, is lamentably deficient; and it is evident that the author regards the ordinary teachers of religion as not only lacking in a knowledge of the critical questions pertaining to the Old Testament, but as unable to appreciate the questions at issue. Hence the demand for reform in teaching the Old Testament. He favors "a cautiously progressive movement." The negative critics must be fairly met; sneers amount to nothing. Churchmen are too apt to resort to phrases which have lost their force.

"In view of the fact that the traditional system of Bible teaching contributes to the spread of skepticism, I ask for a gradual elevation of our standard." Already results have been attained in Old Testament criticism which are recognized by the

most conservative critics. These results should be accepted. "They mean reform as an alternative to revolution." The extreme views cannot be harmonized, but he thinks a provisional compromise possible. "Why should not a provisional compromise be entered into, in all suitable cases, between church teachers and Old Testament criticism on the basis of facts generally admitted by the experts?" The admitted facts he thinks are: that the Book of Daniel is not by Daniel, and that the second part, "the book of visions," was composed in the Maccabæan period; that Ecclesiastes was written long after the age of Solomon, most probably in the last century of the Persian rule; that Isaiah xl.-lxv. is not by Isaiah, and that its chief point, if not the whole, is to be explained as of Babylonian origin. Of the Hexateuch Professor Cheyne says, "that German critics of the orthodox, as well as the liberal, theological school, are agreed in admitting that the Hexateuch is a composite work, and that it only arrived at its present form in the exilic and post-exilic periods—that the legislation in particular was repeatedly adapted to the changing conditions of the national life." Respecting Deuteronomy he thinks that the church teachers, if they are to act in concert, must say with Delitzsch, "that, though containing a Mosaic element of uncertain amount, this element, like every other in the book, has 'passed through the subjectivity of the later writer,' and that 'Deuteronomy in all its parts is a work from a single smelting, and though possibly earlier than Isaiah's time, undoubtedly later even than Solomon's; and further, that the great body of Jehovistic and proto-Elohistic narratives, though possibly not post-Solomonic, is undoubtedly post-Mosaic." This provisional compromise might be extended later.

But why make such a compromise now? "Why ask parish priests to pause in their conflict with ignorance and sin, and rearrange their weapons, before criticism has said its last word on everything?" The answer is: "For two reasons: (1) Because the tide of skepticism will not wait to suit your convenience, and (2) because it is unworthy of a parish priest to refuse the light which already shines so brightly." Those who imagine that the safety of the church consists in ignoring critical questions make a fatal mistake. Skepticism he pronounces "a force which can only be met, on the historical ground, by complete readiness to accept and assimilate critical facts. The true issue before us is this: Shall the Old Testament be an abiding possession of the educated laity, or shall it be given up?"

Respecting the critical study of the Bible, prejudice and ignorance are widely prevalent. "It is a matter of fact that in half the sermons (am I not only too charitable?) the spiritual application is based upon an uncritical and unhistorical meaning of the text." To remedy the evil will require a change of theological study. "A critical and historical habit of mind ought to be obtainable by theological students." He wants clergymen to be slow and cautious, but to study the subject carefully and conscientiously. The truth will promote spirituality. "The Bible was given to be enjoyed, and the truth respecting it can rob us of nothing which in our heart of hearts we prize, cannot even take trifles from us without restoring tenfold."

The weighty article closes as follows:

"The immediately pressing thing is to study the Old Testament critically and yet sympathetically. If this is not soon done, we may see a gravitation of orthodox opinion towards a theory which I for one should regard with the profoundest aversion, and which is already propounded both in private and in a naïve, simple way in sermons, viz., that the Old Tes-

tament is of no particular moment, all that we need being the New Testament, which has been defended by our valiant apologists and expounded by our admirable interpreters. Do I undervalue those apologists and those interpreters? No; but their work is not half done, and never will be more than half done, unless they enter more sympathetically into the labors of the Old Testament critics. . . . Neglect the Old Testament, and you will never see accurately what are the good things which you have in the New, and what are the conditions of their successful defense.

"Before I conclude, I ask leave to make a personal confidence. I am attached to the Church of England, both on personal and patriotic grounds. But I have also a growing love to a vision of my own, to which I can no more give definite outlines than the Second Isaiah could to his idealized Israel—it is the English Church of the future. I see it in my dreams, but I also see it in course of formation. Not only in the longings and aspirations of all good men, but by the studies of Biblical scholars, it is being brought within the range of actuality. Already a kind of new sect is springing up, which is of no import for present church politics, but which will perhaps be of no slight significance to the historian of the future. It has neither name nor outward organization, for its members would be the last to break away arbitrarily from the loved communion of their fathers and brothers. It is a sect which is not a sect; it is both inter-sectarian and supra-sectarian. It consists of those who, believing earnestly that the Christian religion is an historical religion, and that the New Testament is in one aspect the child of the Old, refuse to be bound down in their study of the Bible by conventionally orthodox views of criticism and exegesis. Their chief interest is in exegesis, for they believe, with Delitzsch, that this will be the master-builder of the church of the future. But for the sake of exegesis, they take hardly less interest in criticism, for they know that to refuse historical criticism is to put out one of the eyes of the science of the Bible."

Socialism. Ominous voices are heard in England as well as on the Continent respecting socialistic tendencies. Call not those who utter them fanatical; it is more probable that they are animated by the spirit of the prophets than by that of fanatics. If only they could arouse the church! Rev. Father Barry says, in *The Nineteenth Century*, August:

"There have been times when the handwriting on the wall was hard to read. But such is not the time in which we live. . . . It is an age of confusion. The social organism as we have received it from our fathers is deeply decayed, and its spirit gone. What man is there but confesses in private that great and unknown changes are hanging over us? . . . The present state of society is doomed by its inherent contradictions to pass away."

Strong words and of momentous import. But none too strong. I have yet to meet the first man who has entered the heart of the socialistic agitations of the day who is not convinced that a social change is necessary and imminent.

Christians must be aroused so as to make socialism a profound study. The author says:

"I am convinced that society must undergo a transformation or perish. And it is on this account that every thoughtful observer must wish religion would take up the far-reaching problem of the distribution of wealth; the relation of physical science to the prosperity of the masses; the rights and wrongs of property; the claims of the individual to be trained for his place in life and recompensed by a secure old age for the toils of his years of strength; in short, the whole question of national civilization on its human and social side. I cannot say too emphatically that it seems to me this thing has not been done; is yet without a place in our books of theology, to speak of; and requires doing in all manner of ways. . . . To find the solution will task the energy and make severe demands on the good-will of our best teachers; nor will they find it at all useless, while keeping one eye on their books, they keep the other on things as they are outside the books. For all the sciences are now fast resolving themselves into one—the social science. And all the problems are resolving themselves even faster into one—the social problem. . . . It used to be said, 'All roads lead to Rome.' It is rapidly becoming a fact that all problems, even those which might seem purely scientific, lead to socialism. . . . It is not impossible that monarchies, municipalities and armies will find themselves too weak to withstand the onset of socialism in its many forms."

Characteristics. Facts like the following make it hard to realize that we are living in times of great moment, when the church requires truth and real power, and not mere signs and symbols. The item is taken from the *Dublin Review*, Roman Catholic.

