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REVIEW SECTION.

I.—MORAL THEORIES AND PUBLIC MORALITY.

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THE renewal of the discussion of the necessity for moral and religious instruction in the public schools of this country will be quite generally regarded as timely. The *Andover Review* for October, in considering this subject, declares that "observation and reasoning" lead to the "unwelcome conclusion that for a generation, at least, the decadence of public morality in Massachusetts has been constant and positive." What is thus said of the State, in which so-called moral and religious improvements have so often originated, is doubtless measurably true of the whole country. The absence of the old-time Christian instruction in the public schools is certainly a very marked feature of the day, but it is only a part of the outcome of an extended tendency to dispense with God, Christianity, and the Scriptures. Christianity has been, as far as possible, expurgated from pretty much everything, from the State Constitutions to the text-books in the public schools. The moral backbone of society has thus been removed. Morality has no basis left on which to rest. But while too much can scarcely be said against the present methods in the public schools, which barely permit a teacher in the modern Athens to tell a boy mildly and politely that he should not steal, there seems to the writer to be a deeper source of moral and religious corruption to be found in the character of the moral theories held and taught by the accredited and ordained teachers of morality and religion in the pulpit and in the collegiate and theological schools. It does not seem to have occurred to the discussing public, and especially to the ministry as most deeply interested in the matter, that it is possible that a so-called "moral" teaching may be even more corrupting and destructive than the absence of all attempt to inculcate morality, or than even the instilling of the new agnosticism into the minds of the youth.

What needs to be understood is, that the state of things in the public schools and in society has been engendered by the inculcation of a defective morality in the higher places. Putting it baldly, it is not so much the lack of all teaching of morals as the teaching of a so-called morality that is either *unmoral* or *immoral*. The aim of this brief paper is to expose this deeper fountain of corruption for which the ministry are so largely responsible.

Whatever may be boastfully said by this generation in laudation of the highest attainments and achievements of genius on the lower level of intellect, emotion and will, it will hardly be denied directly by any one that, as Mivart has said, the "I ought" of a human soul transcends them more than the intellectual transcends the animal. The questions of conduct and character are in a vague way held to be higher than those of psychology, logic and æsthetics, and duty and virtue in some way to be higher than achievement and genius. So far, when things are viewed on the surface, man in general seems to be orthodox enough. The error and failure arise in the theoretical and practical interpretation of the "I ought." What does it mean? What is wrapped up in the fundamental facts of conscience? What do I owe? To what or whom do I owe it? What is the *summum bonum*? Wherein are to be found the supreme end and law of human conduct?

The different philosophical views that have been broached in explanation of the facts of man's ethical nature are well-nigh innumerable; but, roughly speaking, it may be said that there are three working theories of morality, as men regard human happiness, human perfection, or human righteousness, as the supreme good and end. All the higher teaching done in the department of morals may be said to be in harmony with the theory of happiness or self-interest, or with that of perfection or human dignity, or with that of the right or essential morality.

According to the first view, happiness is the supreme end of the rational universe. The end of human life is the quest of happiness. Virtue consists in securing the greatest amount of happiness; in the common form of the theory, the happiness of the individual, and in utilitarianism the greatest happiness of the greatest number. When this view becomes grossly religious, it teaches, according to Paley's famous definition, that virtue consists in doing right, in obedience to the will of God, for the sake of everlasting happiness; when it becomes refinedly pious, it directs the men who would be virtuous to esteem lightly all lower forms of enjoyment and to seek for a holy blessedness.

It is easy to see what must be the results of this view upon the conduct and character of the men who really accept it. Its blighting effects, when it has made the happiness of the individual the end,

have been marked in all history. The old Epicureanism cursed Greece and dimmed her glory; the modern Epicureanism has cursed Christendom and weakened her spiritual motive forces. As presented by Mr. Spencer, it makes man a seeker of animal happiness under stress of the instincts of self-preservation and reproduction. If he would enjoy himself to the utmost, he had better not interfere with his neighbor, since that neighbor might subtract seriously from the sum of his enjoyments. Hence arises *altruism*: If there be a God, a man had better not array himself against Him, as he might thereby get hurt. Hence, arises morality towards God. Self-interest, on the basis of sensational and animal enjoyment, is absolutely everything, and we have the ethics of brutality. In all its forms, its only law is the calculus of interest; its only outcome an all-absorbing selfishness, which leaves no room for morality. The evil has been scarcely less—nay, rather more—when this view has taken the form of the benevolence theory and taken on pious airs. It has exalted the happiness of mankind as an end above righteousness. To make men more comfortable, comes to be more important than to make them more holy. The moral poison, thus instilled under the guise of morality and religion in advocating benevolence, is all the more subtle and far-reaching, and at the same time all the more destructive.

According to the second view, virtue consists in securing the greatest amount of human perfection. As presented in the mediation theory of Paul Janet, perfection and happiness are synonymes. The aim may be the perfection of the individual himself, in which case selfishness becomes again all-absorbing. Its only law is the dignity of human nature as presented in the man's ideal. It breaks loose from the foundations of morality. "Do not get drunk if you would not be a brute." "Be manly." These are its commands, and they have no grip of the moral law and of God in them. The only outcome must be non-moral, if not immoral. Or the aim may be the perfection of others—the greatest amount for the greatest number. In this case, making the dignity of human nature the law, morality so-called is only a striving to attain to a human ideal, and is man-centred rather than God-centred.

As falling in with the delicate pride and subtle unbelief of this age, the perfection theory is more fascinating than the self-interest theory to the higher class of educated minds. It pleases them in exalting culture above righteousness, and must help to break the grip of moral obligation and of the Moral Governor upon those who accept it.

According to the third ethical view, that of rectitude or essential morality, virtue consists in obeying the moral law, or doing the will of God, because it is right and God's will. Its command is not, "Do right, if you would be happy"; nor, "Do right if you would be a

man"; but, "Do right because it is right, or the will of God." It is God-centred and not man-centred. Its law is not found in the calculus of interest, nor in the æsthetic ideal, but in the law of God. Its foundations are eternal in God. Its outcome is of sturdy characters, like the Daniels and Pauls of the Bible, or like the old Puritan or the Scotch Covenanter.

Now it must be obvious to any one accustomed to weigh moral forces, that it makes a vast difference which of these theories is the working theory of an individual, or of a generation or race. Is conscience, the inward monitor that impels me to follow my inclination, animal or rational, in seeking my happiness or self-interest? When that is believed, it makes one kind of man, generation, or race. The outcome can hardly be expected to be very highly or intensely moral. Is conscience the inward monitor that prompts me to seek to be a man in accordance with the requirements of the dignity of human nature, or my own spiritual excellence? Where that is believed, it makes another and different kind of man, generation, or race. The outcome cannot be expected to be the lifting of man much above the morality of the æsthete and the worshipper of culture. At best it is a very *unmoral* morality. Is conscience the inward monitor that, as God's representative, speaks out His will and binds to obedience to it? Where that is truly believed, the result is a marvellously different kind of man, or generation, or race, with a morality firm and stable as the God on whom it rests.

Now, the deeper source of the moral corruption, public and private, of which such loud complaint is made, is to be found, as we take it, in the defective or erroneous moral instruction that has been given in the higher places of learning and religion in the past generations.

The schools of the English-speaking peoples have taught almost exclusively the ethics of self-interest. Paleyism, or worse than that, has been systematically and persistently placed at the foundation of character and conduct. This has been done in the lower schools, without any connection with the thought of God. It has been carried into the colleges and higher schools, even where they have been professedly bound to the Christian faith. It has shaped the views, character and conduct of business and professional men, and especially of those engaged in the work of education and of the ministry. It has permeated the entire life, private and public, until we have all been compelled to cry out, and cry out in vain, against the reign of selfishness and greed, and corruption and debauchery. The moral basis has been removed and the old question of despair seems to be upon us: "If the foundations be destroyed, what can the righteous do?"

We may rest assured that, so long as an animal or heathen philosophy of morals is taught in our centres of learning, we shall have our selfishness and heathenism developed everywhere; for the influence

from these centres inevitably reaches to the circumference, and pervades the entire mass of society. If in these places the young are made to believe, in their inmost souls, that their main business in this world is to take care of themselves and get on comfortably, and in the life to come to find as comfortable a place as may be—the utmost possible is done to animalize them for this life, and to demoralize and degrade them for all eternity. Let the selfish “belief” become the selfish “by-live,” and the work of ruin is complete. The “philosophy of dirt” in morals is the philosophy of death and dearth, the philosophy of immorality.

In many of the schools where the Epicurean or Utilitarian morals have not been taught, their place has been taken by the perfection or human dignity theory, or by a prudential rationalism similar to that in Janet's “Theory of Morals,” a book that has probably been more bepraised by the secular and religious press than any other book on morals published in this generation. Some of the leading text-books for schools and colleges press this scheme. Its influence in this country for the past quarter of a century has been very great. It impresses upon the young man his duty to be a man, to make the most of himself, to rise to the highest height to which his opportunities and possibilities permit. With the obligation to God omitted or unemphasized, it makes self-centred rather than God-centred men and leaders, at once “too absorbing and too forthputting,” always pushing themselves into prominence at the expense of others, and on the basis of work done by others, always posing to attract public attention and win popular immortality. Pride of culture, pride of reputation, pride of manhood, take the place of greed for happiness and gain, and of the old-fashioned devotion to righteousness for righteousness' sake. In place of a “This is God's will,” it says: “I would not be so and so”; “I would not do or have so and so.” It takes all the warmth and genuineness and human interest out of those who practically accept it, and leaves an animated iceberg in place of a real man. It begets a morality so unmoral as to be fatally immoral. As being vastly more fascinating than the happiness theory, it looms up large as one of the greatest and most dangerous errors likely to possess the minds and shape the lives of the rising generation.

The bearing of the ethical teachings upon Theology is no less important. A demoralized morality brings in its train of consequences a demoralized theology. Sensationalism, in the forms of Paleyism, Benthamism, Spencerism, and general culturism and perfectionism, has blinded this generation to the tremendous emphasis put upon *righteousness* by the Word of God and its divine religion. It has come nigh to being the death of a sound popular theology.

The error has taken its place at the basis of all theology by intrenching itself in the conception of that attribute of God which we

call "love." Men define it to be His infinite regard for the good of His creatures: "that which actuates Him in promoting the welfare of His creatures." But what do they mean by "good" and "welfare"? More careful than in handling a two-edged Damascus blade do men need to be in dealing with such capital ethical words. It will be generally that man's welfare has in it at least two elements: his "moral good" or rightness of character and conduct, and his "pleasurable good" or happiness. Now, which of these is truly at the foundation? Which of these is the supreme and controlling element? That is a vital point on which the theologies, like the moralities, split. A portion of the Church in this country, under the influence of a false ethical theory, has held to the latter as the supreme thing, and hence the perpetual drift toward Universalism or semi-Universalism, as the legitimate outcome of that view. When men accepting this view have held fast to orthodox Christianity, their orthodoxy has been retained at the expense of their logic. They have had reason to thank God, in the latter event, for what one of the old New England divines would perhaps have called "these blessed inconsistencies."

The doctrine of a post-mortem probation, which is now agitating New England, is a natural product of such moral and religious views. The recent discussion of it, at the meeting of the American Board at Des Moines, was one of the things inevitable sooner or later. The so-called morality taught to the rising ministry in many of the most influential centres of culture is on the side of the post-mortem theorists, and unless there is a change of base they are bound to have their day. The attitude of the venerable ex-President Hopkins was thoroughly consistent with the prevailing moral views and with his own past record. Every liberal-minded man will agree with him when he is quoted as saying in the great debate: "I believe in the broad daylight of open investigation and discussion." But when he adds: "On the merits of the dispute I would say that it is time to recognize the changed conditions of thought," it serves to emphasize the change that has come over the views of many in New England by recalling the radical change that has come over the ethical views of this distinguished teacher whose instructions have so much weight with many of the noblest and best of the land.

There is space left for only a word concerning the remedy for the present evils so bitterly complained of. One powerful, if not entirely adequate, remedial agency must be found in the displacing of the false ethical teaching of the school and the pulpit by an equally extended and pervasive instruction in the true Christian morality. Pleasure and duty, happiness and right, perfection of activity and virtue, blessedness and holiness, are neither synonymes nor semi-synonymes. This must be brought home with tremendous emphasis to the souls of men by those who are to be the leaders in the coming generations. If the

present demoralization is to be stayed and the tide of ruin stemmed and turned back, the power and universal sweep of the moral imperative, the deathless grip of the "I ought," the tremorless moral trend of the omnipotence of God, must be brought into the foundation of our theory, and into the very texture of our character and conduct. When the foundations are laid anew in accordance with the theory of Essential Morality, and not until then, will truth, honesty, purity, righteousness, and moral integrity, in the full sense, shape human activity and society.

II.—MINISTERS' VACATIONS.

By JOHN HALL, D.D., LL.D., NEW YORK.

"GLAD you're back—did you enjoy your vacation?"

"O yes, thank you. I always get a little work to do on the other side, and it is pleasant; and I get a little reading for the benefit of my young people that it is not easy to manage during the winter."

"By the way, did you see that there were some criticisms on you ministers going off for vacations?"

"Yes: I saw one—a kindly suggestion—and quite proper, as to some substitute for needful duty, however, rather than criticism."

"And didn't you feel guilty?"

"Not at all, for two reasons. First, I had a substitute for evening duty, as good—to say the least—as the stated pastor; and, secondly, it is not my doing that I go away. In the 'call' given me, nineteen years ago, the congregation, without any hint from me, made the arrangement of two months in the year for vacation, and when, once or twice, I seemed in danger of loafing around New York, or going to Missouri for Sabbath-schools, and, they said, 'working one way or another,' they actually sent the money for my transportation across the sea. I don't feel guilty."

"And your people—don't they miss you?"

"Very many of them are away longer than I am, and the remainder get a chance—which they would not otherwise have with a good conscience—of being edified by other than the familiar voice. The working part of the year in our great cities is reduced to seven or eight months, and a minister cannot be away during those months. I have not been out of the pulpit in those working months, except three Sabbaths of illness, in nineteen years. What is the consequence? If I were removed next month by being carried to a professor's chair, or my grave, my people know but little of other ministers from whom they could make a selection of a successor. The only opportunity they have to learn their gifts is in the so-called vacation. And that recalls a circumstance worth noting. In Scotland, the city ministers,

at least twice a year, bring their ministerial friends to aid in the special services connected with the Communion—of which they make more than we do. The result is, that when a church is without a pastor, the officers and people can say: 'Why, there is the Rev. ——— whom our minister knew and trusted, and whom we have often heard and always liked. We know him and he knows us;' and so settlements are made easier than they would otherwise be."

"Oh! I see; you ministers like the vacation, and can find arguments for it in all directions. We poor lawyers have to toil all along."

"Yes, I pity you. By the way, how is your good wife?"

"Oh, thanks! she's quite well—down at the shore for the summer with the children."

"Ah! indeed; you must miss her and them greatly."

"Oh! not at all. I go down every Saturday, sometimes Friday, and often don't come back till Tuesday, and the run down on the water is delightful."

"Ah! then I take back the pity. If I could manage in that way, I should count it vacation."

"Well, you see, there's little to be done. Everybody's out of town. My doctor is near me down there, and he and I and two or three other friends will run off for a fortnight's fishing, and be back quite in time for all we have to do for our people."

"That is very nice; you must enjoy it greatly. By the way, is there a church down there? You know, I am interested in those nice summer resorts having sermons to keep you gentlemen of leisure from forgetting all about the best things."

"O yes, there's a nice church, and the best preaching going. Why, they get all the great men from all around—their own people are away, you see—to come and preach, and, if variety is charming, we have it to perfection."

"So there is some incidental good, you see, in ministers' vacations."

The above is, as far as can be remembered, a fair report of a conversation on a subject on which the writer has often reflected, and while one man's opinion does not count for much in a case of this kind, and that man may be supposed to have "environments" that influence his views, it is here modestly presented for what it is worth. Many years ago, a minister from a city near to New York was once or twice brought over in the summer to conduct a funeral. He had been pastor there, and probably it was a consolation to some to hear his voice again—a good voice, with utterances of the best kind. Everything of that kind gets talked of. A dozen ministers may die of over-work and attract less public notice than one who seems to be "off his field" on one of those occasions. The writer heard of the good man who not only stayed at home, but did duties twice in the districts of truant ministers and was applauded accordingly. It

might have been forgotten but for a nice letter in the early part of the next winter running on this wise:

"*My dear Brother*: I know you're a busy man and have preaching enough, but I'm perfectly worn out and unable for an evening service. Could you come and give my people an evening?" etc., etc. Of course I did it, and without any public allusion to the waste of power of which the good man was guilty, and for which he was paying the penalty. We should never do anything that would countenance the delusion that Christianity does not get hold of sensible people.

There is ample evidence that a rest of the seventh part of one's time is needful for ordinary laborers. It has been demonstrated, and the facts given before the British House of Commons, that lone horses do more in six days, with one of rest, than on the plan of every-day toil. When an ordinary toiler, a bricklayer, or a carpenter, ends his eight or nine hours' day's work he is free for the other fifteen or sixteen hours, and has the Sabbath besides. Is it so with a minister? Brain-work is harder than hand-work, and there are thousands of ministers in the United States who in the working part of the year are on the stretch fifteen hours a day in one form or other, and whose Sabbath are days of care, solicitude and effort. No man can preach to an ordinary congregation week after week, and year after year, bringing out "things new and old," without brain-work, and that not done only when he is "in his study." He is not like a lawyer, who has ever-recurring new cases, new juries and judges, and regular court and office times. A minister is the servant of all, from the "loafer" who has exhausted the patience of every man on whom he had a claim, to the "bereaved gentleman" who never attended church or paid a dollar in his life to church ends, but who does not see why a minister whom he honors with an invitation should not be on hand with "Christian burial."

Now, look at it seriously. For nine months a city minister is working on Sabbath—when others are, speaking generally, resting. Is it an extravagant thing if at the end of that time he should get the days for a vacation? Others of his class, the respectable people, in the city go away at the same time he does, and assign as the reason the necessity of the step for the health of the family. But, as a rule, he does not go to idle. He is found preaching in the localities where he "rests." One of the most impressive sermons ever attended by the writer was "in the woods" in New England, where Dr. Storrs, of Brooklyn, drew crowds in the summer Sabbaths. Possibly he gives a chance to a country brother, who has not quite the same reason for going away but who needs rest, the benefit of his services. Meantime he comes into contact with new objects, facts, forms of life, and with books, which there is no time to read at home, and is worth all the more to his people in consequence when he returns.

"But why can't he rest on Monday?" There are many ministers in the city of New York—and it is taken as a specimen—whose memorandum-book would show meetings on this wise on Monday: "9 o'clock, mission committee; 12 o'clock, clerical meeting; 2 o'clock, church building board; afternoon, sick visiting; 8 o'clock p. m., teachers' meeting." There is not much of the "Mondayish" rest in that! Besides, there are calls made on ministers on Monday on the ill-founded assumption that, that is an idle day, and such services as funerals are not, of course, put off to give the minister rest.