"Permission to receive Holy Orders refused to a young student, who, though otherwise very promising, suffered from a malformation of right arm and hand, which, whilst allowing him to perform without causing *admiratio* to the worshipers the

ordinary ceremonies, prevented him from making the sign of the Cross, from elevating and extending the hands, except in a very irregular way."

Philosophy and Religion.

Those who turn their backs on Scripture and theology are obliged to face philosophy before they dispose of religion. The age is anxiously inquiring into the ultimate basis of religion, an inquiry which is itself an index of the deep interest in religious problems. The numerous works on the philosophy and the history of religion are all in search of the explanation, the origin, the primitive cause of religion. What first suggested religion is really of less significance than the ability of man to receive such a suggestion. Even if God first suggested religion to man, that implies that man's nature is adapted to religion. Indeed, unless man is endowed with a religious nature it is impossible to account for the existence of any religion, and still less for its universal prevalence.

Thought is gravitating to the ultimate grounds. Men are in search of reasons behind which there are no other reasons. Hence their resort to philosophy which deals with first principles. Respecting religion the inquiry is chiefly psychological. Men have come to recognize the fact that abstractions and aerial speculations cannot solve the problems presented by the origin of religion; but there is hope that a careful study of man himself will throw light on the subject. The soul itself must be questioned if its religion is to be understood; and this questioning is the work of psychology. And if the psychological basis of religion is once admitted, have we not then an immovable basis for religion?

Now it is a striking fact that philosophers who are most closely in contact with natural science and are most thoroughly psychological have been among the strongest advocates of religion as rooted and grounded in human nature. The last system of German philosophy is by Wundt of Leipzig, who passed from natural science to philosophy and much of whose best work is in the department of experimental and physiological psychology. His recent work on philosophy is not a Christian system, and it does not recognize the supernatural or miraculous elements as part of philosophical inquiry. But it recognizes religion, treats it as a native product of the human mind, as much so as ethics and æsthetics. Lotze who passed from medical science to philosophy gives still more prominence to religion as an essential factor of human nature. Beneke, who treated psychology according to the method of the natural sciences, freely recognizes religion, God and immortality.

Among the least imaginative philosophers of the century is Herbart. His fondness for mathematics trained him to a love of scientific exactness; and he liberally introduced mathematics into his psychology. Of all the German philosophers he has exerted the greatest influence on psychology and pedagogics. It will be of especial interest to learn his view of religion. Herbart declares that religion is older than philosophy, and that it is so deeply rooted in human nature that it cannot be destroyed by philosophy. "Philosophy must testify that no knowledge is able to destroy the confidence of religious faith." Our very needs give birth to religion. "Faith springs from need." This thought is repeatedly expressed in his works. He says:

"We have long known the needs of man which determine the worth of religious faith. A man must be able to *pray* to God: or he must at least find *peace* in the thought of God. . . . Those who behold in God only a necessity of nature fail to satisfy this need. If, however, God is rightly thought as the resting-place of faith, then His unity, personality, and omnipotence must be presupposed. It would be in vain to attack these points."

In another place he says:

"A man finds himself and all humanity in a

state of dependence which makes it necessary for him to recognize the Highest Being, at least respecting human affairs. . . . The recognition of the grandeur, worth and excellence, together with the reverence, of the Highest Being is the basis of religion."

He holds that religion must be practical, not treated as something merely historical and pertaining only to the past. Its purpose is

"To comfort the suffering, to guide the erring, and to reform and comfort the sinner. . . . No teaching of this world is able to save man from suffering, from transgresssion, and from inner corruption. The need of religion is evident. Man cannot help himself; he requires higher aid."

Religion is regarded as supplementary to the goods, the virtues, and the duties of this life. God must be treated as real. "The conception of God as the Father must be maintained. A mere theoretical notion is worthless; it is an idea devoid of comfort." Herbart also has a good word for the church, which he regards as a bond of union among nations, outlasting even the ruin of states. "What would have become of Europe in the Napoleonic times without Christianity?"

Among the most valuble of recent psychologic[illegible] works is that by Horwicz. At the close of his "Psychological Analyses," the title of his work, he affirms that the religious thoughts and feelings are the culmination of our entire intellectual and moral life. Religion is viewed as the object in which our being is completed. Love is the essence of religion, love which includes all creatures and God. His closing sentence is: "While we revere God as Father, and love all men as brothers, we are impelled to regard all who are one with us in the faith as constituting a church, and all that pertains to religion as constituting the great kingdom of God."

International Thought.

ENGLAND and America have lately witnessed a strange phenomenon. The theological scholarship of these countries has been compared with that of Germany, and the press has paraded a list of English and American scholars and of their works to prove that even in biblical criticism and exegesis America and England compare favorably with Germany. To the initiated it must be surprising that the men mentioned as proof are the very ones who are most indebted to German scholarship, and are the first to admit this indebtedness. All, with scarcely an exception, have studied in Germany; all of them are diligent students of German works; and all of them connect their investigations most intimately with German researches. One of the names most prominent in the catalogue is that of a Swiss by birth, who received his education in Germany, taught in a German University before he came to America, and is known as one of the foremost promoters of the spread of German theological and philosophical literature in America and England. One of the books mentioned to prove the superior excellence of American scholarship is, indeed, most admirable of its kind; but it happens to be a translation from the German, with such additions as are based mainly on the results of German investigations.

What shall we think of such claims? Surely we have much to rejoice in without making absurd statements which can only subject us to ridicule and throw suspicion on our actual attainments. Is the unconditional praise of German scholarship any more silly than its unconditional censure? There are departments in which that scholarship has wrought marvels, and the intelligent world recognizes the fact. It has opened mines of wealth in which scholars from all cultured nations deem it a privilege to work. Some lines of thought have been started in Germany and it still takes the lead in them; and her pre-eminence

in them is not disputed by well-informed persons, not even by hostile French scholars. When men of other lands enter these departments they avail themselves of German researches, and they cannot enter the front rank in any enlightened country without doing so. These are facts, and a simple regard for truth should freely lead to their admission.

But a blind appropriation of views which prevail in any German school as if they were final is unworthy of intellectual beings. They must be mastered, criticised, and then accepted, rejected, or modified as the truth demands. The great prevalence of German learning in America and England makes the demand for original, profound, and criminating thinking urgent. That learning is not a tether, but for inspiration and help in independent inquiry. Scarcely anything can throw more discredit on American and English scholarship than the blind prejudice which opposes all that comes from Germany, and the thoughtless, uncritical adoption of German theories in theology and philosophy long after they have been refuted in the land of their birth.

Whatever pre-eminence any land may have in particular spheres of thought, we live at a time when all deeper and more valuable thought tends to become international. Strictly speaking, there is no longer a national scholarship. The investigators of all lands are connected, and they inspire and help and instruct one another. Learning has become a sea which touches every shore. Those who isolate themselves are left behind, and no one cares to disturb them in their isolation. Nations and churches which cannot learn from one another are doomed to stagnation.

Insular England has the world as its field of research and is in living contact with all advanced nations; and America is the most cosmopolitan land on the globe. The very freedom and position of these two peoples are calculated to make all the currents of this wonderfully vigorous age meet and work in them. Their scholars are not mere echoes of the thoughts of others, but thinkers who can learn from others and yet go their own way, and who from old material can form new combinations and new developments. And whatever of international value they produce through their researches will work its way into recognition without resorting to advertisements which the world can only interpret as an effort to find a market for what cannot commend itself. England and America have made strides in scholarship which are recognized in Germany and by all nations; and they need not rob other lands of their dues in order to gain glory for themselves.