Nor ought the consideration to be overlooked, that the minister has—if he is a true minister—a strain on his life not felt in every other department of human labor. One has sympathy with surgeons and physicians, who often, no doubt, have their feelings drawn upon in the sufferings they witness, and cannot always relieve. But a minister comes close to many a scene of sorrow and of suffering, and still more, of sin, and he cannot but feel it. "I did not feel equal to going on the streets for two days. I could not bear it; and when I did go out I felt as if the people I met looked at me and said to one another: 'That's the minister of the defaulter you heard about!'" The man who said that is a prominent and sincere minister. It was spoken of a conspicuous and blamable failure on the part of one of the prominent men in the church he served. Ah! men and brethren! who call a minister to care for your souls, who promise in a degree to back up the testimony he bears to an unbelieving, carnal race, by a godly life, by being "living epistles of Christ known and read of all," you have little idea of the keen anguish you inflict on Him when you warrant men to say to him: "These professors of yours are just like the rest of us, in pleasures, in bargains, and in what you call sins, only they wear a nice, proper suit of pious manners on the Sunday, and before the minister." The man who honestly carries burdens like these nine or ten months needs a rest and complete change of surroundings, when thoughts will run healthily in fresh channels.

Teaching and learning are matters with which a minister has to do in an eminent degree. His church is a school and his people are pupils. But few other teachers in colleges, academies, seminaries, boarding-schools, day schools, public schools, teach "all the year round." They get a holiday, and, generally speaking, a longer one than do city ministers. The average city minister attends a number of "Commencements"—college and school—before he goes away; and he is generally back to render service about the time of resuming. Why should he be made to differ from other teachers?

And this suggests another consideration. The purely ministerial duties are as heavy a tax as rests on the average lawyer or physician in good practice; but where is the city minister who is left to his strictly ministerial duties? How many charitable, educational, and

humanitarian causes are there claiming his attention, total disregard of which would be set down as failure to attend to things belonging to his position? I do not speak of ecclesiastical matters, outside of a parish, which ministers must attend to, but of matters where, along with fellow-citizens, they are counted upon because they are clergymen. In the Boards and Councils of Colleges and in many a benevolent enterprise ministers are hard workers, giving time, thought and strength, without fees, and without even traveling expenses. One has heard of the five-dollar piece which the business-men are said to get for attendance at certain Boards—a legitimate offset to the time they sacrifice in the company's interest. Who ever heard of clergymen's time being thus recognized? They must do public duties and manage as they best can, by midnight work often enough, to keep up with other and imperative demands.

In Europe one may sometimes see an intimation at a "clergy-house" that a certain bell rung at any time will bring a priest. And this is a just and necessary provision in Roman Catholic lands, where it is believed that an unbaptized, dying child perishes, that untold agonies are averted from a departing man, even unconscious, by "Extreme Unction"; it is right and consistent to have such arrangements. Where life eternal hangs on the spiritual ambulance being within call, it is proper to have it. But this is not the genius of Protestantism, though it is sometimes copied where the Protestant name is still retained. The Protestant minister is not a priest, whose official touch must be within reach for the eternal safety of his people. He is rather like him who wrote: "Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." He preaches a Christ present with all believers and a salvation complete and eternal, of which Christian faith takes and keeps hold wherever its possessor may be, and not dependent on his official touch.

We may add two things in this connection—for the thing has been alluded to *appropos* of vacations. The first is, that the agencies that make a point of such accessibilities by night or day have no great mental strain upon them. Preaching or teaching is rarely an element in their power. And, secondly, if it be said that the Protestant vacation system chills the attachment of the poor to the ministry, we reply that, taking the population of Roman Catholic and Protestant countries, the hold of the clergy in the latter is, to say the least, quite as strong as of the former. Allowing always for the supposed "power of the keys," which tells on human fears, the Protestant ministers of United States cities are as fully recognized as faithful friends by the poor as any other class of clergy.

But it may be said that this vacation of months is a new thing al-

together. Ministers did not wander off in this way in former generations. Perhaps not; but two things are to be borne in mind. Huge cities did not exist and tax and stifle men in former generations. Oh! what good times those nice clerically-dressed good ministers used to have in New England towns, where each comfortable house was a villa, with trees and shrubs, flowers, and green grass round about it, where a man could eat his meals and study his sermon in peace, uninvaded by secretaries, book agents, interviewers and cranks, men and women with "axes to grind," about as closely related to the minister's proper duties as the English sparrow to the electric wires (they can manage to "sit on" them), and yet which he endures, "giving no offence in anything that the ministry be not blamed"! Now a man is fortunate if he can have twenty-five feet front, crushed in between other dwellings, and with views reaching front and back about seventy-five feet more, and terminating on walls of provoking uniformity.

And, secondly, it is just as true of the general community as of ministers that matters have changed in this regard. They are living who remember when wealthy New Yorkers had summer quarters in the neighborhood of the present Union Square, in which they spent a few summer weeks, leaving the keys in the nearest grocer's till they returned. The days may be degenerate, but the ministers are not the leaders in the degeneracy.

I have spoken of city ministers as enjoying the vacation. I could wish the country brethren had more of the same enjoyment. Some of them do indeed get into the cities for a little when the roads are too bad in spring for comfortable traveling. But many of them suffer in this and in other ways connected with straitened means. Education is expected in ministers. Society fixes a style of living for them, not to speak of the tastes and wants of educated people. In common with their city brethren, they have limitations to their happiness from the caprices, the weaknesses, the ambition, the selfishness, of their fellowmen, and they have not the means of resistance, protection or redress that some other classes enjoy. American Christianity, if it is to hold its ground, needs to think of this; and he is no true friend to it who depletes the temporary relief gained by the clergy as by other laborers of the same social condition. Ministers so placed in the providence of God that they cannot be reasonably supposed to be pleading their own cause and asking larger maintenance may well be forgiven if they speak or write strongly on behalf of their brethren—Protestant ministers, not celibates—who are expected to do the work of highly educated men, maintain good social position, and this on means sometimes precarious, and often inadequate.

III.—HAS MODERN CRITICISM AFFECTED UNFAVORABLY ANY OF THE ESSENTIAL DOCTRINES OF CHRISTIANITY?

AS TO TEXT-CRITICISM OF THE NEW TESTAMENT.

NO. VI.

BY JOHN A. BROADUS, D.D., LOUISVILLE, KY.

A VAGUE fear of Textual Criticism has often been widely felt. When the great English scholars of two centuries ago announced that they had collected some thirty thousand variations in the Greek text of the New Testament, the fact was quickly seized upon by English Deists as showing that the New Testament was utterly unreliable, and awakened great alarm among many timid Christian scholars. True, the unrivalled Bentley at once stated the matter correctly: "Make your 30,000 as many more, if numbers of copies can ever reach that sum; all the better to a knowing and a serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or fool, and yet, with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity, but that every feature of it will still be the same." But it naturally required some time for scholars in general to understand the matter. To this day many good people will ask, Do you not think that probably Divine Providence has preserved the written word from corruption? The true answer is, Yes, but this has been done exactly by means of the numerous variations. When we find a classic writer, or an early Christian Father, preserved in only a single ancient copy, it is a hopeless task to remove all the inevitable corruptions of that copy. But the New Testament being preserved in a great number of Greek copies, in many early versions, and numerous citations by the Fathers, it is possible by the careful study of these to approximate very nearly the true text. Thus we have learned to be thankful for that great mass of variations which used to be thought so alarming, and which now we might raise to five or six times the number to which Bentley referred.

But the stubborn hostility to change, which unfairly calls itself conservatism, still makes an outcry of alarm whenever the fact becomes prominent that the commonly received text contains serious errors. Accordingly, when the Revised New Testament was published, and popular attention was drawn to its somewhat numerous changes of text, many well-meaning persons were really alarmed, and not a few are to this day neglecting the great benefits they might derive from this improved text and version, simply because they "do not like" the textual changes. There are many who regard textual critics as showing a lack of faith in the Bible, when, in fact, this kind of critical work has been mainly done at every period by men who were devout believers. In proportion as we really love the Bible, we must certainly

wish to know just what constitutes the Bible, and exactly what it says in every passage. Scholars have repeatedly given general assurance of late years to the same effect as Bentley in the language above quoted. But it may be worth while to state the principal details.

Take now the more progressive school in Text-criticism applied to the New Testament, and let us see how far its results affect the theological or the ecclesiastical teachings of the New Testament.

As to the doctrine of the Trinity, we have certainly lost what used to seem a very clear and complete proof-text. The passage in 1 John v: 7, "There are three that bear witness in heaven, the Father, the Word, and the Holy Ghost: and these three are one," is beyond all question spurious. It apparently arose from "spiritualizing" the three mentioned in the actual text, viz., the Spirit, the water, and the blood, so as to make them mean the Father, the Holy Ghost, and the atoning Savior. A passage of Augustine, quoted by Tischendorf, shows exactly how this may have taken place. But, at any rate, the passage is certainly spurious, and there would be no more propriety in using it as a proof-text for the Trinity than in so using our famous long-metre Doxology. But, then, ample proof of the doctrine of the Trinity remains.

A favorite proof-text for the divinity of Christ is not wholly lost, but seriously modified. In 1 Tim. iii: 16 we cannot possibly any longer read, "God was manifest in the flesh," but "He who was manifested in the flesh." This distinctly implies our Lord's pre-existence, but does not at all affirm His divinity. By the way, Dr. C. J. Vaughan has an excellent sermon upon the true text of this passage in a volume published a few years ago upon texts altered in the Revised New Testament. In Acts xx: 28, while the probabilities are in favor of the common text, "to feed the church of God, which he has purchased with his own blood," yet there are strong testimonies supporting "the church of the Lord," and the passage can no longer be used with very great confidence as a proof-text for the divinity of Christ. On the other hand, in John i: 18, "the only-begotten son" should probably give place (as in the margin of the Revised Version) to "God only-begotten." This adds something to the evidence of our Lord's divinity, but its force is lessened by uncertainty as to the text, and also by the fact that the phrase, "God only-begotten," would admit of being interpreted in an Arian sense, and Arius himself appears to have so used it. On the whole, then, something has been lost from familiar proof-texts as to this great point of theology, but there is an abundance of proof-passages which all acknowledge to be genuine. That this is not merely the judgment of a Trinitarian may be shown by the oft-quoted language of Dr. Ezra Abbot, the lamented Unitarian professor at Harvard: "It may be safely said that no Christian doctrine or duty rests on those portions of the text which are affected

by differences in the manuscripts ; still less is anything *essential* in Christianity touched by the various readings. They do, to be sure, affect the bearing of a few passages on the doctrine of the Trinity; but the truth or falsity of the doctrine by no means depends upon the reading of those passages."

As to the Holy Spirit, we lose from 1 Peter i: 22, which, instead of reading "in obeying the truth through the Spirit," is now without the last words; and we gain in Acts xvi: 7, where "the Spirit suffered them not," has become "the Spirit of Jesus suffered them not," corresponding to Romans viii: 9, "if any man hath not the Spirit of Christ, he is none of his."

We might not ourselves regard ecclesiastical questions as among "the essential doctrines of Christianity." But, as some persons think otherwise, it may be well to show what modification the more advanced Text-criticism makes in passages bearing upon these questions.

In Acts ii: 47, we can no longer read "added to the Church," but "added to them." The word church does not occur in this book until v: 11. In Acts ix: 31, we read not the plural, "Then had the churches rest," etc., but the singular: "So the church throughout all Judea and Galilee and Samaria had peace, being edified; and . . . was multiplied."

The last twelve verses of Mark must now be regarded, we think, as of doubtful genuineness. It is very easy to make positive assertions on one side or the other, but the combined external and internal evidence is curiously divided, and it is not possible to make a sober and confident decision. In this state of things one cannot greatly rely on Mark xvi: 16, "He that believeth and is baptized shall be saved, but that he that disbelieveth shall be condemned," to prove whatever it may have heretofore been regarded as teaching; and so as to the promise in verses 17 and 18 as to healing the sick, taking up serpents, drinking poison, etc. In Mark i: 10, the correct Greek text, is "coming out of the water," while in Matt. iii: 16, it is "from the water."

In 1 Cor. xi: 24, the word "broken" must undoubtedly be omitted, and we read, "This is my body, which is for you." Something seemed to be wanting here, and the term broken may have been suggested to early students or copyists by x: 16, "The bread which we break, is it not a communion of the body of Christ?" So in 1 Cor. xi: 29, we no longer read "he that eateth and drinketh unworthily," etc., but "he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." It may be quite a relief for pastors to be rid of this term "unworthily," which by sensitive and uninstructed persons has often been greatly misinterpreted.

If this list of passages seems meagre, that only makes plain the fact that modern Text-criticism has no alarming results as regards anything essential to Christianity.

IV. — LUTHER'S VISIT TO ROME.

BY PHILIP SCHAFF, D.D., NEW YORK.

LUTHER'S visit to Rome is a lively and interesting episode of his training for the Reformation. It made a deep impression on his mind, and became effective, not immediately, but several years afterwards, through the recollection of what he had seen and heard, as a good Catholic, in the metropolis of Christendom.

In the autumn of 1510, after his removal from the convent at Erfurt to the professorship at Wittenberg, but before his graduation as doctor of divinity, Luther was sent to Rome in the interest of the Augustinian order, and at the suggestion of Staupitz, who wished to bring about a disciplinary reform and closer union of the Augustinian convents in Germany, but met with factious opposition.

In company with another monk and a lay brother, as the custom was, he traveled on foot from convent to convent, spent four weeks in Rome in the Augustinian convent of Maria del Popolo, and returned to Wittenberg in the following spring. The whole journey must have occupied several months. It was the longest journey he ever made, and, at the same time, his pilgrimage to the shrines of the holy apostles, where he wished to make a general confession of all his sins, and to secure the most efficient absolution.

We do not know whether he accomplished the object of his mission. He imparted no information about his route, whether he passed through Switzerland or through the Tyrol, nor about the sublime scenery of the Alps and the lovely landscapes of Italy. The beauties of nature made little or no impression upon the Reformers, and were not properly appreciated before the close of the eighteenth century. Zwingli and Calvin lived on the banks of Swiss lakes and in view of the Swiss Alps, but never allude to them; they are absorbed in theology and religion.

In his later writings and Table Talk, Luther left some interesting reminiscences of his journey. He spoke of the fine climate and fertility of Italy, the temperance of the Italians compared with the intemperate Germans, also of their shrewdness, craftiness and pride, with which they looked down upon "the stupid Germans" and "German beasts" as semi-barbarians; he praised the hospitals and charitable institutions in Florence; but he was greatly disappointed with the state of religion in Rome, which he had believed to be the holiest city on earth, and found just the reverse.

Rome was at this time filled with enthusiasm for the renaissance of classical literature and art, but indifferent to religion. Julius II., who sat on Peter's chair from 1503 to 1513, bent his energies on the aggrandizement of the secular dominion of the papacy by means of an unscrupulous diplomacy and bloody wars, founded the Vatican

Museum, and liberally encouraged the great architects and painters of his age in their immortal works of art. The building of the new church of St. Peter, with its colossal cupola, had begun under the direction of Bramante; the pencil of Michael Angelo was adorning the Sistine Chapel in the adjoining Vatican palace with the pictures of the Prophets, Sibyls, and the Last Judgment; and the youthful genius of Raphael conceived his inimitable Madonna, with the Christ-child in her arms, and was transforming the chambers of the Vatican into galleries of undying beauty. These were the wonders of the new Italian art; but they had as little interest for the German monk as the temples and statues of classical Athens had for the Apostle Paul.

When Luther came in sight of the Eternal City, he fell upon the earth, raised his hands, and exclaimed, "Hail to thee, holy Rome! Thrice holy for the blood of the martyrs shed here." He passed the colossal ruins of heathen Rome and the gorgeous palaces of Christian Rome. But he ran "like a crazy saint" through all the churches and crypts and catacombs with an unquestioning faith in the legendary traditions about the relics and miracles of martyrs. He wished that his parents were dead that he might help them out of purgatory by reading mass in the most holy place, according to the saying: "Blessed is the mother whose son celebrates mass on Saturday in St. John of the Lateran." He ascended on bended knees the twenty-eight steps of the famous Scala Santa (said to have been transported from the Judgment Hall of Pontius Pilate in Jerusalem), that he might secure the indulgence attached to this ascetic performance since the days of Pope Leo IV. in 850, but at every step the word of the Scripture sounded as a significant protest in his ear: "The just shall live by faith" (Rom. i: 17).

Thus, at the very height of his mediæval devotion, he doubted its efficiency in giving peace to the troubled conscience. This doubt was strengthened by what he saw around him. He was favorably struck, indeed, with the business affairs and police regulations of the papal court, but shocked by the unbelief, levity and immorality of the clergy. Money and luxurious living seemed to have replaced apostolic poverty and self-denial. He saw nothing but worldly splendor at the court of Pope Julius II., who had just returned from the sanguinary siege of a town which he conducted in person. He afterward thundered against him as a man of blood. He heard of the fearful crimes of Pope Alexander VI. and his family, which were hardly known and believed in Germany, but freely spoken of as undoubted facts in the fresh remembrance of all Romans. While Luther was reading one mass a Roman priest would finish seven. He was urged to hurry up (*passa, passa!*), and to "send her Son home to our Lady." He heard priests, when consecrating the elements, repeat in Latin the words, "Bread thou art, and bread thou shalt remain; wine thou art,

and wine thou shalt remain." The term, "a good Christian" (*buon Cristiano*), meant "a fool." He was told that "if there was a hell, Rome was built on it," and that this state of things must soon end in a collapse.

He received the impression that "Rome, once the holiest city, was now the worst." He compared it to Jerusalem as described by the prophets. All these sad experiences did not shake his faith in the Roman Church and hierarchy, so unworthily represented as the Jewish hierarchy was at the time of Christ; but they returned to his mind afterward with double force, and gave ease and comfort to his conscience when he attacked and abused popery as "an institution of the devil." Hence, he often declared that he would not have missed "seeing Rome for a hundred thousand florins; for I might have felt some apprehension that I had done injustice to the Pope; but as we see, so we speak."

V.—SIDE-LIGHTS.

BY PROF. A WILDER, NEWARK, N. J.

(Concluded from November number.)

OTHER RITES AND PRACTICES.—The worshippers at the Arcane Rites were required to begin with purification. Hence the reference (*Isa. lxvi: 17*): "They who consecrate and purify themselves, that they may enter the gardens after Ahad in the midst, who eat the flesh of swine, even of the unclean animal and the mouse."

In the Adonia, Bacchic and other celebrations, nobody was permitted to participate unless having previously undergone purifications by fasting and bathing. The "one in the midst" was doubtless either a simulacrum of Adonis or a priest superintending the Rites.

The corresponding festival in Egypt was that of Isis and Osiris—Asi and Asar. At this a pig was slain and its flesh eaten. The priests themselves, however, abstained from it. At the Mysteries of the Syrian Goddess a like sacrifice was made, and the body of the slaughtered animal was placed beside the coffer that contained the symbol or effigy of the divinity. Hence, it may be perceived that the absolute prohibition of swine's flesh by the Mosaic law was the formal repudiation of the other worships, and was itself an assurance that Israel was indeed a "kingdom of priests, and a holy (sacerdotal) nation."

Doubtless, however, the peasantry and commonalty of Judea were of alien race, and it is plain that their Hebrew masters more or less adopted their customs. The eighth chapter of Ezekiel, and indeed the entire first twenty-three chapters, and the writings of Jeremiah, Hosea and other prophets declare this. The writer of the last part of Isaiah has the following:

"I spread out my hands all the day to an apostate people going in the way that is not good, after their own unworthy conceits—the people which grieveth me continually to my face, sacrificing in the gardens (enclosures), burning incense on tiles, dwelling in burial-places and passing the night in caves (for the sake of oracular dreams), eating the flesh of swine and the broth of unclean beasts in their vessels, and commanding others: 'Keep at a distance, come not near; for I am purified.' . . . They have burned incense on the mountains and reviled me upon the hills," (lxv.).

These things here set forth were practiced in all Semitic and Hamitic countries from an early antiquity and for centuries after the Christian era. Jerom declares that at Bethlehem, the place where the Redeemer was born, women mourned for Adonis in the Orgiastic Rites. Nor am I able to avoid the conjecture that the passage here copied affords a key to the story of the demoniac in the Gospels. "Always, night and day, he was in the mountains and among the tombs crying and cutting himself with stones." In that region where the scene is laid, the worship of the Syrian goddess prevailed; and it is no great stretch of imagination to suppose that the wretched man had been engaged in her rites, burning incense and participating in the foul sacrifices on the mountains (comp. Hosea iv. and Ezekiel xviii.), as well as holding vigils and making his abode in caves and burial-places till he became maddened and unmanageable.

As though to lend plausibility to this conjecture, it is further recorded that near by this place was a great herd of swine, about 2,000 in number. As at the temple in Jerusalem, many made merchandise of sheep, oxen and doves for the sacrifices, so here in the country of the Gadarenes herds of swine were kept for the worship of the Syrian goddess. In the Grecian and Egyptian Mysteries swine were sacrificed in like manner. A pig was slain at the end of the festival of Osiris; and Antiochós, when he occupied Jerusalem, erected an altar to Bacchus in the temple, and offered swine in sacrifice. At the Minor Rite, in Attica, a pig was presented and washed, evidently to typify the insufficiency of the purification at that stage. "The dog turneth to his own vomit; the washed swine to the wallow of the mire." Hence, neophytes were required to present a pig on these occasions. "Give me money to buy a pig," cries the woman in the drama of the *Thesmophorians*, "for I must be initiated before I die." Doubtless in the various countries the like contribution was exacted. We thus may perceive why great herds of swine were required in places where were the sanctuaries of the Arcane Worship; and understand the horror of the Gadarene peasants at the destruction which had been witnessed, and why they besought Jesus in their terror to go from the country.

THE PERFECT INITIATION.—Pindar declared him supremely fortunate who had been enabled by the initiatory rites to know the truths of the universal world, the end of life and its divine origin. The apostle,

however, assures us that the true initiation is spiritual, and of a nature not to be set forth by human logic or even comprehended in any such manner. In his first Epistle to the Corinthians he deprecates any possible intermingling of the wisdom and philosophic learning of the time with the higher wisdom which he insisted the leaders and teachers had not known and could not. He declares this in the following terms:

“And I, brothers, when I came to you, I did not come bearing the divine testimony with a superior display of logic and wisdom. . . . My reasoning and my message were not in persuasive discourses of wisdom (philosophy), but in demonstration of spirit and power—so that your faith does not consist in human wisdom, but in divine power. Nevertheless we do discourse of wisdom among the perfect, but not the wisdom of this time nor of the leaders of this time who are becoming of no account. But we discourse of the divine wisdom, concealed in a Mystery, . . . which none of the leaders of this age knew, . . . but God unveiled to us by the spirit; for the spirit searcheth out everything, even the depths of divinity. For what pertaining to man perceiveth human matters, unless the spirit of man in him? So no one cognizeth divine matters except the divine spirit. . . . And what we speak is not in the learning which is taught from human wisdom, but in that which is taught by the spirit, interpreting spiritual things by spiritual things. But the psychic man accepteth not spiritual things, for they are foolish to him, and he cannot cognize, because they are spiritually discerned. But the spiritual man discerneth everything, but is himself discerned by no one. For who knoweth the mind of the Lord, that might teach him?”

The distinction between the philosophic doctrine current at the time and the spiritual teaching which he himself communicated, is here defined with great exactness. The “archons of the time,” who had charge of the Mysteries, and the teachers of philosophy, had no knowledge or cognizance of the things known by the true believer. Paul explains this by declaring that the psychic man—*ψυχικός ἀνθρώπος*—who took cognizance only of sensuous knowledge and the reasoning which is based on that foundation, had no power or faculty to cognize things of the spirit, but regarded them as foolish and insipid. The telestic rite or initiation, by which the true knowing is communicated, is not by external ceremonial and purification, but through the spirit. It is evident, too, that, in this most vital experience of the soul, the words of Macbeth’s physician must apply:

“Therein the patient

Must minister to himself.”

The Apostle enforces this reasoning by the demand: “For who knoweth the mind of the Lord, that might instruct him?” The declaration of *Deuteronomy* (xxx: 11-14) is profoundly true: “The commandment is not hidden from thee, nor a thing far off; it is not in the heavens nor beyond the sea, but the word is very nigh thee, in thy mouth and in thy heart, so that thou mayest have it in mind.” It is no concealed matter nor mandate from an authority external and distant, but a word in the mind and of it. For so the Hebrew word *עִשָּׂה* signifies. Paul accordingly adds the declaration: “We, we have the

mind of Christ." Also, in the Epistle to the Romans, he says: "The mind of the spirit is life and peace."

PSYCHIC AND SPIRITUAL.—The Apostle, in his first Epistle to the Thessalonians (v. 23), distinctly represents the nature of man as three-fold: "May the God of Peace himself sanctify you in your entire being (*ὁλοτελεῖς*), and may your entire nature—the spirit, the soul, and the body—be kept blamelessly in the presence of our Lord Jesus Christ."

There is often a disposition to confound the two entities, the psychic and spiritual; and a man who carefully preserves the distinction is liable to find his meaning perverted by the common hearer. Even some who are called metaphysicians fall into the same error. But they are wide apart from the metaphysic of the New Testament. The word there spoken distinguishes between soul and spirit; and we must do it in our thought if we would comprehend intelligently the meaning of the Apostle.

The *soul* constitutes the personal individuality, the sensuous principle; and, hence, if the word *self* be substituted for it in the text generally, the sense would be the same. The *spirit* is the intellective and higher moral principle, and is the medium of the divine operation in the whole nature. Irenæus has defined the components as follows: "There are three things of which man in his entirety consists—flesh, soul and spirit: the one, the spirit, giving form; the other, the flesh, receiving form. The Soul is intermediate between these two: sometimes it follows the spirit and is elevated by it, and sometimes it consents to the flesh and falls into earthly concupiscences."

Origen likewise describes the body as the agency by which we are tempted to what is vile, and the spirit as that principle of our being by which we express the likeness of the divine nature. The Soul, intermediate between the two, if it renounces the flesh and becomes at one with the spirit, will itself become spiritual; but if it cast itself down to the desires of the flesh it will itself degenerate into the body.

Several of the Epistles of Paul accordingly present the contrast as between the flesh and spirit. Never does the Apostle speak in that way of body and soul. "He that soweth in his own flesh," he writes to the Galatians, "shall reap corruption from the flesh; but he that soweth in the spirit shall reap life eternal from the spirit." He had already explained that distinctness of the two in tendency. "The flesh (or body) desireth away from the spirit and the spirit away from the flesh; for these are opposed to each other, so that whatever you may wish, you may not do them." In the Epistle to the Romans he is equally explicit: "I delight in the law of God in the interior man, but I see a different law in my body warring against the law of my mind, and leading me captive in the law of sin which is in my body." Here, as a variant with the term "spirit" or *πνεύμα*, the philosophic term *νοῦς* or mind is substituted. This is the interior or intellective prin-

ciple. "I myself in the Mind am servant to the law of God, but in the Body to the law of sin." What is here called body or flesh is elsewhere named "the heart of mankind." (Compare *Mark* vii: 20-23 with *Galatians* v: 19-21.)

But when addressing the inhabitants of a Grecian city, where philosophic culture existed, we perceive the Apostle employing the adjective *ψυχικός*, psychic. This term, unfortunately, has no other equivalent in our language. Formed from the Greek designation of the soul (*ψυχή*), it necessarily implies some quality which the more familiar term "carnal" does not express. The Stoic and other philosophers, and those of that way of thinking, or who were "wise in their own conceits," and not gross in thought and action, like the common multitude, are evidently so included. To them the higher spiritual wisdom was foolishness, if not insanity outright.

This term is used in the second and fifteenth chapters of the first Epistle to the Corinthians, and in two other instances. "It is sown a psychic body; it is raised a spiritual body. If there is a psychic there is also a spiritual body. . . . The spiritual, however, is not first, but the psychic, and then the spiritual."

James also exhibits this antithesis: "This is not the wisdom that cometh from above, but, on the other hand, is earthly, psychic, dæmon-like."

Jude also has the following: "These are the makers of divisions, psychic, and not spiritual."

Tertullian also designated those Christians who dissented from his views, *Psychici*.

Paul, though employing the term psychic, when alluding to those gnostic and cultured men of the Grecian religion, falls back to the other distinction, *σαρικός* or carnal, when addressing the weaker ones among his own disciples. Yet he does not use the word in the sense of willful wickedness so much as in that of immaturity. "Brothers, I could not speak to you as to spiritual but as to carnal men, as to babes . . . for you are yet carnal" (*σαρικοί*). Hence, in setting forth Charity as pre-eminently "the path" (*καθ' ὑπερβολὴν ἑδόν*), he defines the imperfection of the neophytes by the same designation. "Charity falleth not; but if there are prophecies they will come to an end; if tongues, they will cease; if knowledge (*γνώσις*), it will come to nothing—for we know in part and prophesy in part; but when the perfect cometh the partial comes to an end. When I was a babe I talked as a babe, I thought as a babe, I reasoned as a babe; when I became a man, I held the things of a babe as of no account. Now, we see as by a mirror in enigma; but then, face to face."

Thus, to be carnal, as a native condition, is incident to us all; but voluntarily, it is wickedness. The true initiation, the perfection which awaits us, is that of Charity.

VI.—UNREALIZED IDEALS.

BY J. SPENCER KENNARD, D.D., CHICAGO, ILL.

THE ideal and the real should not be regarded as naturally contrasted things. Strictly, the ideal is the conceived but unborn or undeveloped real. The steamship floating in the sea of a Fulton's thought was as real as the *Furnesia* plowing the Atlantic. The ideal is the real not yet translated into the actual—hovering as a beckoning angel in the horizon.

The ministry of the Gospel, beyond any other calling and character, suggests to each aspirant an ideal life and work. His devout soul, seized upon by the lambent flame of religious enthusiasm, evolves this infinite fair creation, and Hope paints in the distant years its full realization. I speak, of course, of the minister who is born, not made—who possesses in his very regeneration the apostolic call, impulse and aim.

What true preacher of the Gospel at mid-life does not recall the fair portraiture of the man, the ambassador, the priest of God and men, the pastor, which adorned in his early years the picture-gallery of his imagination—looming up in the meditative walk or in the reverie of the old study-chair in seminary halls. What a noble portrait it was! How pure from earthly stain, how full of seraphic fervor, how brave and unselfish in service, how happy in simplicity of motive and sacrificial poverty, how dignified its humble bearing, how salutary and loving in conversation with men, how intimate and constant in communion with God! There stood your ideal in the pulpit, with mind spiritually illumined, soul rapt into eloquent utterance by the sublimities of your theme, with voice modulated to the thunders of rebuke, the pathos of entreaty, and the clarion tones of triumphant faith, you stood before the eager and silent throngs, an apostle of salvation confessed! Such was the ideal, or something in moral symmetry and inspiration grander than my words can express. Alas! how distant as yet we are from its full-rounded realization! In truth, to most men, middle life reveals a rather commonplace reality for all their early dreaming and aspiration, with broken wings limps painfully along, with growing sense of dissatisfaction through failure to apprehend that for which we were apprehended of Christ as his ministers.

Why have we not attained our ideal? If we can answer that question, there is hope of some higher character and work still left for us. Doubtless the causes of disappointment are many, and do not all exist in any one case.

The idealist in any form of merely earthly aim is doomed to disappointment; for life, if divorced from the spiritual and eternal, is essentially illusive. In so far as its pivotal point is self and its horizon

earth, life itself is a vain show, a dance of shadows, an eager chase of mocking and receding beauties.

Could we personify the noblest ideal of the merely "natural man," we should need to paint a viper sleeping in its bosom, destined to waken one time or other, and a cypress-wreath upon its brow, be it never so proudly lifted. But the ideal of the man whose life is hid with Christ in God, and who has become partaker of a divine nature, cannot be too lofty or radiant in moral features—nor has it any inherent element of decay or disappointment, for He shall perfect that which concerneth us. But truly the function and aim of the minister of Christ is essentially and immeasurably grand:

"It well might fill an angel's heart,
It filled the Savior's hands."

It has in it all the features of immortal worth and beauty. In it there is scope for unlimited development in every affection and faculty. Its object overtops all others, its motives blend the human and divine, its force combines the finest elements of native eloquence with the anointing of a celestial fire. Nor is there anything in the ideal of Christly or apostolic character and service which the most fervid fancy may paint that can outreach the reasonable and practical, so long as it transcends not the patterns outlined for us in the Scriptures. It can be transferred to the sphere of actual experience without dimming its lustre or shrinking its symmetrical proportions. Concrete illustrations of such ideals are seen in a Paul, a Chrysostom, a Chalmers, a Simeon, a Baxter, a Martyn, a Judson, a Wesley, and many a man unknown beyond his humble parish save to the recording angel. Luminous witnesses these, shining like sentinel characters all along the Church's history, telling that the ideal ministry may become the real—at least, carries in it no natural defeat.

Why, then, do most of us fall strangely short of it? Perhaps our portraiture has not been drawn from a divine model, nor from any true standard, but is simply the outgrowth of egoism and worldly ambition.

I was reading of that disappointed and misanthropic genius Doré, whose illustrations in black and white have won for him a wide reputation. Starting with a sensitive organization, and tender affections, he became the victim of ambition for praise as a painter in oil. It was characteristic of him to ignore model and law, and to develop his powers according to his own capricious fancy. "My mind is my model for everything," he once said. And then he loved Paris rather than humanity at large, and craved her honors, and worked his brain and hand in hope against hope of receiving a tribute from her artistic tribunal commensurate with his genius. His egoism led him to think no laudation could exceed his merit,—he made no effort to cultivate humility; he aimed not so much to be true to nature's sim-

plicity as to startle the world by the number and variety of his original conceptions and the rapidity of his execution. He aimed to create a sensation and secure a medal from the French Academy. He created a sensation, he failed to gain the medal, and he died of a broken heart. Might not his ambition and his failure find many a parallel in the ranks of the ministry? Are there not men now living and scarcely grey-headed, whose once tender and aspiring soul has been embittered, whose passion for greatness has scorched the freshness out of their affections, who are growing prematurely old and fretful, have even abandoned hope, because success has eluded them; and has it not been because their ideal was a brilliant vanity?

With some, while their ideal may have been noble, failure is to be traced to mental and physical indolence, a vagrancy of habit, or, what is worse, to moral cowardice. There may be a sentimental yearning for ideal excellence: in fond reverie the poetic temperament imagines a career and character invested with the fairest features; but the nerveless will does not impel to action, self-indulgence procrastinates, and the heart lolls on its pillow of dreams when it should be patiently plodding on towards its goal.

A pleasant nest and popularity following in the wake of talent, a comfortable income and a loving family, the luxury of desultory reading and the lounge with congenial friends, all combine to cool the fervid glow of spiritual aspiration, and weaken the high resolution to climb to a unique and original superiority in character and life-work. Sometimes an environment of sheer worldly cares, the coarse necessity of making a small salary support a large family with liberal tastes, the grinding burden of debt, anxieties arising from the crookedness of parishioners, or the total depravity of things that cannot be made to go right in church-life, and perhaps physical maladies or family sorrows, all may prevail to chill our enthusiasm, and turn our Pegasus into the wingless toiler on the tow-path. Perhaps the spirit and example of the people by whom we are surrounded, their pell-mell chase for material wealth and luxury and ease, for condition rather than character, the social atmosphere of the commonplace, selfish and uninspiring men, even in the ministerial office, with whom we are habitually thrown in contact, tends to lower us to their level and generate a secret skepticism as to the reasonableness of our early ideal. We learn to doubt whether its attainment is practical by us; and, if so, whether the world wants such characters or could appreciate them; and so we grow shy of the romantic, and suspicious of our guardian-angel, who yet may be beckoning us to spiritual superiority. Sometimes our ideal is not attained because *its salient features are adapted to an obsolete order of things*, or a foreign environment. The susceptible student finds in the seminary library the memoirs and works of a Chrysostom, Knox, Pascal,

Savonarola, La Cordaire, Xavier, Pastor Harms, or Edward Irving, and he is fascinated. From one or all he selects features which he combines in his Model Preacher and Pastor. But his attempts to train his thought and feeling to journey along the way their "diaries" indicate, or, later on, to work upon their methods, to train his flock to the church-life they secured, or to dare enterprises to which they were impelled, all fail. His preaching in their style, dealing with phases of thought and habits of life prevalent with the people whom they ministered to, proves to be in large part beating the air. He lives in a different age; new phases of temptation, new forms of religious experience have to be dealt with; the Church to which he is attached have other traditions and usages; other issues have arisen, and new adaptations to the actual wants of the people must follow. The splendid orations of a Bossuet or a Jeremy Taylor, the stately movement of a Robert Hall or Chalmers, would be found as incongruous and worthless to him as would the armor of a Saul to the stripling David.

It is well for the man that he has not attained his ideal in such a case, for, if successful, it would only be to find himself out of harmony with his period, and a mystic, or a philosopher, or a controversialist, in an age and among people who need and expect a style of man and preacher adapted to their actual life and current thinking, suffering and struggle.

But when our ideal is just, and in harmony with our native talents and mental make-up, then we are to cherish and guard it from decay; we must strenuously keep our souls alive to its pursuit, we must not lose our faith in its attainment:

"To doubt would be disloyalty,
To falter would be sin."