I do not hesitate to state the conviction, the result of long and careful study, that the United States, with its free church and vigorous religious life, and with its marvelous progress in educational facilities and in scholarship, promises eventually to be the home of the most advanced theological scholarship, a scholarship in whose blessings a whole people will share, and not a chosen few, as is now so commonly the case in Europe. German scholars see the dawn of a new era in the western world. Professor Paulsen says: "I should not venture to contradict those who declare that the new world stands at the beginning of the development of a new and peculiar culture with peculiar forms of life." But a new and peculiar civilization cannot be attained by an intellectual isolation, but only by developing independence of thought to the utmost, while at the same time receiving from all other nations whatever treasures of thought they may have to give.

MISCELLANEOUS SECTION.

Ministers Breaking Down in Health.

By Charles F. Deems, D.D., New York.*

The conspicuousness of ministers of the gospel is the cause of all this talk about ministers breaking down. No more ministers "break down" or break down sooner, than bankers, merchants, lawyers, politicians and physicians. Indeed, it seems to me that those who break down quickest and worst are physicians. And, when I come to think of it, it is natural that, because of the strain on them and their irregular hours, this should be the case.

I do not know that my being sent to the country last September really marked a breaking down with me. It has been told, over and oft, about me that when I first came to New York after the war, when I was 45 years old, that I worked at the Church of the Strangers for eight years and five months with but one Sunday vacation. It has also been told that since I returned from the East, on the first Sunday of July, 1880, I have had but two Sundays' vacation, and they occurred in the midst of travel when I failed to make connection. It has been repeatedly told to the press that I have preached 49 years and lost only eight Sundays through personal sickness, and four of those Sundays were caused by a sprained ankle.

Other ministers, it has been pointed out, have had their summer vacations, going to Europe, going to Saratoga, going elsewhere, but it has not been told so frequently that I have pretty strictly observed the Sabbath law during the last score of years, *viz.:* of sequestering one day, Saturday, in each week from all kinds of professional business, making it a day on which, on no account, would I read a sermon, a treatise on theology, or anything that has to do with my profession—a day in which I sleep, bathe, doze, browse and do nothing, in the most promiscuous manner.

Some pastors may believe in touching up their sermon on Saturday in order to be ready for the next day's service. When I go to bed on Saturday night I do not know what I am to preach about the next day; I have clean forgotten. But on this Thursday afternoon on which I am being interviewed both my sermons are in a drawer of my desk as ready as I can make them for my use next Sunday morning.

When I come in on Saturday evening my wife reads to me till bedtime and, ordinarily, the reading of that evening consists of stories. Amongst men, I prefer Walter Scott as a pure and unadulterated story-teller. Amongst women, on the other side, George Eliot, and upon this side, Amelia Barr. While I was in the Sanitarium my wife read to me eight volumes of Mrs. Barr's novels. They charmed and helped me and, as I have said, left such a sweet taste in my mouth that I have been commending them to others.

The physicians conspired and sent me out of town just because I fainted one Sunday morning in church. If they had allowed me to wash my face and pray a minute in my study I should have gone back. From that first Sunday in September until last week* I took but two doses of medicine, my treatment at the Sanitarium being diet and quiet, and during the four months I was there I copyrighted four books.

I believe I should have broken down but for several facts. One is my observance of the Sabbath law as above stated. Another, my resolution, formed years ago, never to give up the ghost, so that if I ever

*An interview obtained expressly for The Homiletic Review.

*Written some months ago.—Eds.

reach Heaven, Death will have to pull the ghost away from me; I will never give up the ghost. Another is that I do not often allow my work to wear on me. I work very steadily and very systematically. Another is that I have great talent for sleeping. I can sleep on the cars, sleep amid crowds, as I have when five thousand men were marched within fifty feet of where I lay sleeping without waking me till the time to preach had arrived; as I can in church, having actually slept while the congregation were singing the hymn immediately before my sermon, on their ceasing to sing the silence, of course, waking me up. "He giveth His beloved sleep." Another is my keen appreciation of the fun there is in the world. I could not endure the tragedies I am compelled to witness as a Christian minister if I did not, on all proper occasions, step aside to witness the comedies of life.

Really and sincerely, I believe that my health is maintained very largely by the faith I have in prayer and the assurance I have that every day and every night many of my congregation are making prayer that my health and life may be spared.

I believe that the minister is bound to take care of his health. When I was a boy I adored brains. Now, the first question I want to know about any man is as to his stomach. In preaching, health is to thought what in rifle-shooting powder is to the ball. I have taken gymnastic exercises under a teacher, believing that it is not safe for an unprofessional man to guide himself to any great extent in that matter.

"An impression sometimes prevails among people," says Dr. Storrs in his lectures to theological students, "that religion is good for dyspeptics and invalids, for nervous people and for women; but that it does not suit well with a body full of spirit and health. People are apt to expect to find in a minister a debilitated student who does not know much of what real and vigorous manhood means. His words are for persons like himself, and not for hale men in an out-door life. A full development of vital force, a robust and athletic habit of body if he can gain it is the best answer to such an idea. Therefore, if for this reason only, it is a Christian duty to gain it and to keep our merely physical force at the highest point."

I find a good deal of exercise in pastoral visiting. I have walked several miles to-day in paying visits to four sick parishioners. When my time allows I walk instead of ride and amuse myself with the shop windows. I regard it a healthy thing to stroll through the streets of New York and look at the shop windows, in addition to the fact that it goes far toward giving a man a liberal education.

I think the mistakes of young preachers lie largely in their zeal outrunning their knowledge in the desire to take the world by storm; in the irregularity of their habits, some of them priding themselves upon not finishing their sermons until 1 o'clock Sunday morning; their failure to observe the Sabbath law, and invasions made upon their health by irregularities in their diet. Old pastors know how to eat small meals at big dinners, but it requires years to attain skill in that department, and many a man in those years destroys his stomach.

Eccentric Sermon Work.

By G. S. Plumley, D.D., New York.

Father B—— was a well-known city preacher of half a century ago. He was pastor of one of the early, distinguished missionaries, and was said to be especially successful in preaching to Christians.

His method of preparing for pulpit work was entirely his own. Having a regular plan of study and pastoral

occupation for each week, he wrote no sermons for his public services until Saturday evening. Then, at his study in the church building, he commenced writing, and spent the entire night at his desk.

Fasting, he preached on the Sabbath two sermons, there being a morning and an evening service; but he did not return home until the second service was at an end, and did not break his fast until Monday morning, and it was said that he did not seem then to require more nourishment than he took on other mornings.

Another eloquent preacher who lived to old age left no written sermons except some that, subsequent to their delivery, he had prepared for the press. He was a laborious student and reader, and his large library showed, in references and marginal notes on many a volume, the traces of industrious research.

But his plan of application when composing discourses was strange indeed.