Emerson said, regarding the oft despised "air castle": "Build your castle in the air; where else should castles be built? Only see to it now that you put foundations under it." Cloud-built towers, piled up by winds and adorned by sunbeams, will fade when the sun sets, and fall into wreck when another breeze strikes them. But ideals of character and life-work have no such airy genesis. They are children of the heart and intellect, and that, too, when the affections and the soul are healthy and normal, unwearied and unsophisticated—yea, they are oft begotten of the Spirit of God. They are essential to the natural and best development of character, and the fairest, noblest forms of service. Mere ambition for the rewards of success will lead to unspiritual tone, narrowness of sympathy, and a distortion of moral symmetry. For all that is most valuable and enduring in life, we must be carried above ourselves by some inspiring example or conception of the virtues in transfiguration; some pure, uplifting aim must be kept like a pole-star constantly before us. Let the minister not forget to read memoirs of the great and consecrated souls that have adorned

the Church: the higher *illuminati*, whose biography and work, whose struggles and victories, have rescued human nature itself from ignominy, have made the Church revered by thinking-men, and constrained us thankfully to say, as we studied their portraits: "I too am a minister of the Gospel."

Your ideal, my earnest yet discouraged brother, is not yet actualized in your experience! Well, remember there is, after all, something to be glad of even in that. Thorwaldsen, it is said, on the completion of his finest work, surveyed it with a feeling of sadness from the very fact that it satisfied him. That exquisite genius, that severe critic of himself, could see nothing to be improved, and he interpreted the fact as a token that his talent had reached its culmination, and that henceforth the fires of aspiration would begin to pale. Doubtless, there is a secret providential reason for the fact that your ideal still eludes your grasp. Faith and Hope must have a distant goal, or fall asleep in bowers of ease and self-sufficiency. Hence it has been said: "In our life there is always some dream yet to be fulfilled. We have not come to the point which we feel sure has yet to be reached. Thus God lures us from year to year up the steep hills and along roads flat and cheerless. Presently, we think the dream will come true; presently—in one moment more—to-morrow at latest; and, as the years rise and fall, the hope abiding in the heart and singing with tender sweetness; then the end, the weary sickness, the farewell, the last breath—and the dream that was to have shaped itself on earth welcomes us, as the angel that guarded our life, into the fellowship of heaven."* This, which was written of life's ideal in general, is intensely true of the minister's hope. No loftiest spirit in the Church's history of heroes ever thought he had reached his ideal; the noblest and most unselfish mourned to the last their failure; but each holy and prayerful effort brings us nearer to our goal, and each faithful toiler shall be welcomed with the Master's word, "Well done!"

* Jos. Parker.

VII.—THE PUBLIC READING OF THE SCRIPTURES.

By S. H. KELLOGG, D.D., TORONTO, CANADA.

It is the custom in all Protestant churches to read a portion of Holy Scripture at each public service. In most congregations, however, little seems to be made of it, and it is doubtful if, on the whole, there is any part of the service from which the people generally derive less benefit. A chapter more or less is indeed read, sometimes well, too often poorly. Very commonly a passage is selected which contains the text of the sermon which is to follow, or, at least, has some bearing upon it. But, as the congregation do not know what is coming, they do not have much advantage from this. As a general thing, whatever be the reason, the public reading of the Scriptures is a part of the service in which most of the people seem to feel little concern. In too many cases it is impossible to mistake, as one looks over the congregation, the manifest lack of attention and of interest in the Word which is read.

Feeling and deploring this, many have introduced a system of responsive readings. Against this we are by no means concerned to argue, but rather to suggest another remedy for the evil which so many, with reason, lament. Let the minister who is troubled by this inattention of the people to the reading of the Word, try to return to the old fashion of exposition in connection with the public reading, and, in many cases at least, we venture to predict, he will be delighted with the result. If rightly done, it will be found to work admirably in keeping the attention and interest of the congregation awake in the reading of Scripture.

Such exposition will naturally be, to a great extent, explanatory. It will have regard, now to the force of a particular word; now, to the rendering of a phrase; now, again, it will call attention to the logical relation of a statement to that which precedes or follows. Those who, with the most, still use the version of King James in public worship, have in the revised version of the Old and New Testaments an invaluable aid for this part of the service. All renderings of any importance which, in the judgment of the minister, bring out more clearly the sense of the original, should be given to the people in the public reading. More persons than we think will not have noticed such variations, especially in the Old Testament; and, if they have, the comparison will interest them none the less. Reference to other illustrative Scriptures should also be freely made. The more of this the better, so that the references are really pertinent. We not only can thus teach the people the meaning of the passage which we read, but also show them how to search the Scriptures to good purpose themselves. Where, as often, there is no occasion for explanatory exposition, a single pointed word will often be of great use in calling attention to the lesson of the passage, or emphasizing to the hearer the force of a warning, promise, or precept.

To succeed in this expository of reading, as in everything else, it must, of course, be done aright; and this means study and hard work. Remark must be brief, clear, and to the point. Long-drawn homily and exhortation are in this connection wholly out of place. They will kill the so-called exposition outright. What is said must also be fresh and pertinent. To deliver trite commonplaces and pious platitudes under the impression that, because these accompany the reading, they therefore constitute an exposition of the Word, will be fatal. Exposition is indeed most desirable, but such remarks expound nothing, and no one will thank us for them. Better by far hold to the usual fashion and say nothing.

But in order to secure this brevity, pointedness and freshness, *preparation must be made* for this part of the service no less than for the sermon. We should never read in the pulpit a passage which we have not thoughtfully and prayerfully read over first in the common version in our study. This is necessary for most of us even in order to a proper elocution. To this should be added the careful reading and study of the passage selected for public reading, in the original Greek or Hebrew. This also will often enable a man, without any necessary appearance of pedantry, to cast a welcome light on many a word and phrase. To this, again, may with great advantage be added the reading of the chapter selected in other versions than the English, as the Greek, German, French, or whatever else the minister may be so happy as to be able to use. Lastly, as already suggested, the careful comparison of the Scripture chosen with related Scripture, will be a most helpful part of preparation for the public reading.

Objections will no doubt be made to these suggestions. It may be said that it will add materially to the minister's work thus to prepare for this part of the service. This is true. But it is work that will repay richly, both to the profit of the people and of the minister himself. Indirectly all this will in time tell powerfully on the preparation of the sermon, if the work only be well done.

It will be suggested, perhaps, that in these days of multiplied commentaries,

the people, having all these helps, do not need this exposition with the public reading of the Scriptures as they did in former days. But this is much to be doubted, at least as regards a large part of our congregations. Comparatively few in most of our churches have our best commentaries; fewer still among our busy men have, or think they have, the leisure to use what helps they do possess, in any thorough way. And then, in any case, thoughts which we have worked out for ourselves in the manner indicated will have a freshness and force to the minds of our hearers which the mere reading of commentaries can never have. We must not forget the power of the living voice over that of the printed page.

It will be said, again, by some, that this plan will make the service too long. The answer is, that this depends upon the man. The service certainly *must not be made too long*. But it need not be. We can well afford, if need be, to shorten some other parts of the service to secure thereby better and more profitable attention to the reading of the Word. Then we must study and prepare for the expository reading till we can be brief. And then, if it still occupies too large a proportion of the time of worship, we have a remedy in reading a shorter passage than is common. It is better so to read ten or fifteen verses that the people shall really listen and take in, than to go in a perfunctory way through a long chapter without a word which shall rouse listless occupants of the pews to think what it is to which they are supposed to be listening.

VIII.—SEED THOUGHTS FOR SERMONS.

NO. XI.

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

LXXXIX. *Liberalism in Creeds.* Many Unitarians demand that no belief whatever, not even in the existence of God, be required as a condition of membership, and that the denomination be placed "on a purely ethical basis." The *Christian Register* says: "There is no Unitarian church in the country that we know of which would not admit Col. Robert G. Ingersoll to active membership without any examination whatever as to his opinions, and in many churches without signing any covenant. The hospitality of Unitarian fellowship is so large that whosoever will may come."

XC. *Feeding on Ashes.* Isa. xlv: 20. Ashes represent departed beauty, nutriment, sweetness. He who feeds on ashes is he who vainly seeks to feed on what can no longer charm, satisfy, or nourish. Worldly good is such ashes. 1. Its charms vanish. 2. Its power to please is transitory. 3. It brings satiety and vexation. No disappointment in not getting is equal to the disappointment of getting, and not finding in what we get the satisfaction we hoped for. Then it is that men seek to galvanize dead joys into life again. Read the poem of *Inez de Castro* as an example.

XCI. *Thou hast given a Banner, etc.* Ps. lx: 4. Our army stood before Fort Donelson, exhausted with three days' fighting. Late on the afternoon of Saturday, February 15th, it was resolved to storm that almost impregnable fortress. Colonel Lauman led his brigade into the very jaws of death—the leaden hail poured upon the ranks; but the storming party moved in solid columns up the steep hill, scaled the heights, drove the enemy from his intrenchments, and flung out the Federal ensign. As the smoky cloud lifted, and the army saw the National banner displaying its folds from the enemy's citadel, the enthusiasm was indescribable. It rose to the intensity of frenzy. First they saw the flag near the top of the hill—then they lost sight of it—then again it appeared planted on the citadel. In an instant deafening cheers rose from tens of thousands of loyal voices. Half-banded patients—men with heads bound up with bloody handkerchiefs, and

with shattered limbs, crawled, hopped, or hobbled along to see so great a spectacle, while the whole of that grand army, forgetting the discipline of war, rushed in overwhelming numbers to sustain the ensign where a few determined men had planted it. It was the Star-Spangled Banner, waving from that parapet, that won the day.

XCII. *Book of Obituary Notices.* Having noticed the singular similarity of "tributes to the deceased," it is proposed to issue shortly a volume of obituary notices, modelled so as to suit all the various requirements which may arise. A few examples from the forthcoming volume may be given by way of prospectus: 1. For a *clergyman*: The Rev. Dr. — died yesterday. He was an able, eloquent and faithful minister of the Gospel, and a sympathizing friend and pastor. The church mourns his loss. He was known among his brethren as a courteous gentleman, ever ready with wise counsel and earnest co-operation. He leaves a widow and — children. *Mors Janua Vitæ.* 2. For a *business-man*: A—B—C— departed this life on the — instant. He was known in commercial circles as a man of affairs, public-spirited, a good financier, and of remarkable business ability. He had amassed a considerable fortune by industry and frugality, and was living in affluence. He was a friend of the poor, and beloved by his associates. "The memory of the just is blessed." 3. For a *drunkard*: Mr. C. D— was well known in this community, generous and genial, lavish in his gifts, and universally sought in the circles of gayety; his ringing laugh, his sportive buoyancy, made him the most companionable of men. Even his failings leaned to virtue's side. His premature death will be lamented by all who knew him. "Nil mortuis nisi bonum." 4. For a *politician*: Hon. E. F. G—'s sudden decease takes away one of our prominent political leaders. He had almost every quality which fits a man to guide the ship of state. He was sagacious, far-seeing, prudent and patriotic. He was a fine stump-speaker, and was much in demand as an orator during the late election campaign. He dealt merciless blows at all political corruption, chicanery, and fraud, strongly advocated civil service reform, and never sought office for himself. Though he has occupied so many official positions, he always disclaimed any personal ambition, and accepted office only when thrust upon him. His motto was that of Demosthenes, "Not father nor mother, but dear native land."

XCIII. *The Son of Man.* We notice about Jesus no narrow limits of individuality. James Watt suggests the inventor; Benj. West, the painter; Napoleon, the warrior; Columbus, the discoverer; Pitt, the statesman. Men of mark stand out from the mass with individual traits, as we think of Peter's impetuosity, Paul's energy, John's love.

But Christ's peculiarities did not isolate him from other men, so as to draw some to him from sympathy and similarity, and drive others from him by natural antagonism. Yet there is no lack of positiveness in this perfect man, like a coat fitting everybody, yet fitting nobody; no such elasticity of character as stretches or contracts to suit every new demand; but such a common fitness as tells of something in common with every man; a beautiful fulfilment of the Scriptural figure that "as in water face answereth to face, so the heart of man to man."

Nor was this perfect man limited to a narrow nationality. Demosthenes is always the Greek; Cicero, the Roman; Hannibal, the Carthaginian; the Jew always and everywhere the Jew: he scarcely associates, never assimilates or amalgamates, with any other people. He is the iron forever unmixed with the clay; try to weave him into history—the scarlet thread is seen all through the fabric, never lost sight of amid the other colors of the woof. Paul could say, "I am a Jew"; but Jesus, "I am the *Son of Man*"; not so much Hebrew as human, filling out the grand motto of Terence, "*Homo sum—et humani a me, nil alienum puto!*"

Christ represents the generic man, which properly includes the woman as well as the man. "God made man in his own image, in the image of God created he him; male and female created he them." The ideal man combines and includes

the womanly graces with the manly virtues; that which is gentle and tender with that which is strong and firm. The king of birds has not only the stern eye, the firm beak, the strong talens, but the soft, downy breast as well; and the King of men will be a woman also, in the qualities of heart which make her the radiant centre of the home. Christ had the kingly majesty and the queenly grace—none could be manlier than he; yet without being effeminate he was feminine; without being womanish, he was womanly.

XCIV. *The law of hallowing, first by Man, then by God.* (See Exod. xxix.) Man sanctifies unto the Lord by setting apart; God sanctifies unto himself by coming and filling, occupying and using, what man has thus set apart. All things about the tabernacle, even to its smallest vessels, were set apart, anointed with the holy oil, and separated from all things common or unclean. And what had thus been sanctified unto God's glory, He sanctified by His glory. Man could build the tabernacle, and place it before the Lord, but he could not add to it one divine charm or beauty. That God alone could do. But when all was done by man that man could do—then the glory of the Lord descended, and appeared unto all the people. The cloud came down, and the presence of Jehovah filled the place. There came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; and when the people saw, they shouted, and fell on their faces. (See Leviticus ix: 23, 24; 2 Chronicles vii: 1-3.)

XCv. *Candor atones for a host of faults.* Men will forgive anything else in one who tries to be true to his own convictions and to their interests. The utterances of impulse and even of passion, stinging sarcasm and biting ridicule, unjust charges and assaults, all are easy to pardon in one whose sincerity and intensity of conviction betray him into too great heat: men would rather be scorched or singed a little in the burning flame of a passionate earnestness than freeze in the atmosphere of a human iceberg—beneath whose rhetorical brilliance they feel the chill of a cold, calculating insincerity and hypocrisy that upsets faith in human honesty.

XCVI. *Spoiled by Promotion.* Fox quaintly said of the Elder Pitt that he "*fell upstairs*" when he was elevated to the peerage. Many a man cannot stand going up higher. He becomes haughty, proud; he affects dignity, he lords it over God's heritage, he becomes too big with conscious superiority. Like Jeshurun, he waxes fat and kicks. He falls up-stairs, if not down.

XCvII. *Genius Excepted from Ordinary Rules.* Henry James, on George Eliot. "I need not attempt to project the light of criticism on this particular case of conscience. There remains ever in the natural relations of men and women of genius an element which is for themselves alone to consider."

XCvIII. *Unsatisfaction of Skepticism.* "Mr Spencer gives us the hint of a God discovered by science, but no adequate religion; Mr. Harrison the hint of religion found in and derived from humanity, but no worshipful God; and Mr. Matthew Arnold has added to Mr. Spencer's hint of a God found in nature, and Mr. Harrison's hint of a religion found in humanity, a worship based upon fable and fiction, with which he asks us, self-deluded, to beguile ourselves, that we may feed the spirit within us, which needs the satisfaction of a true life."—*Contemp. Review.*

XCIX. *The Power of the Resurrection.* "What manner of persons ought we to be in all holy conversation and godliness?" That hope has widened the scope of all our plans and purposes. It is told of Michael Angelo that on examining the work of one of his students, he took his pencil and wrote on it the one word—"amplius"—*wider*. So the resurrection of Christ has written "amplius" on the whole sphere of human life and character.

SERMONIC SECTION.

THE FRUITS OF AFFLICTION.

BY EUGENE BEBSTER, PASTOR OF THE
REFORMED CHURCH, PARIS.*

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.—Heb. xii: 7, 8.

THE subject on which I shall address you to-day, is affliction. It is imposed on me by the occasion. Throughout various parts of France, congresses assemble at this season of the year to consider the interests of science, art, agriculture, and to encourage the great and pacific progress of humanity. Now, before our eyes, we have an exposition of a strange character, a concourse always in session, with always the same subject to occupy them, one that never ceases to be heartrending; behold, in these asylums at Laforce, an epitome of all human suffering. On what theme should I speak amid these surroundings, if not on affliction and the mission God has appointed it to perform? Besides, wherever we have our being, the subject of suffering is opportune always. There are other questions to which we direct our attention at will, problems to which we apply Felix's response to Paul, "When I have a convenient season I will call for thee." But affliction is not one of these questions, it does not wait until we approach it, or until we appoint an interview; it confronts us, often with no warning, and we are clasped in its violent grasp. And nothing can shield us from it. A man who never suffers would be an exception. We should be

* Delivered on the Anniversary of the Charity Asylums at Laforce, France, where epileptics, idiots, and every species of unfortunates receive admirable care. Translated for the *HOMELETIC REVIEW*, from the French, by Mrs. J. H. W. STUCKENBERG, Berlin, Germany.

tempted to believe him forgotten of God. But God forgets no one. An hour comes, and for many of us it has already struck, when affliction rises in our face, announcing "It is your turn now." No doubt you all know the celebrated picture of a contemporary artist, "Calling the Roll of the Condemned during the Reign of Terror." The prisoners have already received their sentence from the revolutionary Tribunal, and are huddled together under the vaults of the *Conciergerie*. In the background the door is open, and we see the cart ready to haul its victims to the scaffold, while in the front of it stands the *commissaire* reading off the names inscribed on the fatal list. Each is intently listening; some have already risen and are clasping their friends in a last embrace; others have their faces contracted with anguish as they wait; still others affect a stoic disdain; they seem to say, "To-day or to-morrow, what difference does it make? It is only a question of time." That is true of us all, my brethren; we are destined to suffer; not one is forgotten upon the list of those predestined to sorrow.

But, behold! a strange fact is before us: this question of suffering—the most universal and the most individual of all the oldest and the newest—is one of those which the natural reason is powerless to explain. To be convinced of that, do not inquire of modern thinkers; they have had their birth in a world illuminated by Christianity; even if they wish, they can no more evade that light than a *savant* can escape from the light of the sun in the physical world. Put your questions to ancient times, to the most celebrated philosophers of Greece and Rome, and you will experience that in the face of

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

affliction their counsel to man proceeds from two stand-points : dissipation according to the Epicureans, or indifference according to the stoic Zeno. Either distract yourself, or become callous; this is the utmost height they reach in their two solutions, the only ones which created a school. I do not lose sight of the fact, that a few more penetrating souls beheld in grief a mysterious instrument of Providence, a means for man's education; but these were only intermittent gleams, flashes of lightning across the night of ancient philosophy. Do you require definite proof? Here is what Seneca wrote to a mother who had lost her son: "That prejudice which encourages so long a period of mourning carries us farther than is required by nature. See how vehement lamentation is among the dumb animals—meanwhile, how very short! When cows lose their progeny they mourn only a day or two; mares do not carry on their course of blundering and folly any longer. After a ferocious beast has thoroughly run down every trace of her cubs, prowled through the entire forest, and returned a few times to her lair, pillaged by the hunter, her furious grief is quick to die away. A bird will hover around her devastated nest with deafening cries, but she becomes calm again in a little while, and resumes her ordinary flight. No animals make long lamentation for their young; man is alone in loving to nourish his grief, and to afflict himself; and it is not because of what he experiences, but because he has made up his mind to be afflicted." (Consolation to Marcia, c. vii.) After reading this page, open the Gospel and recognize with adoration what you owe to Jesus Christ.

This sombre problem of grief, so universally apportioned, but sometimes with such prodigious inequality, is the stone of stumbling to the human reason. An upright man of the Old Testament, Asaph, acknowledges that he vainly endeavored to sound it; and that it exhausted his understanding and embittered his heart until he "went into the

sanctuary of God," where he heard the voice of the Eternal (Ps. lxxiii: 16, 21). Let us follow his example, my brethren, and go into the sanctuary of the Christian revelation, and see what light the gospel sheds upon this question which our natural intelligence proves incapable of rendering intelligible.

The Scriptures do not treat of the problem of grief in a systematic manner; it neither proceeds on this, nor on any other subject, in philosophic fashion and respond to all the questions our restless spirit is ever ready to spring up; but what it says on this question is sufficient, first and foremost, to impose silence on our murmurs, because it thereby justifies the very character of God.

According to Scripture, affliction is not a simply natural phenomenon, nor an effect of the primordial will of the Creator. We all know that the ancients explained its origin either by the influence of disorderly elements in matter, which principle of evil, Plato even continued to hold, or by the condition of a finite being, whose very nature condemns it to suffer until, realizing the dream of Hindoo wisdom, it is permitted to lose itself in the infinite. According to these hypotheses, affliction is a fatality. According to the Scriptures it is a disorder. God did not wish it, God did not ordain it. In the beginning God looked upon His work and saw that it was good. Sorrow is the logical, inevitable consequence of the false relation which man sustains to God. If this relation were what it ought to be, free submission in love, harmony would reign, and suffering be unknown; but to submission, the creature preferred revolt. Separating himself from God, he was condemned to suffer. "That which causes thy ruin, O Israel, is that thou hast been against me." (Hosea.)

Sorrow, then, arises from the refractory attitude which the creature has assumed of his own will; it has entered the heart of humanity when sin entered, and from this constantly-flowing source it has been diffused by the mys-

terious law of solidarity into the very extremities of the members; not a day rises, not an hour passes, not a minute, in which some human being does not suffer and die; lamentation from sorrow is as unceasing as the sinister clamor, piercing or dull, of the sins and crimes of earth as they constantly rise before God.

But if the Scriptures lay down this general principle that suffering comes from sin, it also affirms in a manner not less clear, that in this earthly life sin and sorrow are never equivalent; it forbids our concluding from any exceptional affliction that there has been exceptional culpability; it forbids our taking the divine scales in hand and interpreting, according to our limited vision, the judgments of God. That is the very groundwork of the book of Job; and that is what Jesus Christ teaches, when, speaking of those men who had been victims, some of an unforeseen accident, others of an unlooked-for execution, he exclaimed, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you Nay" (Luke xiii: 1, 5). Admirable words, reminding us of our ignorance, and commanding us to the silence of humility.

Here, then, we have in a few words the teaching of Scripture upon what we might call the theoretic side of the problem of grief. But, if considered from this side, it seems as if what is revealed is very limited; all changes when we descend to practical ground. Here the light is ample; when it comes to showing the providential role of affliction, its salutary influence upon souls, the various and often magnificent ends for which God employs it, the lessons seem to abound, and we experience that we truly are in the school of the Divine Educator.

First, I want to establish a principle: Affliction is not a good in itself. We are often taught the contrary. Ordinarily, it is supposed to sanctify. It is thought that grief, of necessity, consecrates and purifies those whom it

smites. Beside the grave of one who has been a great sufferer, nothing is more common than to hear, "He has had his purgatory upon earth." Lightly, unhesitatingly, it is taken for granted that a human being chastised in that manner must be among the saved.

Now, nothing is less certain. On the contrary, it is certain that affliction can produce the very opposite effect. Saint Augustine, with his usual penetration, noted that. He compares it to heat which causes gold to melt and clay to harden, which favors incubation and at the same time hampers decomposition in a dead body. All depends, then, on the inner state of the one who suffers. Grief is what we make it. It can produce humility or revolt, can regenerate the heart or render it tenfold worse; it is either an angel, gravely and gently restoring us to the true life; or a demon, beholding, with a cynical smile, all hope dashed to the ground; it opens the sacred stream of our tears of repentance, or it is a consuming fire which scorches and blasts every germ of the future down to the very depth of the soul. It is blessed, or accursed; it produces a new birth, or it destroys. The two wretches in agony on Calvary, one to the right, the other to the left, of Christ, both suffered crucifixion, but the one believed, the other blasphemed; the one repented, the other was hardened. The question, then, is not only whether we are afflicted, but whether that affliction is accepted as coming from God. For those who suffer in this spirit I shall aim to show what affliction can be, and what fruits it can produce.

Among these fruits, I would direct attention to four of the principle ones: *A more profound comprehension of religious truth, the education of the conscience, the expansion of the heart, and the awakening of eternal hope.* Let us endeavor to see how these virtues increase and ripen under the influence of affliction.

I. I say, first, that sorrow enables us to comprehend religious truth better. It is not that it teaches us anything ab-

solutely new; but that our faith, which often is in danger of remaining a pure abstraction, becomes a reality by means of affliction. You will not doubt that, if, for a moment, you will examine the truth affliction brings to light respecting God, our fellow-men, and ourselves,

The truth respecting God: To our intelligence God is the necessary being, the first principle, the Creator, and, in a sense which may remain abstract, our Father in heaven. Many men know Him only thus, in the state of idea; He is for them the supreme idea, I grant that, but nevertheless idea only. What, then, becomes necessary in order that He may reveal Himself as a living, present Being, and that this intellectual faith may succeed in finding religious faith? A profound thinker (Schleiermacher) has said, it is necessary that man should feel dependent on God. It is the feeling of dependence which produces religion. Now, what more surely than all else brings us to this feeling? It is affliction. It is affliction which breaks the pride of the strong and disturbs the false security of the unbelieving, that compels us to bow our heads and acknowledge ourselves vanquished. And now, just as it brings us into the presence of the Master, it often reveals to us His justice and His holiness. If we were no longer afflicted, we should eventually conclude that our transgressions are of trifling importance, and that we can violate the law with impunity. But let affliction suddenly overtake us, and bear upon her face the manifest sign of chastisement, and, with the physical suffering, the humiliation of it strike and oppress us, then the necessity of an expiation will loom before us in vengeful characters, then we comprehend how unworthy it is to expect from God that lax indulgence with which worldlings cover His holy face; then we divine that between Him and us nothing but the intervention of a sovereign act of mercy can ever restore peace. Affliction not only reveals God's holiness, affliction also reveals His goodness. Do not exclaim at the para-

dox. I know that, for the unconverted and rebellious heart, affliction is only an added motive for revolt and offence; but I also know (and the experience of centuries proves it) that it is to the broken and subdued heart that God permits the clearest understanding of His mercies, and the most exquisite experience of His love. We observe that daily. It is not the fortunate of the earth, but the afflicted, who are the most thankful. Never has the Church more exalted the divine faithfulness than when it has been 'neath the cross. As it is the night which unveils to our gaze the splendors of the starry heavens, so it is trial, that night of the soul, which best discloses to the eye of faith the glories of divine love.

The truth respecting men: This requires no proof. Common-sense has given that utterance from all time. We never know mankind until we have suffered. He who has always met with prosperity wears a triple bandage over his eyes. It is necessary to have fallen from some superior position, to have passed through the bitterness of poverty, in order to know how much hardness the hearts of others can contain,—at least, how much prudent egoism. True, the Scripture leaves us under little self-delusion concerning human misery; but how is one to take that seriously who is breathing the air of prosperity and encountering nothing but smiles and words of flattery? Humiliation, failure, change of fortune, and prolonged illness, destroy our illusion to such a degree that we are in danger of becoming unjust, and of failing to recognize that on man, however fallen, God has left His own image and can accomplish His work.

The truth respecting ourselves: Does any one who has not suffered know that? Does any one take a misfortune seriously who has not felt its bitterness? Does any one who never has been vanquished know how feeble he is? Let us confess it, although it humiliates our pride,—it is not until the Prodigal experiences hunger that he thinks about his father's house. It is in the

hour of our cruel after-tastes that we know how to estimate the good things we have lost. There are consciences which only a clap of thunder can arouse, and there is a confidence of man in himself which only a blast from a tempest can snatch away. "Before I was afflicted I went astray," cries the psalmist; so for us: where should we be if grief had not recalled us to a bitter experience of our feebleness and nothingness? If death is the wages of sin, suffering is the humiliating earnest of it; and by it we can discern the cruel effigy of the master to whom we have been sold.

Grief, therefore, enables us to comprehend the truth better respecting ourselves, respecting others, and respecting God.

II. It accomplishes more, it acts upon the conscience, and subdues the will. To know the truth is not sufficient. One may see God and die. It is far from the intelligence which comprehends to the will which accepts. Because, in order to accept the truth, it is necessary to lift one's self up to it, to break all ties of selfishness, pride, respect for men, indolence, old habits, and every tenacious and tyrannical lust—all those fetters which entangle us in their inextricable network. The worldling also desires to break them, but he never does; all those desires for conversion he plays with, as Massillon has said, he will continue to play with until the last day. But what we cannot do, grief accomplishes: it breaks all those chains, it stimulates our enfeebled and slothful wills, and impels us, often in spite of ourselves, to The One who can reform us. Would the idolatrous Canaanitess ever have dreamt of coming to Christ if her heart had not been wrung by the frightful spectacle of her daughter's possession? Would Jairus, chief of the synagogue, have appealed to the Savior if he had not seen his child in agony? Count all those who followed Jesus during His ministry here below, interrogate the innumerable crowd who have served Him as His train of attendants down through the

centuries, and you will see that the majority of His disciples came to Him because they were in sorrow. Here even, among those listening to me, how many have become Christians because they needed consolation?

And, just as grief began this work of salvation, it will serve to carry it on and to complete it. Without affliction, pride, self-will, and wicked passions will shoot forth like living branches, but the hand of the Divine Pruner comes and breaks them off close, and the life-sap which otherwise would throw itself with such vigor into evil directions, is forced to mount upward and expand into holy affections. That is the explanation of so many trials, known or concealed, but constantly arising, which God sends even to those whom we consider the best people. Under this austere discipline the ungrateful disciple murmurs, he speaks of fatality, he calls himself abandoned of God. Callous and blind, he wants to repel the hand of Him who blesses as He smites, and who only smites to bless!

III. I indicated, in the third place, the action of suffering upon the heart. We shall need to pause here a few moments.

It is common to believe that joy renders the soul expansive and affectionate; but it is one of those beliefs which arise from a superficial observation only. True, there is in good fortune, especially if it is unexpected and sudden, an impulse to diffuse itself, which often gets interpreted into benevolent wishes, generous gifts, and even sacrifices; the worldly, the egoist, and the avaricious are capable of such spasmodic generosity. There is a theatrical charity: all vanity, when excessively agitated, is apt to put itself on to the stage; and this sort of charity can on given occasions produce results that make some noise. Doing good by amusing one's self is a procedure very much the fashion now-a-days; there is always a crowd to exalt virtues of this sort, and to draw from them all the profit possible. To flatter the reigning taste, to make a

show of one's self in order to call forth charitable subscriptions, to appeal to doubtful passions for the greater success of a good cause, is a new and peculiar manner of practicing the old device: The end justifies the means. However, only those are duped by it who desire to be, and we shall not be betrayed into the simplicity of taking seriously the apologists for the blustering exhibitions which are a curious trait of the present times. Let us return to the truth. We shall acknowledge, without doubt, for we have often beheld that true happiness does translate itself into acts of pure gratitude, and that not every happy heart is an ungrateful one. That said, we are obliged to add that continuous good fortune infallibly engenders selfishness, because it is certain to result in our forgetting those who suffer,—experience has proved that only too often. Accordingly, when God wants to make charity flow from a heart, true, durable, and profound, He almost always opens the channel for it by means of affliction. It is a fact of almost daily observation, that a man suffering for the first time from any malady will, for the first time, seriously reflect on others similarly afflicted; it is for him a new discovery; he had known the disease by name, but had not believed in it as a reality. We hear about the deaf, the blind, and of people suddenly stripped of all they possess; we experience for them a sincere sentiment of superficial commiseration, but let one of these terrible trials suddenly menace us, then we are brought face to face with those whom it has smitten, and we are astounded to find their number so great, and feel reproach at having ignored their existence so long.

It is by means of experiences like these that sympathy is aroused,—that thing divine which expresses that we share the suffering of others, and has become the greatest power of consolation the world has ever known. It is to the afflicted that God confides the sublime ministry of consolation; widow and deaconess originally signified the

same thing, and in the order of joy, as in the order of grace, unto the poor it is given to make others rich. What was it, taken fundamentally, that created the Church and transformed the world? One unique sorrow, incomparable, inexpressible, consummated in the sacrifice upon the Cross. Behold there the never-failing fountain, always accessible, where every human generation comes to quench its thirst, and whose waters renew and render fruitful the most parched soil! that it is which produces the most genuine devotions, the constant renewal of sacrifice, and that life, concealed in Christian love, without which the world would speedily return to its natural egoism, that is to say, to its grave. We are living upon a sacrifice offered once for all, renewed, however, and recommenced every day among the people born of Jesus Christ.

IV. I stated, lastly, that affliction is the means God uses to awaken and to sustain in us the sacred life of hope. Hope is that virtue of the soul by which we affirm that the future is with God; I say the future, without determining its date for the reason given in the Scripture (Mark xiii: 32): "But of that day and that hour knoweth no man." When the designs of Providence shall be accomplished. We are commanded to hope, that shows it cannot be illusory; but it is, and only can be, valuable when it is based upon the promises of God. There is a superficial optimism which has nothing in common with Christian hope, and is purely a matter of temperament, of moral levity, often sustained by willful self-deception; it is the house built upon the sand, and, when trials beat upon it, nothing of that will remain but rubbish. Christian hope does not lie upon the surface of the soil, it abides in its most secret depths, and manifests itself, radiant and strong, in an hour when it seems as if nothing else were left. Now, is it not evident that Hope is the daughter of Grief? It is not those who are satisfied find their reward here below, as we are told by Jesus Christ (Matt. v: 15, 16), and that sign is an evidence of

their condemnation. Look at the Jewish nation under the Old Covenant; there were two peoples mingled in that people. There was Israel according to the flesh, those whose dream was of earthly prosperity, based upon Egypt and Assyria, political alliances, riches and armies. If they had gained the ascendancy there would have been in Judea one empire the more, having its Jehovah as other nations had their Baals, destined soon to become extinct and to leave in history only an insignificant name. What, then, would have become of the kingdom of God? Behold! God provided for that; and by means of the sacrament of affliction He prepared Israel according to the spirit, those souls who looked higher, farther than the earth, and who refused to establish themselves in political glory and to lean upon an arm of flesh, because they had an ideal altogether different; they it is who are sung in the Epistle to the Hebrews, these believers "All died in faith, not having received the promises, but having seen them afar off, . . . and confessed that they were strangers and pilgrims on the earth. They desire a better country, that is, a heavenly." (Heb. xi: 13, 16.)

These two peoples, I discover them throughout the whole course of the Church's history; if the Church still subsists, if it is not dead, dishonored by the display, the pride, and the pollution of its representatives upon earth, and the many crimes committed in the name of Jesus Christ, we owe it to those of His children who have continued the sacred tradition of voluntary denial and sacrifice across the centuries, and who have not ceased to look for God to reign in justice and in truth.

There is, my brethren, in Catholicism, an institution which has always made a deep impression on me, it bears the name, Perpetual Adoration. Among certain monastic orders the monks relieve each other day and night, so that there may always be some to worship before the Holy Sacrament. I do not recall to mind here the special dogma on which they found their belief in the

presence of Christ in the host; I only ask attention to the grand thought that adoration ought never to cease; now, it seems to me God has provided for that, too, and that the most efficient means by which He attains that sublime end, is affliction. When night has fallen over our cities and fields, and all creation seems buried in slumber, notice the light that burns feebly in yonder window: some sufferer is lying there, and you sadly reflect, as we reminded you at the beginning, that every hour, every minute, the law of suffering is in operation here below. But, be mindful also of all the prayers that ascend from these beds of sickness, of all the accents of repentance, of faith, and of hope, of believing humanity interceding for lost humanity. Behold, there we have perpetual adoration, and it is through affliction that it mounts forever towards the skies; affliction can be blessed, for its last and supreme reason is summed up in the shout, "Glory to God!"

SELF-DENIAL FOR CHRIST.

BY M. RHODES, D. D. [LUTHERAN], ST. LOUIS, MO.

If any man will come after me, let him deny himself, and take up his cross and follow me.—Matt. xvi: 24. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. viii: 9.

In these two scriptures, the one spoken by Christ, and the other of Him, we have the distinct announcement of the doctrine and the impressive illustration of the grace of self-denial. Our Lord was careful to commend and to confirm His teaching by His life. He was himself the unanswerable proof and interpretation of the truth He preached. Whether to consider, to know, or to consent to, His message, we must look at Him. I know nothing that will so thoroughly test our devotion to the person of Christ as this fact and grace of self-denial. It is a supreme grace. It is the flower that comes out of the budding of faith—the nourishing fruit

that crowns the blossoming of love. It is not so much the first grace after which others follow, as the consummation of all, refreshing and strengthening them, as the sunlight and shower from above do the flowers on the earth. We may believe in Christ so far as to acknowledge Him the Savior, love Him with a good degree of reverence and respect, obey Him where our own dominant desires are not crossed, and yet, in all, reserve the largest respect for self; we may stop just where faith and love and obedience demand endurance. Who of us has not found it easy, who of us has not counted it best, to believe, to love and obey, where and when it cost nothing? Now, it is a law of Christianity that it is to cost—in the nature of the case it must cost; in the very outlay it demands we reach its perfection and glory. The seed suffers itself to be buried, to die in its grave, that we may have the stock, and the bud gives itself away that the flower may expand in beauty. Self-denial costs, it wastes, it whips, it bruises and tears the flesh, and causes our weakness to cry out; but when human nature has passed through its school and furnace, it comes out resplendent in the image of Christ. We can easily fight against it, we can answer its requirements with refusal, but that is surely to leave Christ, and to compel Him to leave us.

In the first Scripture He is talking to His disciples. Why? Because they had not yet learned the secret of discipleship. They were selfish. They had an eye on earthly position and distinction. They were largely yet disciples of the letter and not of the spirit. Oh! believe me, though Christ had called these men to follow Him, and though they had obeyed, they had much, very much, yet to give up. You remember when worst came to worst, how they protested, and said they would die with Him, and then they all forsook Him and fled. Like many who now profess to be Christ's, they seemed to possess all the elements of the Christian but this one of self-denial, which is the crown of all, and the test of all. What they

needed was not love as a humane affection, but love as a grace. Self-denial is the cheerful, beautiful expression of such love. Hence, our Lord assures them that His kingdom is not one of worldly enjoyment, honors and place, but it is a kingdom of patient, cheerful, enduring love. Who would come into this kingdom must come to Me, must love Me, and must suffer and give up all for Me. You cannot buy my love with money or favor, but you can have it by counting all loss for it. "If any man will come after me, let him deny himself, and take up his cross and follow me."