He would go from his house on an errand. Passing along, buried in thought, he would be attracted, no one can tell how, by a shop window. Possibly the window would display only a stock of small fancy goods, toys or candies for children. Here he would take his stand, with eyes fixed on some trifling object. Some friend, passing, would notice his attitude and see that he was unconscious of all the stir and bustle about him. Hurrying on to some engagement he might forget the incident until, returning after an interval of hours, he would be attracted to the same form of the pastor, standing in the same attitude, as if only a moment had elapsed.

And there he would remain until a train of thought was completed, and, possibly, a whole sermon worked out, and then he would start away as if he wondered how he had come thither, and return home.

Sometimes, when a parishioner called upon him, his wife would see the visitor and explain that her husband was in his study preparing a sermon, and that he must not be interrupted. But to intimate friends she would exhibit him in the act of composing.

Opening the door of an adjoining room he could be seen stretched at full length on a lounge, his head back on a pillow, his arms raised above him at fullest extent, his hands holding a broad-sheet newspaper. Upon this paper his eyes were intently fixed as if reading, but unconscious of the print or of the presence of observers, he remained motionless until the last thought of his discourse was at an end; then he would rise, knowing nothing of the flight of time, or of the mental efforts which had filled it.

It is not supposed that he fixed upon the words as well as the thoughts of his discourses.

But there was another most successful and impassioned preacher, who, like him, used no writing materials in preparing for the pulpit, yet had every word of his sermon in its appointed place.

His conduct in his study was that of the caged lion or hyena. Two days in a week, a true peripatetic, he paced back and forth on the floor of his study, each day completing a sermon.

He said himself that he could preach a discourse again, *ipsissimis verbis*, if a period of not more than six weeks intervened between the times of its first and second delivery; after that interval, if he again preached from the same text, he must make a new preparation.

A remarkable verification of this fact is stated by one of his congregation. This hearer was much impressed by one of his pastor's sermons. Being with him at a country resort the following Sabbath, he asked him to repeat it as he was about to preach,

wishing some friends to hear it, and the hearer said that he could not discover the slightest change, even of a word, at this repetition.

These, and many other instances of varying methods in the production of sermons, may illustrate how very diverse plans and habits of study can be found along the same road to the highest success.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

A Bright Prospect for the Church.

In that day there shall be a root of Jesse which shall stand for an ensign to the people; to it shall the Gentiles seek; and his rest shall be glorious.—Isa. xi : 10.

EVERYTHING the church is and has and hopes for is treasured up in the victorious life, love and power of Christ.

I. He is her ensign. Banners, standards are rallying points, the means of guidance, inspiration of courage and enthusiasm, token of unity and victory.

II. Must be lifted up. "Thou hast given a banner to them that fear Thee that it may be displayed because of the truth." Christ's promise still stands: "I if I be lifted up will draw," etc. Gentiles seek and Jews be gathered.

III. The rest "glory" "in His love." Every knee bow and no rebellion left, church sharing victory and rest.

The Crowning of Patient Endurance.

Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him.—James i : 12.

I. TEMPTATION or testing an inevitable experience, a necessity of our condition. Not to think it strange, all have had to encounter it, in many forms. May be needful to prove us and develop strength and symmetry of character. Teaches us to feel for others.

II. Temptation is to be steadfastly endured till conquered. Yielding is weakening. It *can* be, *must* be conquered. Love endureth, God's grace sustains.

III. Crowning of the conqueror. Not of merit but grace. Yet a royal nature fitted for a crown by patient endurance. Public and Supreme recognition. It is promised. John in vision saw the white robed, palm-bearing victors.

"Be Still!"

Be still, and know that I am God.—Ps. xlvi : 10.

IN this Psalm we hear the turbulence of war. And in the world to-day what disturbance, upheaval, conflicts of opinions, revolution. The command is assuring. Fear not for the ark, for the kingdom, for yourself. God will not fail.

I. Why we need this injunction, "Be still!"

(*a*) On account of our ignorance and presumption, we see but a fragment of God's design and work. If we saw the whole campaign and consummation!

(*b*) Haste and rashness of our judgment.

(*c*) Conclusions without taking God into account.

II. The stillness enjoined not that of indolence, indifference, stoicism or despair, but of humility, observation, expectation.

III. Thus see God in all, riding the whirlwind, bringing forth judgment unto victory.

Environments of Deception.

They say unto every one that walketh after the imagination of his own

heart, no evil shall come upon you. —Jer. xxiii : 17.

I. THE flattering utterance of (*a*) The world. (*b*) Infidelity and atheism. (*c*) The self-confidence of the reckless.

II. The deception is easily produced because of the pride and deceitfulness of the heart to which it appeals, and also because judgment tarries long.

III. This deception has its antidote in (*a*) The word of God with its warning truths. (*b*) The testimony of history and individual experience. They that walk after the imagination of their own heart always are overtaken of evil and often sink under it hopelessly and eternally. Let us walk in the light of truth, in the way of uprightness, the path of peace.

Revival Service.

An Ancient Revival.

And when Asa heard these words . . . he put away the abominable idols . . . and renewed the altar of the Lord, etc.—2 Chron. xv : 8–15.

THE whole chapter records a remarkable restoration and reformation. Several essential features of a genuine revival are strikingly set forth.

I. It was a very *ancient* revival. It occurred 941 years before the birth of Christ. Revivals are therefore no novelty of modern fanaticism. History is full of them.

II. It was the direct work of the Spirit of God. (See v. 1.) Began with the leaders in Israel. First, the prophet or preacher; second, the king, Asa, and then extended to the whole people of God and thence to the strangers, "a multitude" of whom joined them (9).

III. The time of its occurrence was one of great deadness and apostasy (v. 3); a time of disturbance and adversity (vv. 5, 6); a busy time, the third month, or grape harvest (v. 10). Yet the people came together with unanimity.

IV. It was characterized by seeking the Lord with all their heart (12), liberal sacrifices (11), renewal of covenant (14), joy and enthusiasm (14, 15), peace (15, 19).

Repentance Unto Life and Repentance Unto Death.

Godly sorrow worketh repentance unto salvation not to be repented of; but the sorrow of the world worketh death.—2 Cor. vii : 10.

THE apostle must be interpreted here in harmony with his other utterances concerning salvation. Where, for instance, he speaks of faith in Christ as the root of salvation and not every faith, but one that "works by love and purifies the heart." Repentance here is evangelical repentance, that goes hand in hand with an appropriation of Christ as atonement. The insistance is on a genuine sorrow for sin as distinguished from a fallacious one—one ending in spiritual life, the other in death.

I. No salvation without repentance, no repentance without sorrow, no sorrow of value except Godly sorrow. All the faith in the world is rootless if no conviction of sin, no sense of the plague of a fallen nature. This conviction, attended by mortification, trouble of soul, humiliation, grief. This, the work not of unaided conscience, but of the Spirit of God. Sense of God is its principal ingredient, "against *thee*," etc.

II. Works repentance unto life. By divorcing from sin, works hatred, jealousy, purging from sin. Fruits meet for repentance, which are the evidence and features of the saved condition. A resolute turning from self to God. Salvation, not the reward of repentance, but result of it; not an exchange of penitence for penalty, but a change so radical in heart and life that salvation comes from it as light from the sun. Right posture, dispositions of soul toward God, these make the Godly life, which is the highest salvation. Times

need more of preaching of "repentance toward God," while not less of "faith in our Lord Jesus Christ."