Notice the frankness and seeming intolerance with which Jesus announces this doctrine of self-denial. Keep it in mind that it is with respect to Himself He requires it. We are not called upon to suffer or to endure for a mere theory, or a dogma, or a party, but for a living person, and that person is Christ. Jesus does not mean to be misunderstood in this matter. Luke puts the thought in language really revolting to us. His word seems immoral and hard. Hear it: "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Take this Scripture in the letter only, and all that is noble in us will receive it with indignation; grasp the spirit of it, and we will hail it as the sweet and rightful word of the Son of God. The strongest and noblest human affections are set over against Christ, and then it is demanded that, stronger than all, and before all, though we must lift a cross to bestow it, must be our love for Christ. Of course, a religion that would pervert natural affection, and chill it with respect to the relationships I have mentioned, would be anything but Christ-like, and could not and should not long survive in the world. On the other hand, we know that nothing has so glorified the home, and lifted family and kindred affections into such mastery of tenderness and gentleness as the religion of Jesus. Who

loves Jesus most, and at most personal cost, is sure to love husband or wife, or parent, or child most. As He fills our embrace, our love for those about us strengthens and purifies. This language, then, is metaphorical, and is meant to show that Christ must be supreme in our hearts, and that even the most sacred ties must not be allowed to put hindrance between our souls and Him.

You will get the correct interpretation of this passage from Luke, in the parallel one found in Matthew: "He that loveth father and mother *more* than me is not worthy of me; and he that loveth son and daughter *more* than me is not worthy of me." Thus, you see, there is no abandoning of human affection, but the teaching is, that, though it impose self-denial, we are not to deify our human loves and make them supreme, but, above all, we are to exalt the diviner love for Him whose love to us is unspeakable. We are to define the degree and function of the human by the spiritual, and that involves self-denial. That which bars the way between my soul and Christ is to be put away at any cost. My human affections are only directed as they should be, strong as they should be, and pure as they should be, when Christ has the throne in my heart. To give even such a one as He such supremacy, not only demands, but will require, constant and sharp self-denial. Our Lord repeats and gives emphasis to this duty of self-denial in these words: "For whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake shall find it." You observe He brings Himself in again. It is endurance all the time for Christ—it is crushing to carry the Cross unless we carry it for His sake. "He that saveth his life shall lose it."

The disciples were ambitious and worldly, and He told them that these things were to be put away, and He—just Himself—was to be sufficient. He was to be their inspiration: the name they were to breathe, the object of their love and devotion, for whom they were to

do, and to die if need be. "This was the homage He demanded—no oath in mere words, no vow spoken into the vacant air, to be lost in its ample spaces, but direct, positive, complete surrender." Our Lord's statement, then, is frank. It is to this effect: Whatever hinders the soul from heartiest, fullest, loving surrender to Him, be it sinful habit, earthly relationship, worldly amusement, personal ambition, or whatever, it is to be sacrificed until the hindrance vanishes, and we can say:

"Vain, delusive world, adieu,
With all of creature goods!
Only Jesus I pursue,
Who bought me with His blood."

Love is a master, and when our love reaches the point of cheerful self-denial for Christ, then all else will be put in its proper place—Jesus will be first, and more than all.

Do you say: "I can make no such surrender"? Then you have chosen something else, refused the Cross, and even now you are repeating the cry of the enraged rabble, as you turn away from Christ—Crucify Him! Crucify Him!

And will you of choice go without Christ?—through life without Christ?—through death without Christ?—into eternity without Christ? How unlike Him, who though He was rich, yet for your sakes became poor, that ye through His poverty might be rich!

Notice more fully that Christ's law of self-denial requires us to lose all that we may gain all. Christian cross-bearing is no wasting task. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." In a world like this there may be inconvenience in following Christ, the outward circumstances will often be painful, but it cannot be damaging. Men are slow to understand how they can gain all by losing all. That is not commercial language. No, nothing could be freer from the worldly tone, and yet nothing is more certainly or grandly true; but he only can see, or will believe it, who looks beyond the surface into the clear crystal air that lies near the blue of heaven.

There are illustrations of this law elsewhere than in the spiritual. The young man who thirsts for knowledge, and puts a curb on his buoyant nature, and says to pleasure, "You may go," and to youthful indulgence, "you cannot be tolerated;" to chances for secular speculation, to offers for social position, "I reject you all," and pushes his way into the labyrinths of science and invention, until he shouts his "excelsior" from their radiant temple-dome, has lost much; there are many "lighter weights" who are ready to call him a fool; but he has gained vastly more. He saved his life by losing it.

How vastly truer in the spiritual, because the cause and the reward are so infinitely more worthy. I am selfish, I have cultivated passions, vices, pleasures, and so set my life to projects that I desire, that they have absorbed me; my life is enshrined in them; they are as a high, strong wall before me, with my soul on one side and the kingdom of heaven on the other. I hear Jesus Christ saying: "If any man will come after me, let him deny himself, and take up his cross and follow me." The hindrance is tremendous. There stands the wall I have built myself; the hot pulses of my own being are in it; the self-denial must be in proportion, but I have got a glimpse of Christ, and at last I leap the wall, and give up all that is behind for what is before. Have I not saved my life by losing it? The best we have is least compared with Christ, but sin has so wedded us to the lower, so involved us in the meshes of this world's net, that we can only surrender by self-denial; but when we have made the surrender for Christ, when we have put His spirit where worldly passion and purpose maintained their consuming sway, then self-denial passes up from a discipline to a grace, until like Paul our manhood is crowned, and we can say: "We glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope."

Nor need we try this law of self-denial in order to test its truth. Our Lord

has not only announced it as a doctrine of the gospel, and as a condition of discipleship, but He has also united His own name, His own truthfulness, with the blessed promise, that the result shall include all that is helpful and joyful in two worlds. "Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred-fold now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." But all that is too vast for human measurement; too immense to be girded by a thousand of the longest of human arms; too rich and beautiful to be described by human genius; put all these alongside of the evil impulses, desires, passions and treasures, which men and women to-day refuse to give up for Christ, and it is to the offer, as the old torn nets, and the weather-beaten boat, the disciples gave up, claiming that they had "forsaken all," for the whole of the kingdom of heaven. Still I seem to hear the sharp, selfish bargaining of Judas among us: "What will ye give me, and I will deliver Him unto you?" One says: "I am ambitious for place and power, give me these and you may have Christ." Another says: "I love sinful indulgences, satisfy these and Christ may go." Still another says: "I have covenanted with fashion, worldly show and worldly pleasures; these now, and Jesus Christ when I am old or dying." Yet another says: "I am a man of vast enterprises, I need money, and I mean to have it. I know the question rolls upon me sometimes, and I am staggered to answer, how it shall profit if I gain the whole world and lose my soul; still the fire burns and my chances seem fair, give me these; I cannot surrender the chase for Christ." Still another: "Wisdom is a ruby; I love it more than I love gold; I want to know; I pay homage at this shrine, and am proud of my intellectual attainments; they are startling to the world and keep things

moving; they are correcting wrong impressions of truth as I think higher up; the world can only be cured by knowing the causes of things, and I feel that knowledge is gradually giving up her secrets to me, and I shall yet be called a benefactor." It is the boast of that worldly wisdom, which, without Christ, is an occasion of idolatry to men, and foolishness in the eyes of God. But many have chosen it in preference to the knowledge that makes wise unto salvation.

So, in ways, of which these are but samples, men and women continue to sell Christ for a bubble, and, at last, for all their pains, reap only the reward of a bubble. Strange, when our choice is between that which hinders, wastes, and then destroys, and all the excellence of Jesus, and all the blessedness of eternal life, that so many hold to the first, pander to self, and scorn the cross. I know not what you will do, but I do know that nothing between the lids of the Bible is more certainly and blessedly true than Christ's own word. "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

III. I remark that this law and grace of self-denial furnish the Gospel rule of conduct. When our Lord sent the disciples abroad to preach, He did not promise them ease and comfort, position and wealth—just the opposite. He told them that they would have to fight their way, that they would win many a victory under the lash of persecution; immortal triumphs awaited them, but the cross lay athwart every path. He was Himself made perfect through suffering, and there was no other way for them. He conquered death, despoiled the grave, and turned the vision of a lost world toward Himself; but He must have nowhere to lay His head; He must die, and be buried, to accomplish this grandest purpose of infinite love. Take self-denial out of the life of Christ, and you take the soul and the omnipotent

charm out of it. He endured the cross. He humbled Himself in such an experience. He enshrines the excellence and glory of His character and life. We may speak well, behave well, be strictly religious, but all these do not give such charm to Christian living or such mastery to Christian grace as the manifestation of self-denial for the Lord's sake. The man or woman who goes into the homes of the poor, and degraded, and suffering, perhaps at the sacrifice of refined taste, or the abandonment of duties and pleasures more agreeable, that the light of Christ's face may illumine the darkness, chase away the dripping shadow of sorrow, and lift up to brighter hope, best shows the Master's spirit and best does the Lord's will. It costs something to do that. "Know ye the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor." In some parts of England there are societies whose noble aim it is to give pleasure and beauty to the lives of those who are envired by unlovely conditions. Concerts are given for them; the bare walls are hung with pictures, and bright flowers are placed on the window-sills of gloomy hovels. It is a blessed work. But let us not mistake. Noble as this is, there is something nobler still. The highest reach of art is not attained in marble or canvas. There is sweeter music than can be heard at the concert or opera; there are flowers more fragrant than ever bloomed under genial skies. You may find in a kindly, gentle Christian man or woman that which will put all these to the blush, and disclose the radiant face of Christ. Take what you have received from Him, of love and wisdom, and beauty and refinement, and music, and comfort, and carry them as gifts of God into the homes of the poor and the wayward; let them see the sun-light of your face, feel the throb of your loving heart, and hear the tones of gentle speech. They are God's children their lot has been hard, but, perchance, more than we think, they look up, and maybe God hears them—maybe they are

doing His will as well as they know. "To them your life is a song, let them listen to it; a poem, let them read it; a flower, for a little time, let the brightness and the sweetness of it be theirs," and you will cheer the weary, perchance save a soul from death.

Such a life would be a dull monotony to the worldly, selfish man; to the proud woman, who lives on the froth of social display and the indulgence of empty pleasure and personal show, it would be horrid, and for the Christian it will not want for self-denial, but it will be Christ-like, and the angels will join to sing its blessedness. Oh, who can doubt that if there was more of this spirit between the rich and the poor, the cultured and the ignorant, the godly and the base, the employer and the employed, that the proud neck of selfishness would be broken, the distances now separating classes would be diminished, and the angry clamor that is now troubling the world would be hushed into peace! Let us remember that Christ stood with the poor, and the weak, and the oppressed. In all our intercourse with men, as well as in the salvation of our souls, and our attainment to the likeness of Christ, the rule of duty, the method of success and joy, is this: "If any man will come after me, let him deny himself, and take up his cross and follow me."

Finally, he only will respond to this condition of self-denial who sees in Jesus Christ the supreme source and sublime illustration of all that is excellent or joyous in manhood, or worthy of life here and destiny hereafter. Here, again, it is needful that we fix our faith on Christ, give our love to Christ, render our obedience to Christ. Only thus through the Holy Ghost can He be disclosed to us. We cannot show self-denial by resolving to do it. It is rooted in faith and love and spiritual knowledge. We must have a reason for bearing the cross. It is not parting with one good to get another; it is the divine love in us declaring itself, and because of need on one hand, and especially because we see in Jesus vastly

more and better than anything we must surrender for His sake. The teacher of self-denial, whether for the Christian or the sinner, is Christ. The reward of self-denial, whether for the Christian or the sinner, is Christ. Surely, the motive, whether it burst from the love of a consecrated heart or from the vision of the infinite Christ, is ample enough. And what, now, will we do? for, on the one hand, we hear Christ calling to us to take up the cross and follow Him; while, on the other, the things of this world we love, scorn the offer, and we cannot go to the side of Christ without self-denial. Which will we take? Sin and unbelief, or Christ? Worldly indulgence and treasures, or Christ? Selfish interest, or Christ? However it be, we shall soon pass away, but the word of the Eternal shall abide forever and ever: "If any man will come after me, let him deny himself, and take up his cross and follow me."

WHY PRIESTS SHOULD MARRY.

BY JUSTIN D. FULTON, D.D. [BAPTIST],
BROOKLYN.

Forbidding to marry.—1 Tim. iv: 3.

ONCE more, as an American citizen, I speak to my fellow-citizens on a subject in which all have a common interest. A providential act furnishes the suggestion, and the needs of seven millions of people the command which invites me at this time to flash what light I may upon the shadowed path of the Roman Catholics of this and other lands. There are no surprises to God. The Scriptures outline the path traveled by the "man of sin," "the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped."

Marriage is an ordinance of God. It was instituted in Eden and it survives the Fall. God designed that man and woman, created in His image, should dwell together. Woman was given to man. Indeed, God took her out of man, and man is not complete until he gets her back, and can say before all the world, "This now is bone of my bone, and flesh of my flesh, she shall

be called woman, because she was taken out of man. (Genesis ii: 23.)

Our Lord said, "Have ye not read that he which made them at the beginning, made them male and female, and said, for this cause shall a man leave father and mother and shall cleave to his wife and they twain shall be one flesh; wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder."

Let us, then, consider why the priests of America should be urged to marry by their own people, or why their people should turn their backs on an unmarried priesthood, and turn their faces to the light by giving their hearts to the Christ who came to redeem them, without demoralization and without degrading them. The celibacy of the clergy, though contrary to Scripture and human nature and the source of incalculable evil in the world, has for centuries been established by the decrees of Rome. The bishop, the priest and the deacon are, in the popish theology, denied the privilege of marriage. To the laity it is allowed and reckoned as a sacrament, and therefore the sign and means of holiness. But, wonderful to tell, the Council of Trent, as well as the Catechism, proscribes, in sheer inconsistency, a renunciation of an institution which conveys true sanctity as a necessary qualification for the priesthood. The advocates of Romanism differ as to whether celibacy be a divine, human, or even useful appointment. They have done this for centuries.

The celibacy of the clergy in all its forms is a variation from the Jewish Theocracy established in the Old Testament. The Jews countenanced neither celibacy nor maidenhood; and the Jewish nation contained neither unmatri-monial priests nor cloistered nuns. The patriarchs, Abraham, Isaac, and Jacob, were married and had a numerous offspring. Prior to Moses, the first-born of the Hebrews possessed both civil and ecclesiastical authority and was prince and priest, but was not debarred

connubial enjoyments. Moses, the celebrated legislator of Israel, was married and had a family. The holy prophets of Palestine, such as Noah, Joseph, Samuel, David, Isaiah, and Ezekiel, formed this connection and became the parents of sons and daughters. The sons of Aaronical priests succeeded, in consequence of their birth-right, to the administration of the sacerdotal functions. If marriage did not harm them, it will not harm the priests of the Roman Catholic Church.

At the outset priests were permitted to marry in the Roman as they marry now in the Greek communion. Those who were already married when ordained retained their wives; but in due time a second marriage, or a marriage after ordination, was revolting to the incipient monkery of the Church; yet Callistus admitted men, who had been twice and even thrice married, to holy orders, and he allowed those already in orders to marry. A married priesthood was a great blessing. In Milan, where Ambrose held the place which Peter held at Rome, the priests married. According to a proverb at the time, Milan was admired for her clergy. Heribert himself, the great archbishop, was a married man. His wedlock had neither diminished his power nor barred his canonization. In assertion of this privilege they dauntlessly defied all superior authority, even that of the Pope.* All we ask is, that the priests of America should model their lives after the priests of Milan, and obey Ambrose rather than Hildebrand.

The Christian family, comprehending the relation of husband and wife, of parent and children, have been the centre forms which the gospel worked outward with all its beneficent energy on society from the days of Adam down to the present time. It superadded its own sanctity to the dignity with which marriage had been arrayed by the older Roman law, and its own tenderness to that mitigation of the arbitrary parental power with which the more humane

* Milman's *Latin Christianity*, vol. iii., page 314.

habits of later times and the wisdom of the great lawyers had controlled the despotism of the Roman father. Marriage in the eye of the Roman law was a civil contract. Christianity added to it the solemn religious character. The Mosaic law prohibited the union of brothers with sisters, of uncles and aunts with nephews and nieces. It did not proscribe that of cousins-german. Matrimony is enjoined upon the clergy in the Scripture by precept and example. Even the Douay version prints these words in 1 Timothy iii: 2: "It behooveth a bishop to be blameless, the husband of one wife," the meaning of which is, says the note, "*not that every bishop should have a wife, but that no one should be admitted to holy orders of bishop, priest or deacon who had been married more than once.*" The doctrine which forbids to marry has been justly characterized as the doctrine of devils. The interdiction of the conjugal union, according to apostolical authority, emanated not from God but from Satan. The prohibition and its practical consequences among the Roman clergy are worthy of their author. "Take away honorable wedlock," says Bernard, "and you will fill the church with fornication, sodomy and all pollution." The overthrow of the marriage of the priesthood paved the way to their degradation. The battle against marriage in the priesthood culminated in the reign of Pope Gregory VII, known as Hildebrand. His first avowed object was the absolute independence of the clergy, of the Pope, of the great prelates throughout Latin Christianity, down to the lowest functionary, whose person was to become sacred. He sought to make the clergy a separate and inviolable caste. Against him at the outset were the priests of Italy, of Germany, and of England. It is a sad story. The bitterness and the sorrows of heart when fathers and husbands were compelled by a cruel edict to separate from their objects of love, in opposition to the teachings of Scripture and the promptings of human nature, cannot be described. The act was cruelty personi-

fied. Imagine them seeing their wives torn from them as prostitutes and their children degraded as bastards! In some cases these wretched women were driven to suicide, they burned themselves, and oftentimes were found dead in their beds from grief or by their own hands. With many of the clergy it was a matter of deliberate conviction that they ought to marry, founded on the authority of the apostle Paul, on the usage of the primitive Church, justified by the law of Eastern Christendom, and asserted to rest on a conscientious assurance of the evils resulting from enforced clerical celibacy.

Cardinal Rodolf, arguing in a Roman consistory in favor of clerical celibacy, affirmed that, if the priests were allowed to marry, the act would transfer their attachment from the Pope to their family and the state, and this would tend to the injury of the ecclesiastical community. The Holy See declared that marriage connects men with their ruler and with the land of their nativity; celibacy, on the contrary, transfers the attention from state to his Holiness and the church. The man who has a wife and children is bound by conjugal and paternal attachment to his country, and feels the warmest glow of parental love mingled with the flame of patriotism. Celibacy, on the contrary, precludes all these engagements and directs the undivided affections of the priesthood to the church and its ecclesiastical sovereign. The clergy, dependent on the Pope, endeavor to promote the prosperity of the papacy rather than their country. Such are not linked with the state by an offspring whose happiness is involved in the prosperity of the nation. Gregory VII, though the patron of sacerdotal celibacy, was not above suspicion. His intimate alliance with the Countess Matilda, the profound devotion of the lofty female to her spiritual father, and his absolute command over her mind, is attributed to criminal intercourse by some, and by others to magic.

The history of sacerdotal celibacy may be divided into two periods: the

one begins with the edict of Siricius in 385 and ends at the popedom of Gregory: the other begins with the papacy of Gregory and continues to the present time. As I read of the terrible undoing of the household of the priest, and see what it costs to rend the ties which bound heart to heart, I am not surprised at the resistance of the people. As an illustration, look in at Mentz in 1074. The papal legate displays the mandate of the Apostolic See, that the bishops in their several dioceses should compel their priests to renounce their wives, or abstain altogether from their sacred ministry. The whole assembly rose to their feet. The archbishop trembled for his life before their threatening remonstrance. He declared that from henceforth he would take no concern in such perilous matters, but leave the Pope to execute his own decrees.

At Passam, Bishop Altman interdicted the married clergy from the altar. He was met by stubborn, sullen resistance, and would have been torn in pieces but for the intervention of some of the powerful citizens. Bishop Henry of Coire hardly escaped with his life. In Rouen, France, the archbishop ventured to read the decree in his cathedral and was driven from the pulpit by a shower of stones.

Gregory answers back: "If the bishops of France are lukewarm in these decrees, we hereby interdict the people from attending the ministrations of these false priests." The people were not awed by the threat. The abbot of Point-Isere, for saying, "the Pope's command, just or unjust, must be obeyed," was dragged out of the assembly, spat upon, struck in the face, and with difficulty escaped. Everywhere in Italy, in Rome itself, in France and throughout Germany, the decrees were received with the utmost repugnance. To secure his end, Hildebrand sacrificed the cherished sanctity of the clergy, and cast forth to shame and ignominy those whom he branded as unworthy of its privileges, because of their marriage and of their love for their homes. As a result, they brought shame

and disgrace upon their kind. In less than two centuries the conduct of the clergy became so vile that we cannot describe it. Convents and monasteries alike had reached a condition which might almost put Boccaccio to the blush. The fiat went forth, the celibacy of the clergy became, not only the dogma, but the practice of the church. The priesthood was separated from a home-life of their own, and, in consequence, entered into and shared in the home-life of the laity. Father Chiniquy, than whom none knows Romanism better, in his "Priest, Woman, and Confessional," uses this terrible language: "Through the Church of Rome man is separated from his wife; the thoughts and desires, the secret joys and fears of the soul, her very life, become sealed things to the husband; he has no right to look into the sanctuary of her heart; he has no remedy to apply to her soul; he has no mission from God to advise her in the dark hours of her anxieties; he has no balm to apply to the bleeding wounds so often received in the daily battles of life; he must remain a stranger in his own home. The wife has no revelation to make to him. The priest, and the priest alone, has right to her entire confidence; to him, and to him alone, she reveals all her secrets."

The celibacy of the clergy and the confessional go hand in hand. "Through the confessional an unfathomable abyss has been dug by the Church of Rome between the heart of the wife and the heart of the husband. The confessor is the master, the ruler, the king of the soul: the husband, as the graveyard-keeper, must be satisfied with the corpse."^{*}

In the Church of Rome it is utterly impossible that the husband and wife should be one. The priest separates them, comes between them, and is permitted to do so despite the positive injunction of Christ, which declares "what God hath joined together, let not man put asunder." Let no one come between you two, live one life, have one hope, and strive to build up

* "Priest, Woman, and Confessional," page 125.

a common love. Auricular confession, born in the darkest ages of the world, receiving from hell its commission, has contaminated and destroyed the purest joys of the married life. The effect on the priest himself is deplorable. Celibacy turns the thoughts of the priests into channels which excite the flesh and drags into the mire of degrading thought the higher moral nature. Popery in this, as in much else, followed the footsteps of heathenism and heresy.

Jerome, who declared that "virginity is difficult and therefore rare," was a living illustration of this difficulty. Sitting, the companion of scorpions, in a frightful solitude, parched with the rays of the sun, clothed in sackcloth, pale with fasting, and quenching his thirst only from the cold spring, the saint, in his own confession, wept and groaned, "while his blood boiled with the flames of licentiousness." "The passion indeed which prompts the matrimonial union being necessary for the continuation of the species, has, by the Creator, been deeply planted in the breast and forms an essential part of the constitution. The prohibition is high treason against the laws of God, and open rebellion against the spring-tide of human nature and the full flow of human affection."

An attempt, therefore, to stem the irresistible current must ever recoil with tremendous effect on its authors; but the affectation of singularity, the sham of sanctity, and the profession of extraordinary attainments, which outrage the sentiments of nature, will, like Phæton's attempt to drive the chariot of the sun, attract the gaze of the spectator, gain the applause of superstition, and figure in the annals of the world.

Jerome and Chrysostom place before us gloomy and sad pictures of votaries of virginity. Some of these, to counteract the movements of the flesh, cased the body in steel; others immersed themselves in icy water, or covered themselves with snow. Godric, an English hermit, lived on the banks of the Werus, and was the companion of

the bear and the scorpion, which were gentle and obliging to the man of God. The cold earth was his only bed, the stone his nightly pillow, haircloth his clothing, tears and fasting his occupation, and yet his passions tore him and rendered life unbearable. Benedict rolled his naked body on nettles and thorns till the lacerated carcass, through pain, lost all sense of pleasure.

It is not strange that while the few endure the tortures of the damned to destroy the propensities of nature, the many gratify their desires in unlawful ways and to the destruction of the virtues of the home. This peril confronts priests and people alike. Dens' Theology is the text-book in every Roman Catholic school. Contamination lives and breathes in it and makes it a treasury of filthiness. He has shown an unrivalled genius for impurity. In his book the American priest learns the vocabulary of filth that he may degrade and destroy the maiden and the wife who may sit down beside him in the confessional. Because of this, many otherwise noble women are irreparably degraded.

The celibacy of the priesthood should be opposed by Americans because of the destructive influence it exerts upon the home. America is the land of homes. Romanists are becoming Americanized. Among her clergy, we would fain believe, are a great many men better than the system which would degrade and fetter them. They owe it to the people, to themselves, and to a human nature that should not be despoiled, to marry and to claim and contend for the right of marriage. The papacy does not need a degraded and degrading priesthood. It competes with other systems of faith for fame, for position, and for power. In art, in science, and in literature, her votaries find congenial pursuits. All that elevates and ennobles, all that degrades and disgraces. Out from the Roman Catholic Church are coming many of her noblest and best priests. They cannot be true to their higher natures and go through the degrading ritual of the confessional.

Let it be known to what peril the

wives and daughters of Romanists are exposed, and it would not be tolerated in America. Let them but reflect upon this peril and they will find a remedy. Romanism in many ways is proven to be the masterpiece of Satan. Though the priests may wantonly assail virtue and destroy the purity of the home, yet the husband has no relief in divorce; for the canon law and the Council of Trent teach the indissolubility of marriage. The nuptial chain, according to that celebrated assembly can be dissolved only by death, and the innocent party, even in case of adultery, must forego all further matrimonial engagements during the life of the guilty.

All this is so against nature and the teachings of Scripture, that in Romanist circles there have been remonstrances and revolts. In Brooklyn, a distinguished editor fled from an intemperate wife, obtained a divorce, and married a woman congenial to him; yet, when he died, the drunken wife came to the funeral, claimed the widow's place, and the priests acquiesced in the claim.

The need of the hour is a Luther who shall contend for the right to take a lawful wife, and to live virtuously with her, not troubling himself whether the Pope be pleased or not.

American Catholic women deserve freedom from the thralldom of the confessional. If the legislators knew the respect and protection they owe to woman, they would by the most stringent laws prohibit auricular confession as a crime against society. The best remedy is for the priest to marry; then the wifely influence would clean out the confessional, and, perhaps, remove it; then the leaders of the Roman Catholic Church would become American in sympathy, and they would build up their people in morality and purity. To achieve this result we need the help of the better portion of the priesthood and of the brainy and noble Roman Catholics who are citizens of this free republic. Then no longer will the reproach come upon them of being associated with priests who are the companions of harlots.

Said Father Chiniqny: "The unfortunate woman who lives an immoral life knows her profound misery; she often blushes and weeps over her degradation; she hears from every side voices which call her out of the ways of perdition; but in the confessional the poison is administered under the name of purity. All the notions of purity and womanly self-respect and delicacy are set aside and forgotten, to propitiate the god of Rome. In the confessional the woman is told things which would make the vilest blush. Recently, a printer in England was sent to jail and severely fined for having printed in English the questions which every priest is under obligations to ask of woman in the confessional." Nothing can be more corrupting than the law which forces the female to tell her thoughts, desires, and most secret feelings and actions to an unmarried priest. It is our duty to resist the destructive influence and emancipate woman while we may.

OUR DEBT TO CHILDHOOD.

BY JESSE B. THOMAS, D.D. [BAPTIST],
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He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Mal. iv: 6.

"HE shall go before him in the spirit and power of Elijah to turn the hearts of the fathers to the children . . . to make ready a people prepared for the Lord." The angel's promise to Zachariah is a significant utterance. It takes up the final expression of the Old Testament and makes prominent that work of preparation, the one hopeful sign of a new dispensation, to wit: attention to children. On this day of special prayer for the young, it is well to emphasize the importance of this fatherly appreciation of childhood, the culture of which sentiment is a debt we owe to them and to ourselves, as well as to the Lord who was born in a manger.

There are a few preparatory considerations that deserve notice. They are encouraging hints that this study of the

young is not to be always undervalued. One is the careful observation of childhood which men of science are beginning to make simply in the interests of science. These revealings of the first few years of human existence they regard justly as the key of manhood. The walk and talk of infancy are as great a task to the beginner as the rope-balancing or the mastery of a new tongue is to the man. Science, therefore, teaches consideration and indulgence for the little ones at this stage of feebleness, lest we crush them out of shape, mentally, if not anatomically, by ill-matched burdens. Legislators also are beginning to see that in order to have good citizens we must educate the young. As baby-bones are soft and waxy, so infantile souls are flexible. We must teach the children while in a pliant stage. We have found, moreover, that pre-eminently the Church needs to establish an early tutelage of her children. Robert Raikes saw the need of restraining the rude and riotous elements of the town of Gloucester, and began a school with paid-teachers and secular lessons. We still have need of patient, wise and aggressive work among the non-church masses. We have need also of the Sunday-school as an adjunct of the church itself, if for no other thing, to develop and deepen this spirit of paternal appreciation of childhood, that we may "make ready a people prepared for the Lord."

In the old New England meeting-house all was stately and sterile, rigid and unattractive, to the children. They were hived in the gallery away from their elders, under watch of the tithing-man, who was a constable with a long stick that gave each offender vivid remembrancers of any breach of decorum. The sermon was one or two hours long, with prayers to match, all the people standing in these lengthened devotions. The tunes were few, and not such as children would love. The little ones were trained in the "five points" and in other things hard to be understood—strong meat instead of milk. But what a change to-day! Many children, it is

true, do not now attend church. It is sometimes the fault of the parents, themselves irregular in attendance, or wholly absentees; or of the preacher, who does not address himself to the children; or of the people, who do not wish him so to do. There is no ground for any rivalry between the Sunday-school and the church or home.

Notice some of the advantages of this modern method of youthful Sabbath instruction:

1. In the first place, children learn more in company than alone. I once attempted, for a year, to carry on alone by myself the course of college studies, but found it lonely employment, for I liked the stimulus, the *esprit du corps* of a class. It is good to see truth through the eyes of others. Again, think of the gain in sacred song through the Sunday-school. What a noble work was done by BRADBURY in this department! Seventeen and a half million copies of song-books were circulated in his day adapted to the needs and tastes of childhood. The heavier style of music does not benefit them. You will sometimes see a widow, not only clothing herself in gloomy black, but her child in the same attire. Let her wear, if she will, her coffin-clothes—though it were better for her, too, to come into the sunlight—but do not put coffin-clothes on the young. So let the music of childhood, like its attire, befit its joyous life and motion. The Sunday-school has done much in meeting this want.

2. There are elements in the church which are brought out by this effort to discharge our debt to the young. Here is a field for lay activity. In apostolic times the brethren went everywhere preaching, that is, heralding, the Gospel. Would that all God's people were prophets. The church is enriched by such agencies as the Sunday-school, for individual character is matured in this effort to instruct and save the church. Once more a mother's love finds in this agency a reinforcement, the need of which is often painfully felt by her. When she has done her best she often longs for some dexterous hand and lov-

ing spirit to co-operate with her in the nurture of her children. It is an inexplicable fact that a teacher, or some one outside the family, will sometimes get nearer the child's heart than the dearest home-friend. We need not be jealous if the secrets of the heart be sometimes breathed into another's ear, if so be a parent's influence be augmented by such timely co-operation.

Finally, how can we all co-operate? You complain of fatigue, want of time, and other obstacles. It is well to take out and air these excuses; examine them, and perhaps they will, like some other things that are kept concealed, crumble and fall to pieces.

"You can't teach?" Admitting this to be really true, you at least can help those who do, by generously furnishing appliances to the workers. Each church ought to have a library and reading-room for teachers alone. This should be a centre for study and conference. It is true, there are in cities centres where weekly expositions are given. These are the views of one mind. It would be more stimulating to have the teachers of each school meet and study by themselves in their own furnished room, week by week. Secular and religious knowledge are now interfused. All truth should illumine God's word. Wide information is needed, and sagacity as well. Again, we all can help by keeping step with the school in the study of the lessons. Do you know the theme to-day? Can you give the golden text? But few can, I fear. Why not take at family prayers the readings assigned for the day? Why not examine the lesson as explained in your religious papers? I assume, of course, that you have family prayers and take religious papers. Let the table-talk sometimes be shaped by these subjects. Then visit the school personally, and be ready in an emergency to take a teacher's vacant chair. I am a busy city pastor, but always intend to be in the Sunday-school. It rests me as much as a walk in a garden. To be engaged in this work of youthful training is the richest of opportunities. You who are neglect-

ing it do not know how much you are losing. The teachers and the superintendent need your prayerful sympathy and help. The church needs it. Those before me now who have come into this church from the school are a token of divine approbation on these efforts. You need such work for your own growth in grace. As this enlarging interest in childhood is the hope of the world, so the growth of this spirit of helpfulness in individual lives is the guarantee of the healthful and happy development of Christian character.

CHRIST THE IDEAL RULER.

By J. OSWALD DYKES, D.D. REGENT'S SQUARE [PRESBYTERIAN], LONDON, ENG.

One that ruleth over men righteously, that ruleth in the fear of God. He shall be as the light of the morning when the sun riseth, a morning without clouds; when the tender grass springeth out of the earth through clear shining after rain.—2 Sam. iii: 4.

We are to consider the place of Jesus Christ and his functions as foreshadowed by prophet, priest and king. Only by one divine Man can the ideal be realized. In Christ Jesus is all that humanity needs. Think how much the idea of a ruler among men embraces; how imperfectly it has been fulfilled, and how completely Christ realizes it! David, the founder of his house, is a type. Hear his august words about Jesus Christ. They show what he aimed at and failed to accomplish. God uses the political conceptions of Oriental people as vehicles of truth.

First, the ideal ruler had an assembly of virtues. He was to be lifted above ambition, injustice and cowardice. He was to be a morning without cloud, as a sunrise where only song or bird and hum of labor are heard. He was to be one in communion with God, a religious as well as a civil chief. He was to see that the good were rewarded and the evil punished. His power is not to be broken up among a crowd of officials, but he is to make laws and see personally, or through delegates, that their police and sanitary provisions and other

details are carried out. The rudest nature felt that the monarch was, in some sense, a representative of God. Men bowed before the king as before God. Tyranny was tempered by divine compassion, and low, mercenary ends were to be rebuked by this conception of vicegerency. Prophet, priest and king, or professor, physician and judge, as we might now say, were united in this ideal ruler.

Secondly. This ideal the people found an impracticable one. These virtues were not found and these duties were rarely done. The temptations of power were rarely resisted. The balance of justice and clemency, candor and virtue, strength and counsel, was not kept. David sorrowfully admits it: "My house hath not been so." He failed to control even his own children. His reign was but a prelude to that pacific and illustrious reign of Solomon, his son and successor. But no earthly ruler realizes this ideal completely. We fence in rulers with a hundred checks to prevent their misuse of power. Has then David no true successor? The forward look of the dying king is towards Jesus Christ. It is ours to see how far the ideal has gained.

The Incarnation has united these before irreconcilable characteristics, that of personal perfection and of kingly ability. The Lord Jesus is a Ruler of blameless integrity, of stainless honor and self-devotion, personally, and He is also in control of all forces, contributing to his complete authority. God hath highly exalted him and given him a name above every name. In that name every knee is to bow. He is not the "King of the Jews," but of all the race. He has perfect knowledge of man. "He ruleth righteously in the fear of God" with a majesty that is godlike, not only in holiness, but in the awful quietude of might.

In view of what has been said, we are to remember that this God-man does reign. To doubt it is to deny history and to question our very senses. Men and women have committed their souls to Him, their lives, their all, for time

and eternity, as to a faithful Creator. This is a sincere loyalty. We give our queen an ungrudging homage, but this is not worship. Christ is not a man-made monarch. He is from everlasting to everlasting, the liege lord of our hearts and consciences. Does He ask tribute? Does He require military service? Yes, all we have is his. His enemies are ours, and with them, visible or disembodied foes, we fight. We fear his wrath more than the lion, but in the light of his countenance there is life.

Does one say that this is not really kingship? It does differ indeed. It is a more perfect realization of the ideal ruler than the world has yet furnished. It is a moral and spiritual domination. He reigns in love. He reigns through love in us. He makes us willing in the day of his power. This is the supremest sway. Should not men aspire to this even in political control? Should not this law of love extend into all our relations, family and State? It is a reign in righteousness. Christ takes our intelligent, enlightened will along with Him, so that his imperial power and authority are recognized with approval and delight. Our manhood is not endangered. We are free. He is the Viceroy of God and representative of perfect goodness and truth and love.