Funeral Service.

For a Christian Worker.

I must work the works of Him that sent me while it is day; the night cometh, when no man can work.—John ix: 4.

"As the Father sent me into the world so have I sent you," says Jesus. "Work to-day in My vineyard."

I. Note imperativeness of the work arising from (*a*) divine commission, (*b*) awful need, (*c*) constraining love.

II. The period: *Day*—*one* day—*this* day. Favorable opportunity, brevity of opportunity, present opportunity, all involving responsibility, quickening motives.

III. Night cometh. Soon, certainly, unexpectedly. Not a night of gloom, but of rest. Not to destroy work, but complete it. Work identified with Christ's enduring eternally. *He* rests—works "follow Him." No night in heaven—hence ceaseless, untiring, glorious work for God. This life an apprenticeship for that.

Communion Service.

Christ's Return to the Father.

And whither I go ye know, and the way ye know.—John xiv: 4.

I. THE Saviour's pilgrimage on earth in exile draws to a close. He turns His face homeward, eager for its rest, the Father's welcome and the preparing a place for His disciples (v. 2).

II. They should have known, for He had just taught them. They would soon know by the vision of His ascension and the interpretation of the Spirit.

III. The way was by the cross and tomb and resurrection. Our way the same; crucified with Him to the world, dead to sin, experiencing the power of His resurrection to a heavenly life, seated with Him in the heavenly places.

Lesson: He that hath this hope in him purifieth himself even as He is pure.

LIVING ISSUES FOR PULPIT TREATMENT.

Christian Nations and the Liquor Traffic.

And he said, what hast thou done? the voice of thy brother's blood crieth unto me from the ground.—Gen. iv: 10.

THE annual reports of the United States Commissioner of Internal Revenue furnish some instructive reading.

From the last report we find that the number of gallons of distilled liquors produced, tax paid for home consumption and exported for foreign use during five years was as follows:

	Produced.	Tax paid.	Exported.
1884.....	75,435,739	78,342,474	9,586,738
1885.....	74,915,363	67,649,321	10,671,118
1886.....	80,344,380	69,096,900	5,646,656
1887.....	77,831,599	63,183,303	2,223,913
1888.....	70,279,500	70,541,811	1,514,205
Total.....	378,806,581	351,813,809	29,642,630
Average per year.....	77,761,316	70,362,762	5,928,326

Noting especially the item of exports we find that for the past 16 years, during which the present law has been enforced and the statistics gathered, the sum total of gallons exported has been 106,930,394, giving an average of 6,683,149 per year.

A comparison of the different kinds exported during the past five years gives the following results:

	Alcohol, including pure spirits.	Whisky, Bourbon and Rye.	Rum.	Miscellaneous, Gin, Wines, etc.
1884.....	4,696,133	4,112,268	672,762	105,575
1885.....	5,284,307	4,399,230	932,140	55,441
1886.....	2,644,348	2,196,410	788,768	16,527
1887.....	1,168,271	290,832	755,147	9,663
1888.....	351,051	343,062	800,534	19,578
Total....	14,144,090	11,341,802	3,949,221	206,784
Average.	2,828,818	2,268,360	789,844	41,377

These were divided between the ports as follows:

	New York.	*Boston.*
1884	6,627,568	1,301,334
1885	8,270,280	1,010,743
1886	4,304,991	837,267
1887	1,378,724	768,601
1888	502,241	856,942
Total	21,083,804	4,774,887
Average	4,216,761	954,977

The remainder were sent from Philadelphia, Baltimore, Laredo, San Francisco, etc., in very varying proportions.

The next table shows the distribution of this enormous mass of liquor.

1884	167,560	Mexico and Central America.
1885	207,049	
1886	308,917	
1887	375,786	
1888	130,378	
Total	1,249,690	
Average	249,938	
1884	823,291	West Indies.
1885	98,499	
1886	219,049	
1887	173,515	
1888	190,406	
Total	1,504,760	
Average	300,952	
1884	974,639	South America.
1885	310,680	
1886	93,848	
1887	73,476	
1888	13,601	
Total	1,466,554	
Average	293,311	
1884	6,528,656	Europe.
1885	8,772,977	
1886	3,926,962	
1887	617,014	
1888	245,904	
Total	20,092,513	
Average	4,018,503	
1884	22,369	Turkish Empire.
1885	64,149	
1886	48,403	
1887	53,132	
1888	61,312	
Total	249,365	
Average	47,879	
1884	780,115	Africa.
1885	1,027,542	
1886	809,901	
1887	758,107	
1888	661,704	
Total	4,037,369	
Average	807,474	
1884	314	China and Japan.
1885	2,322	
1886	7,157	
1887	97,544	
1888	66,954	
Total	174,301	
Average	34,860	
1884	28,553	Pacific and Australia.
1885	56,917	
1886	67,586	
1887	37,653	
1888	16,626	
Total	207,335	
Average	40,467	

Looking now at the kinds of liquor exported to different countries we find that Mexico and Central America received about 90 per cent. of alcohol, 10 per cent. of whiskey and rum, though for '88 the proportion of the latter had increased to 20 per cent. The West Indies 20 per cent. of alcohol, 80 per cent. whiskey and rum. South America, almost the entire export was alcohol. Europe shared the two almost equally. In the Turkish Empire Egypt took some alcohol, but Constantinople and Smyrna received little but rum. To Africa we sent almost no alcohol and but little whiskey, the immense proportion being Boston rum; China and Japan received chiefly alcohol. Australia and the Pacific Islands shared the two, the proportion of whiskey rising in 1888 to 66 per cent.

The fluctuations have been chiefly in the exports of alcohol to South America and Europe and of whiskies to the West Indies and Europe. To Turkey there has been a steady increase. Africa receives about the same. The most marked increase has been in the export to China and Japan (chiefly to Japan), the 314 gallons of alcohol in 1884 becoming 95,296 in 1887, and 66,102 in 1888.

In Europe Germany has received the largest amount. In Africa the great majority has gone to three ports in Ashanti land, and been distributed thence through the Congo Free States. Such are the facts from the standpoint of America alone. England and Germany have their full share, and were the statistics at hand the result would be even more appalling.

What is to be done?

1. Realize and preach what these facts signify.

That in the ports of the Levant and the cities easily accessible from them, Boston rum is a far more potent force than Boston missionaries.

That as Burton has said: "It is my sincere belief that if the slave trade were revived with all its horrors, and Africa could get rid of the white man, with the gunpowder and rum which he has introduced, Africa would be a gainer in happiness by the exchange."

That while hundreds are reached by the gospel preached by missionaries thousands are ruined by liquor carried out in the same vessels that bear the missionaries and the Bible.

That every such soul ruined cries to Christian America from the ground and lays the charge of its death upon modern Christian (?) civilization.

That, while we are seeking to protect ourselves by restricting or abolishing the saloon, we are doing absolutely nothing to lessen the evil of exportation.

2. While these facts are in process of being realized, without waiting for their complete acceptance every effort should be put forth.

(*a*) To check the export to such places as the Congo, which are under international control.

(*b*) To strike at the root of the liquor traffic, which lies deeper than the saloons in the breweries and distilleries.

A community may protect itself by Local Option, High License or Prohibition, but its responsibility does not cease with that. So long as the liquor manufacturer is unrestricted liquor traffic will find ways and means to exist. Given a certain number of drinks and a certain number of drinkers the two will manage by some means to effect a combination, despite law and statute to the contrary, if not in one place then in another. That work is only half done which stops with our own shores. We are becoming, as never before, one of the family of nations, and must assume the duties of our position. It is not only idle, it is crime, for us to feel that we are responsible only for ourselves.

It is one of the saddest facts, that the four nations most closely identified with Protestant missions are the ones most closely identified also with the liquor traffic in lands which they are attempting to evangelize. America, Great Britain, Germany, Holland, have done much to spread the Bible in Asia, Africa, and the Pacific. But they have also done more than any others to spread the curse of intemperance. At the Congo Conference in Berlin, the United States and England sought to exclude the liquor traffic, but Germany and Holland protested in the interests of "free trade," and there is no evidence that either of the other countries manifested great reluctance at being permitted to continue their exports of rum and gin.

From every pulpit in the land there should go forth an appeal that America's skirts at least may be clean of the stain of the blood of these innocent ones in far-off lands. In gaining that we shall gain the same for ourselves. Without that we may rub, and rub, and rub, and the accursed spot will but grow deeper and deeper in its dye.

EDITORIAL NOTES.

Civil Service Reform.

An appeal has been issued to the ministers of the United States, urging them to unite on Thanksgiving Day, or such other day as may seem suitable or convenient, in the presentation of the subject of Civil Service Reform.

In general, a pastor can scarcely be too careful with regard to the public expression of his views on such matters as may invite the heat of discussion, or engender rivalries between those of differing positions, classes or political views. He is and must be first, last, and all the time, a religious leader. His one object, to which all others must be subordinated, should be to help men in their soul experiences to lead the life of Christ. As pastor he must know no Republican or Democrat, no employer or employed, no public official or private servant. His people are all individual souls, to be helped by him in their individual life with God. At the same time he is a citizen and not only may but must have personal opinions, on public affairs, which must guide his public action. How

to be unwavering in the one and at the same time true to the other is often a matter of great difficulty, and needs the most careful tact and judgment. It is as essential that a man be a Christian at the polls as in his home, yet to emphasize the requisites for Christians voting and not to imply that they are coincident with the preacher s own political preferences, is no easy matter. The result has been too often that preachers refused to take up in the pulpit the great questions of government, and there are multitudes to whom the ideas of Christianity and politics are as far removed as possible from each other. This extreme is just as wrong as the other. While it is none of the business of the pulpit to discuss party-politics, it is the bounden duty of the pulpit to present as fully and clearly as possible the principles that should control party politics.

The question of Civil Service Reform, however, is in no sense a party question. It is one that involves the comfort and the rights of every community. It embraces in its scope the principles that should underlie all government in its local relations, in that it emphasizes the "service" element, brings out most forcibly the truth that public office is a public trust, that the public official should be as impartial, as unbiassed in his public action, as the preacher himself in his church duties.

ACCORDING to the last register there were 142,000 persons employed in the Civil Service of our national Government, aside from the elective offices. Of these about 125,000 filled regularly established positions, the remainder being only temporarily employed. Add to these probably nearly as many more in the different States, and we have a total of over 200,000 persons engaged in duties that affect the comfort of the whole country. Every class of people call upon them and have a right to expect not only prompt attention, entirely irrespective of any opinions or positions that they may hold, but the best service possible. An incompetent, disrespectful, partial man has no more business among them than he has in Congress, the Presidential chair, or the pulpit. These 200,000 people represent an annual expenditure for salaries of $200,000,000. That is, the public have an average of $1,000 a year interest in each member of the Civil Service, and a consequent right to demand the service that is due. In order to this they are vitally interested in the methods by which this public servant secures his place. To go into the details of the appointment system here is not necessary. It is sufficient to say that of the total number of national appointments the President alone is responsible for not less than 4,575, and the Postmaster-General for 54,874. The impossibility of personal examination and accurate knowledge in regard to all these is manifest. Yet such examination and knowledge on the part of some one are indispensable. How can they be secured? Judged by results, the best system is that of competitive examinations, thrown open to all who may choose to apply, reserving still for the immediate chief a certain amount of margin in his choice, in order that he may consult personal characteristics which can hardly be tested by examination. But this is not all that is needed. One essential element in the success of a man in any business is that his position shall be permanent, so long as he meets the requirements of the place. In other words removals shall only be made for cause, a cause, too, that can be tested. These are the two principles at the basis of Civil Service Reform, as it is called. They are principles that affect the very foundations of life, not only political, but business and social. Let them once

be fairly understood, and they will win their own way. They are perpectly within the province of the pulpit, nay, are within the line of its duty. It is not probable that absolutely the best methods have as yet been discovered or adopted. General thought and investigation will probably improve them.

Any who wish to learn more fully in regard to the nature and aims of the Civil Service Reform can do so by addressing R. H. Dana, Esq., 30 Court street, Boston, Mass.; William Potts, Esq., 35 Liberty street, New York City, or Herbert Welsh, Esq., 1,305 Arch street, Philadelphia, Pa.

Our Public Schools.

ONE of the greatest services that a journal can render to the community is the gathering of the opinions of specialists on any given question of public interest. *The Independent* has been particularly useful in this respect, and its number of Aug. 29, giving such a symposium on "Our Public Schools," is one of the most valuable that we have seen.

The questions sent out covered the whole ground of public education in four groups. The first group had special reference to the general faults and dangers of our public-school system, calling also for a comparison with that of the countries of Europe. The second discussed free or governmental education, especially in the higher grades. The third group called for opinions on the condition and needs of education in the South, and the fourth brought out the problem of religion or sectarianism in the schools.

The writers are from every class and every section of the country, including J. W. Dickinson, Secretary of the Board of Education of Massachusetts; J. L. M. Curry, Secretary of the Peabody Fund; Geo. W. Cable; Gen. S. C. Armstrong; President Wm. F. Warren of Boston; Bishop John J. Keane, rector of the Catholic University of Washington, and many others.

The value of the articles does not consist so much in the completeness of the discussion, for that must be necessarily very fragmentary, as in the suggested topics. The very list of questions would be invaluable for a debating society, and far more practical than general discussions on the rights of men, etc. Whether one agrees with the views of the writers or not, it is also of great value to know how such men, all of them intensely interested in the practical results of their efforts, look at the questions they discuss.

WE have received the following note

From Dr. Joseph Parker, London.

MAY I be allowed to state in THE HOMILETIC REVIEW one or two things respecting my ministry, in answer to many communications from America? THE HOMILETIC REVIEW happily connects one with all parts of your vast country and thus entails upon one the very welcome impossibility of working postal miracles. As to my life-work, "The People's Bible," your readers are kept well advised by your model advertisement and your most liberal offer. I wish to point out that "The People's Bible" is the only *spoken* commentary with which I am acquainted. It is not elaborately composed with a view to literary display, nor is it a pulpit portmanteau into which a man may put all kinds of odds and ends, principally belonging to other people; it is a repertory of pastoral comment in which the broadest truths are earnestly applied to the daily experience of Christian life. I must add that my American ministerial readers have greatly encouraged me by their appreciation of my endeavor to make the Bible a genuine *people's* book. The official priest I hate, as an enemy of God and man. The favor with which "The People's Bible" has been received has led me to issue a companion volume under the title of "The People's Prayer Book," with a view to the cultivation of family worship. I have endeavored to meet all the requirements of family life not only by supplying general prayers, but by specializing to a quite unusual extent. When families are praying, churches will be prospering. I have a parent's corner, a children's corner, a corner for those who cannot attend public worship, and special prayers for children leaving home, sickness, death, harvest, New Year, weddings, servants, travelers, and the like. The book will be ready about the middle of October.

JOSEPH PARKER.

THE CITY TEMPLE, July 10, 1889.

need more of preaching of "repentance toward God," while not less of "faith in our Lord Jesus Christ."

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For a Christian Worker.

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Communion Service.

Christ's Return to the Father.

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I. THE Saviour's pilgrimage on earth in exile draws to a close. He turns His face homeward, eager for its rest, the Father's welcome and the preparing a place for His disciples (v. 2).

II. They should have known, for He had just taught them. They would soon know by the vision of His ascension and the interpretation of the Spirit.

III. The way was by the cross and tomb and resurrection. Our way the same; crucified with Him to the world, dead to sin, experiencing the power of His resurrection to a heavenly life, seated with Him in the heavenly places.

Lesson: He that hath this hope in him purifieth himself even as He is pure.

LIVING ISSUES FOR PULPIT TREATMENT.

Christian Nations and the Liquor Traffic.

And he said, what hast thou done? the voice of thy brother's blood crieth unto me from the ground.—Gen. iv: 10.

THE annual reports of the United States Commissioner of Internal Revenue furnish some instructive reading.

From the last report we find that the number of gallons of distilled liquors produced, tax paid for home consumption and exported for foreign use during five years was as follows:

	Produced.	Tax paid.	Exported.
1884.....	75,435,739	78,342,474	9,586,738
1885.....	74,915,363	67,649,321	10,671,118
1886.....	80,344,380	69,096,900	5,646,656
1887.....	77,831,599	63,183,303	2,223,913
1888.....	70,279,500	70,541,811	1,514,205
Total.....	378,806,581	351,813,809	29,642,630
Average per year.....	77,761,316	70,362,762	5,928,326

Noting especially the item of exports we find that for the past 16 years, during which the present law has been enforced and the statistics gathered, the sum total of gallons exported has been 106,930,394, giving an average of 6,683,149 per year.

A comparison of the different kinds exported during the past five years gives the following results:

	Alcohol, including pure spirits.	Whisky, Bourbon and Rye.	Rum.	Miscellaneous, Gin, Wines, etc.
1884.....	4,696,133	4,112,268	672,762	105,575
1885.....	5,284,307	4,399,230	932,140	55,441
1886.....	2,644,348	2,196,410	788,768	16,527
1887.....	1,168,271	290,832	755,147	9,663
1888.....	351,051	343,062	800,534	19,578
Total....	14,144,090	11,341,802	3,949,221	206,784
Average.	2,828,818	2,268,360	789,844	41,377

These were divided between the ports as follows:

	New York.	*Boston.*
1884	6,627,568	1,301,534
1885	8,270,280	1,010,743
1886	4,304,991	837,267
1887	1,378,724	768,601
1888	502,241	856,942
Total	21,083,804	4,774,887
Average	4,216,761	954,977

The remainder were sent from Philadelphia, Baltimore, Laredo, San Francisco, etc., in very varying proportions.

The next table shows the distribution of this enormous mass of liquor.

	1884	1885	1886	1887	1888	Total.	Average.			
Mexico and Central America.	167,560	207,049	388,917	375,786	130,378	1,249,690	249,938			
West Indies.	823,201	98,499	219,049	173,515	190,406	1,504,760	300,952			
South America.	974,639	310,690	93,848	73,478	13,901	1,466,554	293,311			
Europe.	6,529,656	8,772,977	3,926,962	617,014	245,904	20,092,513	4,018,503			
Turkish Empire.	22,399	64,149	48,403	53,132	61,312	249,395	47,879			
Africa.	780,115	1,027,542	809,901	758,107	661,704	4,037,369	807,474			
China and Japan.	314	2,322	7,157	97,544	66,934	174,301	34,860			
Pacific and Australia.	28,353	56,917	67,586	37,653	16,626	207,335	40,467			

Looking now at the kinds of liquor exported to different countries we find that Mexico and Central America received about 90 per cent. of alcohol, 10 per cent. of whiskey and rum, though for '88 the proportion of the latter had increased to 20 per cent. The West Indies 20 per cent. of alcohol, 80 per cent. whiskey and rum. South America, almost the entire export was alcohol. Europe shared the two almost equally. In the Turkish Empire Egypt took some alcohol, but Constantinople and Smyrna received little but rum. To Africa we sent almost no alcohol and but little whiskey, the immense proportion being Boston rum; China and Japan received chiefly alcohol. Australia and the Pacific Islands shared the two, the proportion of whiskey rising in 1888 to 66 per cent.

The fluctuations have been chiefly in the exports of alcohol to South America and Europe and of whiskies to the West Indies and Europe. To Turkey there has been a steady increase. Africa receives about the same. The most marked increase has been in the export to China and Japan (chiefly to Japan), the 314 gallons of alcohol in 1884 becoming 95,296 in 1887, and 66,102 in 1888.

In Europe Germany has received the largest amount. In Africa the great majority has gone to three ports in Ashanti land, and been distributed thence through the Congo Free States. Such are the facts from the standpoint of America alone. England and Germany have their full share, and were the statistics at hand the result would be even more appalling.

What is to be done?

1. Realize and preach what these facts signify.

That in the ports of the Levant and the cities easily accessible from them, Boston rum is a far more potent force than Boston missionaries.

That as Burton has said: "It is my sincere belief that if the slave trade were revived with all its horrors, and Africa could get rid of the white man, with the gunpowder and rum which he has introduced, Africa would be a gainer in happiness by the exchange."

That while hundreds are reached by the gospel preached by missionaries thousands are ruined by liquor carried out in the same vessels that bear the missionaries and the Bible.

That every such soul ruined cries to Christian America from the ground and lays the charge of its death upon modern Christian (?) civilization.

That, while we are seeking to protect ourselves by restricting or abolishing the saloon, we are doing absolutely nothing to lessen the evil of exportation.

2. While these facts are in process of being realized, without waiting for their complete acceptance every effort should be put forth.

(*a*) To check the export to such places as the Congo, which are under international control.

(*b*) To strike at the root of the liquor traffic, which lies deeper than the saloons in the breweries and distilleries.

A community may protect itself by Local Option, High License or Prohibition, but its responsibility does not cease with that. So long as the liquor manufacturer is unrestricted liquor traffic will find ways and means to exist. Given a certain number of drinks and a certain number of drinkers the two will manage by some means to effect a combination, despite law and statute to the contrary, if not in one place then in another. That work is only half done which stops with our own shores. We are becoming, as never before, one of the family of nations, and must assume the duties of our position. It is not only idle, it is crime, for us to feel that we are responsible only for ourselves.

It is one of the saddest facts, that the four nations most closely identified with Protestant missions are the ones most closely identified also with the liquor traffic in lands which they are attempting to evangelize. America, Great Britain, Germany, Holland, have done much to spread the Bible in Asia, Africa, and the Pacific. But they have also done more than any others to spread the curse of intemperance. At the Congo Conference in Berlin, the United States and England sought to exclude the liquor traffic, but Germany and Holland protested in the interests of "free trade," and there is no evidence that either of the other countries manifested great reluctance at being permitted to continue their exports of rum and gin.

From every pulpit in the land there should go forth an appeal that America's skirts at least may be clean of the stain of the blood of these innocent ones in far-off lands. In gaining that we shall gain the same for ourselves. Without that we may rub, and rub, and rub, and the accursed spot will but grow deeper and deeper in its dye.

EDITORIAL NOTES.

Civil Service Reform.

An appeal has been issued to the ministers of the United States, urging them to unite on Thanksgiving Day, or such other day as may seem suitable or convenient, in the presentation of the subject of Civil Service Reform.

In general, a pastor can scarcely be too careful with regard to the public expression of his views on such matters as may invite the heat of discussion, or engender rivalries between those of differing positions, classes or political views. He is and must be first, last, and all the time, a religious leader. His one object, to which all others must be subordinated, should be to help men in their soul experiences to lead the life of Christ. As pastor he must know no Republican or Democrat, no employer or employed, no public official or private servant. His people are all individual souls, to be helped by him in their individual life with God. At the same time he is a citizen and not only may but must have personal opinions, on public affairs, which must guide his public action. How

to be unwavering in the one and at the same time true to the other is often a matter of great difficulty, and needs the most careful tact and judgment. It is as essential that a man be a Christian at the polls as in his home, yet to emphasize the requisites for Christians voting and not to imply that they are coincident with the preacher s own political preferences, is no easy matter. The result has been too often that preachers refused to take up in the pulpit the great questions of government, and there are multitudes to whom the ideas of Christianity and politics are as far removed as possible from each other. This extreme is just as wrong as the other. While it is none of the business of the pulpit to discuss party-politics, it is the bounden duty of the pulpit to present as fully and clearly as possible the principles that should control party politics.

The question of Civil Service Reform, however, is in no sense a party question. It is one that involves the comfort and the rights of every community. It embraces in its scope the principles that should underlie all government in its local relations, in that it emphasizes the "service" element, brings out most forcibly the truth that public office is a public trust, that the public official should be as impartial, as unbiassed in his public action, as the preacher himself in his church duties.

ACCORDING to the last register there were 142,000 persons employed in the Civil Service of our national Government, aside from the elective offices. Of these about 125,000 filled regularly established positions, the remainder being only temporarily employed. Add to these probably nearly as many more in the different States, and we have a total of over 200,000 persons engaged in duties that affect the comfort of the whole country. Every class of people call upon them and have a right to expect not only prompt attention, entirely irrespective of any opinions or positions that they may hold, but the best service possible. An incompetent, disrespectful, partial man has no more business among them than he has in Congress, the Presidential chair, or the pulpit. These 200,000 people represent an annual expenditure for salaries of $200,000,000. That is, the public have an average of $1,000 a year interest in each member of the Civil Service, and a consequent right to demand the service that is due. In order to this they are vitally interested in the methods by which this public servant secures his place. To go into the details of the appointment system here is not necessary. It is sufficient to say that of the total number of national appointments the President alone is responsible for not less than 4,575, and the Postmaster-General for 54,874. The impossibility of personal examination and accurate knowledge in regard to all these is manifest. Yet such examination and knowledge on the part of some one are indispensable. How can they be secured? Judged by results, the best system is that of competitive examinations, thrown open to all who may choose to apply, reserving still for the immediate chief a certain amount of margin in his choice, in order that he may consult personal characteristics which can hardly be tested by examination. But this is not all that is needed. One essential element in the success of a man in any business is that his position shall be permanent, so long as he meets the requirements of the place. In other words removals shall only be made for cause, a cause, too, that can be tested. These are the two principles at the basis of Civil Service Reform, as it is called. They are principles that affect the very foundations of life, not only political, but business and social. Let them once

be fairly understood, and they will win their own way. They are perpectly within the province of the pulpit, nay, are within the line of its duty. It is not probable that absolutely the best methods have as yet been discovered or adopted. General thought and investigation will probably improve them.

Any who wish to learn more fully in regard to the nature and aims of the Civil Service Reform can do so by addressing R. H. Dana, Esq., 30 Court street, Boston, Mass.; William Potts, Esq., 35 Liberty street, New York City, or Herbert Welsh, Esq., 1,305 Arch street, Philadelphia, Pa.

Our Public Schools.

ONE of the greatest services that a journal can render to the community is the gathering of the opinions of specialists on any given question of public interest. *The Independent* has been particularly useful in this respect, and its number of Aug. 29, giving such a symposium on "Our Public Schools," is one of the most valuable that we have seen.

The questions sent out covered the whole ground of public education in four groups. The first group had special reference to the general faults and dangers of our public-school system, calling also for a comparison with that of the countries of Europe. The second discussed free or governmental education, especially in the higher grades. The third group called for opinions on the condition and needs of education in the South, and the fourth brought out the problem of religion or sectarianism in the schools.

The writers are from every class and every section of the country, including J. W. Dickinson, Secretary of the Board of Education of Massachusetts; J. L. M. Curry, Secretary of the Peabody Fund; Geo. W. Cable; Gen. S. C. Armstrong; President Wm. F. Warren of Boston; Bishop John J. Keane, rector of the Catholic University of Washington, and many others.

The value of the articles does not consist so much in the completeness of the discussion, for that must be necessarily very fragmentary, as in the suggested topics. The very list of questions would be invaluable for a debating society, and far more practical than general discussions on the rights of men, etc. Whether one agrees with the views of the writers or not, it is also of great value to know how such men, all of them intensely interested in the practical results of their efforts, look at the questions they discuss.

WE have received the following note

From Dr. Joseph Parker, London.

MAY I be allowed to state in THE HOMILETIC REVIEW one or two things respecting my ministry, in answer to many communications from America? THE HOMILETIC REVIEW happily connects one with all parts of your vast country and thus entails upon one the very welcome impossibility of working postal miracles. As to my life-work, "The People's Bible," your readers are kept well advised by your model advertisement and your most liberal offer. I wish to point out that "The People's Bible" is the only *spoken* commentary with which I am acquainted. It is not elaborately composed with a view to literary display, nor is it a pulpit portmanteau into which a man may put all kinds of odds and ends, principally belonging to other people; it is a repertory of pastoral comment in which the broadest truths are earnestly applied to the daily experience of Christian life. I must add that my American ministerial readers have greatly encouraged me by their appreciation of my endeavor to make the Bible a genuine *people's* book. The official priest I hate, as an enemy of God and man. The favor with which "The People's Bible" has been received has led me to issue a companion volume under the title of "The People's Prayer Book," with a view to the cultivation of family worship. I have endeavored to meet all the requirements of family life not only by supplying general prayers, but by specializing to a quite unusual extent. When families are praying, churches will be prospering. I have a parent's corner, a children's corner, a corner for those who cannot attend public worship, and special prayers for children leaving home, sickness, death, harvest, New Year, weddings, servants, travelers, and the like. The book will be ready about the middle of October.

JOSEPH PARKER.

THE CITY TEMPLE, July 10, 1889.