If it be objected that we cannot find in this world what the nations are sighing after, we answer: It is true, we are not yet fit to be the kingdom of the Lord, but this is the way of realizing the conception. The more the number of real Christians in the world increases, the closer we approximate to this realization. The nearer we come to it ourselves, the nearer we come to have thirst for our Universal King. Is his kingdom ever to become visible on earth? We know that if we could call together all his scattered subjects from out of the world and unite them, we should have a realm where no disorder would be found and to which the golden age would surely return. For myself I cannot anticipate the disentanglement of all Christians from the world. If we could se-

cure such a visible union we should have a prouder nation than Rome, and one on which the sun would never set. The law of the King would be written in every heart, and the praise of the King would dwell on every tongue. The paraphernalia of justice and the presence of troops would be needless. Injustice and woe would cease, and in the language of the text, it would be "a morning without clouds." Do you say it is a dream? It may be. But what hinders its realization? You have the King and the people. Why may they not be better constituted than they now are into one people? Many a man has toiled for this end. Why is it visionary? But whether sooner or later this visible manifestation be made, the kingdom *does* exist. The great question is, Are you registered? Does Jesus Christ sit on your throne, and have you conquered in his name all lust and pride, passion and self-will? Are you training all your faculties for Him who deserves the manliest life? If so, then may the words of the Queen of Sheba be fitly repeated, "Happy thy men, happy thy servants that stand continually before thee and hear thy wisdom. Blessed be the Lord thy God who delighted in thee to set thee on the throne to do judgment and justice."

CHRISTIAN HEROISM.

By REV. JOHN MATTHEWS, LONDON, ENG.
Now when they saw the boldness of Peter and John, etc.—Acts iv: 13.

We sometimes hear it stated that courage is a quality that is decreasing; that men are wise, enterprising and refined, but not courageous. That opinion is not true even of physical bravery. It also ignores the altered conditions of life. If we look into life and see what is necessary to realize any great purpose in it, we shall conclude that opportunities are not wanting for the display of high heroism. The old bravery is not extinct, it is transformed and directed to better ends. It is the fortitude that comes from faith, love and duty that is needed in these times. Christianity is the religion of heroism,

as opposed to the creeds of expediency and prudence. It begets in us that temper of mind from which high achievements naturally flow. It reveals a universal conflict between truth and error in which true chivalry must be shown. The boldness of the mariner, or the adventurer, we may not all be called to rival, but the boldness of Peter and John we must all possess, if we are to fight our battle faithfully and attain the crown of life. Peter and John are examples of the newer courage—the heroism of hearts inspired by love, and living for the benefit of others. Since the day of Pentecost, their history has been one battle with the impossible, in which they have been victorious. It seemed impossible that Peter should in that day so preach Christ as to win three thousand converts, but he did it. It seemed unlikely that they would heal the lame man, but it was done in the power of Christ. It seemed improbable that the address of Peter in the porch of the Temple would win two thousand new disciples, but that followed; and now their success brings them into conflict with the Sanhedrim, and the Apostles are cast into prison. The two parties are in direct collision. It is the first battle since Christ's departure. Christianity had to fight. How did it bear itself in the conflict? Did it take counsel of safety, compromise, policy? No! what one is struck by in the action of the Apostles is an audacity that is caution, a calmness that is power, and a love that impressed friends and foes. Peter declares that it is by the power of the risen Christ the healed man stood before them. That is the true explanation of all progress. The confidence, the contempt of suffering, the holy elevation of soul with which Peter uttered that statement filled all with surprise; they took knowledge of them that they had been with Jesus. The Sanhedrim remembered the Crucified One. The past came back upon them. They remembered Christ's heroism at his trial and in death. They saw His spirit breathing in them, His heart beating in them, His glory transfiguring

them, and they could say nothing. That was the result of Peter's boldness. It turned judges into criminals, and apostles into judges. It brought about their acquittal, and the still greater progress of their cause. If Peter had wavered, all had been lost. His courage saved the Church and blessed mankind. Similar devotion do we need to-day, not only for the conflict of Christian truth with error, but for the destruction of evil in laws, institutions and habits, and for the every-day battle of life.

I. *Christian Heroism results from fellowship with Christ.*

The sense of the heroic is in all men—the disposition to admire the great and exceptional in the lives and acts of men. Life would be very monotonous if all men occupied one level of power. The sameness of nature is broken up by mountains, torrents, cataracts, and by crises. So the torpor of social life is broken up, and a new sense of power reached, by the presence of heroes, and of the heroic. The hero is one whose faculties are raised to a higher plane of power than ordinary men reach. He acts under a special enthusiasm, which raises him above himself, and makes him the organ of humanity, and sometimes of the divine. Before Christ came there had been such characters. In various countries and at different times they had appeared: military heroes like Alexander; political heroes like Pericles; intellectual heroes like Plato and Socrates; artistic heroes like Phidias; reforming heroes like Elijah, Buddha, Confucius; patriotic heroes like Moses and David. But, wonderful as were the doings of these men, they do not fully satisfy the sense of the heroic.

Their mastery over nature was not complete; their knowledge was limited; their sympathies were not universal; their greatness was measurable. The world needed the expression of a higher enthusiasm—a hero, whose mastery of the visible was more perfect, whose conquest of sin was more radical, whose constant inspiration should be the pure love of God and men, whose life should be a perpetual sacrifice for

others. Jesus Christ realized and transcended all these conditions. The special qualities of all other heroes meet in Him. Consider His personality, His knowledge, His labors, His conflicts, His sufferings and triumphs. And now that He is exalted to the throne of the Universe, and praised and adored as the glorified Son of God, what is His purpose towards His disciples? To impart unto them His own enthusiasm, courage, power, and glory. He imparted these qualities to Peter, John, Paul, to the heroes of the early Church, of the Reformation, and of this age, in all its departments, and in its most recent exploits. How does Jesus Christ infuse His spirit into His disciples?

1. He reveals to them the high possibilities of their nature. The unheroic mind sees the actual as the measure of the possible. The heroic mind says, "All things are possible." Jesus Christ is the measure of human possibility. He sees and awakens the capabilities of men. He saw the possibilities of Peter, of Paul, of Augustine, of Luther, of John Howard, of Carey, and educated their faculties to realize them.

2. Jesus Christ gives absolute certainty about the truth He teaches. If Peter had doubted, boldness would have fled.

3. Jesus gives courage by demanding the surrender of self. All cowardice results from self-consciousness. Let self be devoted to a worthy end, fear dies.

4. Jesus Christ teaches us that Heroism is the universal law of heaven. The heroisms of earth are the commonplaces of heaven.

5. Jesus Christ concentrates our powers on one great aim. Distraction destroys heroism. The balloon must be steered.

6. Jesus Christ sustains His followers by His presence. Peter denied *Jesus* when he was charged. The *Master* does not disown the *servant*, but stands by him.

II. *Christian Heroism should be manifested in various spheres.*

1. In witnessing to Christ in common life.

2. In faithfulness in temptation.
 3. In new methods of Christian service.
 4. In loyalty to personal conviction.
 5. In responses to special calls to duty.
 6. By the boldness of our prayers.
- III. *Christian Heroism produces great results.*

IV. *Christian Heroism is possible to all.*

Peter the denier transformed into Peter the heroic witness. Be not discouraged, cleave to Jesus, and in Him be strong.

CLEANSING: A COVENANT BLESSING.

By REV. C. H. SPURGEON, LONDON, ENG.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.—Ezek. xxxvi: 25.

I. GOD BEGINS TO DEAL WITH HIS PEOPLE WHILE THEY ARE YET IN SIN.

1. These people with whom God dealt were not only unclean, but *they could not cleanse themselves.*

2. Many of those whom He cleanses are *specially defiled*—"the chief of sinners."

The declaration is grandly true: "All manner of sin and blasphemy shall be forgiven unto men." "Still does God meet men while they are yet in the blackness and filth and degradation of their sin, and there and then, just as they are, He says concerning them, 'I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.' O poor, wretched sons of Adam, how earnestly would I invite you to Christ! I preach a Savior for the worst and vilest of you. Oh, that you would come to him! I know your house. It is stuffed full with idols of one sort or another. You delight in strong drink! That is your Moloch; or perhaps some sin of the flesh has fascinated you and carried you away, and your house is ruled by Venus and Bacchus, and other dunghill deities. Ah me! what chambers of imagery there are in this city! Notwithstanding all that, the Lord of love will come to your house with His

salvation, turn those idols out, and reign in their stead. Your life, it may be, is full of filthiness, and as you sit here you are remembering it to your heart's sorrow. Be of good cheer, your broken-down ones, for the Lord Jesus will come to you just as you are, and put your filthiness away."

II. GOD PROVIDES FOR THE CLEANSING OF THOSE TO WHOM HE COMES IN SOVEREIGN GRACE.

1. It is a righteous way.
2. It is a simple way.
3. It is a way of universal adaptation.
4. It is a way of unfailing efficacy.

III.—GOD HIMSELF APPLIES THIS MEANS OF CLEANSING.

IV.—THE LORD EFFECTUALLY CLEANSSES ALL HIS PEOPLE.

1. "*From all your filthiness.*" All of it. "All the filthiness of your birth-sin: all the filthiness of your natural temperament, and constitution, and disposition. 'From all your filthiness will I cleanse you.' All the filthiness that came out of you in your childhood, that was developed in you in your youth, that still has vexed your manhood, and perhaps even now dishonors your old age. From all your actual filthiness, as well as from all your original filthiness, will I cleanse you. From all your secret filthiness, and from all your public filthiness; from everything that was wrong in the family; from everything that was wrong in the business; from everything that was wrong in your own heart—'From all your filthiness will I cleanse you.' From all your pride. What a filthy thing that is! From all your unbelief. What an abominable thing that is! From all your tainted imaginations; from all your lustings; from all your wrong words; from all your covetousness; from all your murmuring; from all your anger; from all your malice; from all your envy; from all your distrust: 'From all your filthiness will I cleanse you.'

"Let the water and the blood,
From His riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

2. Cleansed "from all our idols."

"The dearest idol I have known,

Whate'er that idol be,

Help me to tear it from its throne,

And worship only Thee."

"Now, poor sinner! do you see what the Lord can do with you? He can break you loose from your temptations. He can set you free from every sin that holds you in captivity. Pardon and purity Jesus gives most freely. Trust Him to cleanse you, and the work shall be surely done. Trust to Him that did hang upon the tree to redeem His people, and you are delivered. Trust Him to sanctify you wholly by His Spirit, and He will purify you till every spot and wrinkle is gone. It is His work to save His people from their sins; believe in Him, and you shall triumph in His salvation.

"May the Lord add His blessing, for Jesus sake!"

TEMPERANCE SERMON.

BY REV. WM. F. ENGLISH [CONGREGATIONAL], ESSEX JUNCTION, VT.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—
1 Cor. x: 31.

THE Christian is here represented as one who has entirely devoted himself to the service of God. His controlling motive is "the glory of God."

What should be the attitude of the Christian, as such, toward Alcohol?

He should use it to the glory of God.

I. Alcohol as a Medicine or Drug.

1. It should be used as any other medicine, as prescribed by the attending physician in time of sickness. The preservation of life and maintenance of health is a duty. Medical science may at some future day dispense with its use, but at present the physician must be allowed to use the methods and the remedies with which he is familiar.

2. Its sale should be regulated by the same conditions and restrictions which are used in the case of other dangerous drugs.

II. Alcohol as a Beverage.

1. Total abstinence alone glorifies God, for:

(a) The motive that leads one to drink is directly opposed to the proper Christian motive of the text.

(b) It defiles the "temple of God."

(c) By shortening the life and enfeebling the powers of mind and body, it uses robs God of service due to Him.

(d) It destroys Christian influence.

(e) He who uses it exerts an influence against God by giving the sanction of his example to wrong motives and wrong practices.

2. The Christian must seek the prohibition of the liquor traffic, and he cannot rest satisfied with anything less, for:

(a) "Thou shalt not kill," is a prohibition of both human and divine law. He who sells is accessory to the murder of both body and soul of him who buys and drinks. No amount of money paid for "license" can make wrong right.

(b) The traffic in ardent spirits is, from the nature of things, opposed to the coming of the kingdom of righteousness and peace. It is the duty of every servant of God to obey the command, "Prepare ye the way of the Lord."

III. How are we to maintain and enforce our principles?

1. By education and moral suasion: instructing all, and especially the young, as to the nature and effects of alcohol on the human system and the true principles which should govern its use.

2. By legislation, and by a thorough execution of the law. The Christian is a citizen, and should be a leaven of righteousness in the commonwealth and ever foremost in every good word and work.

3. By bringing to bear upon drinker and seller alike the gospel of the Son of God. Conversion is the only reformation that has in itself elements of power and permanence. The gospel is "the power of God."

"THERE is not a more effectual way to revive the true spirit of Christianity in the world than seriously to meditate on what we commonly call the four last things: death, judgment, heaven, and hell."

BISHOP SHERLOCK.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. **They Two, or Spiritual Fellowship.** "And Elijah said unto him [Elisha], Tarry thou here, for the Lord hath sent me to Jordan: And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on."—2 Kings ii: 6. T. L. Cuyler, D.D., Brooklyn.
2. **Godliness a Guide.** "The integrity of the upright guideth them."—Prov. xi: 3. Rev. Richard G. Greene, Orange, N. J.
3. **Living Christians, not Dead Saints.** "For a living dog is better than a dead lion."—Ecc. ix: 4. J. O. Peck, D.D., New Haven, Conn.
4. **Reasons for Seeking Salvation at Once.** "Seek ye the Lord while he may be found, call ye upon him while he is near," etc.—Is. lv: 6, 7. T. W. Chambers, D.D., New York.
5. **The Mystic River of Gospel Life.** "And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river," etc. Ex. xlviii: 1-10. Henry Kendall, D.D., of New York, in Trinity Presb. Church, Brooklyn.
6. **The Abiding of the Spirit the Glory of the Church.** "Yet now be strong, O Zerubbabel, saith the Lord, and be strong all ye people of the land, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not."—Haggai ii: 4, 5. Rev. C. H. Spurgeon, London.
7. **The Inspiration of the Church in all Ages.** "Lo, I am with you always, even unto the end of the world."—Matt. xxviii: 20. E. P. Terhune, D.D., Brooklyn (E. D.), N. Y.
8. **An Ancient Sermon on the Labor Question.** "He [Christ] said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages."—Luke iii: 14. A. T. Pierson, D.D., Philadelphia.
9. **The Paramount Supremacy of our Spiritual Life.** "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—Luke xii: 15. Wm. Ormiston, D.D., New York.
10. **Fellowship in Christ; its Character and its Obligations.** "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends."—John xv: 15. Rev. Henry Ward Beecher, Brooklyn.
11. **The Fearful Evils of Gambling.** "Aceldama, that is to say, The field of blood."—Acts i: 19. T. De Witt Talmage, D.D., Brooklyn.
12. **A Century of Honor.** (Foreign Missionary Sermon.) "I am debtor both to the Greeks and to the Barbarians."—Rom. i: 14. J. H. Barrows, D.D., Chicago.
13. **Some Needed Elements in the Preaching of the Times.** "For I determined not to know anything among you, save Jesus Christ and him crucified."—1 Cor. ii: 2. Rev. Frank T. Lee, Whitewater, Wis.
14. **Forty Years in the Pilgrim Church.** "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and with the household of God," etc.—Eph. ii: 19, 22. R. S. Storrs, D.D., Brooklyn.
15. **The Cities of Refuge an Illustration, not a Type.** "Who have fled for refuge to lay hold upon the hope set before us."—Heb. vi: 19. T. W. Chambers, D.D., New York.
16. **The Benefits of Regular Attendance on Divine Worship.** "Not forsaking the assembling of ourselves together as the manner of some is,"—Heb. x: 25. A. J. F. Behrends, D.D., Brooklyn.
17. **The Unchangeableness of Christ's Person and Kingdom.** "Jesus Christ the same yesterday, to-day, and forever."—Heb. xiii: 8. Phillips Brooks, D.D., Boston.
18. **A Christian Woman, and a Wicked Woman: A Contrast.** "A meek and quiet spirit."—1 Peter iii: 4. "Having eyes full of an adulteress, and that cannot cease from sin."—2 Peter ii: 14. Rt. Rev. W. Alexander, D.D., Lord Bishop of Derry and Raphoe, England.
19. **The Purpose and Scope of Christ's Redemptive Work.** "The lamb slain from the foundation of the world."—Rev. xiii: 8. Prof. Roswell D. Hitchcock, D.D., New York.

SUGGESTIVE THEMES.

1. **The Security of Believers.** ("And the Lord shut him in."—Gen. vii: 16.)
2. **God Makes no Mistakes.** ("Shall not the judge of all the earth do right?"—Gen. xviii: 25.)
3. **Divine Help must be Supplemented by Self-Help.** ("And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward."—Exod. xiv: 15.)
4. **Pure Oil for the Sanctuary.** ("And thou shalt command the children of Israel that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always."—Exod. xxvii: 20.)
5. **The Evil-Doer Outwits Himself.** ("Transgressors shall be taken in their own naughtiness") [or craftiness.]—Prov. xi: 6.)
6. **The Divine Idea of Man.** ("What is man that thou art mindful of him? and the Son of Man that thou visitest him? For thou hast made him a little lower than the angels," etc.—Ps. viii: 4, 5.)
7. **The Unity and Symmetry of Truth.** ("Then shall I not be ashamed when I have respect unto all thy commandments."—Ps. cxix: 6.)
8. **Variety and Practical Sense in Teaching.** ("Because the preacher was wise he . . . sought out and set in order many proverbs."—Ecc. xii: 9.)
9. **The Grievs of Christ.** ("A man of sorrows and acquainted with grief."—Isa. liii: 3.)
10. **How an Unfaithful Church Affects the Wicked.** ("They strengthen also the hands of evildoers, that none doth return from his wickedness."—Jer. xlii: 14.)
11. **God's Mark.** ("The Lord said unto him, [Ezekiel] Go through the midst of Jerusalem and set a mark upon the foreheads of the men that sigh and cry," etc.—Ezek. ix: 3, 4.)
12. **An Unsleeping Enemy.** ("But while men slept his enemy came and sowed tares among the wheat, and went his way."—Matt. xiii: 25.)
13. **The Approval of Men Desirable.** ("Providing for honest things, not only in the sight of the Lord, but also in the sight of men."—2 Cor. viii: 21.)
14. **Soul Culture.** ("Therefore, leaving the principles of the doctrine of Christ let us go on unto perfection,"—Heb. vi: 1.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

DEC. 1.—A FRIEND IN NEED.—Ps. cxviii: 5-14; Phil. iv: 19.

The value of a friend is not tested until we are really in *need*. So long as all goes well with us, our own resources and self-reliance suffice. But let the night of adversity shut down upon us; let sickness, bereavement, or calamity of any kind, overtake us, and then the value of a true, sympathizing, helpful friend, is seen and prized as never before. When we need them most our earthly friends are apt to fail us. They are friends only in prosperity! In our deep distress we call to them for help, but call in vain.

Now, Christ is a Friend in *the hour of our greatest need*: in the great crises of life—in the moment of extremest peril and hopelessness—when every other friend fails or forsakes us—He, the Divine Friend, is at hand to lift us up, to whisper hope, to shield, to comfort, and to save.

I. He is such a Friend in the hour of *convicted guilt*. Convinced of sin and ruin, borne down by the weight of its curse and ready to despair, He stretches out a helping hand; He speaks the kind word, He silences Sinai's thunders and gives sunshine and peace to the troubled soul.

II. He is a Friend in all the *ways and byways of the Christian life*. There is a world of doubt and fear and perplexity and inward trial and temptation and striving in that life, from the hour of conversion till the entrance into heaven. The heart is often heavy, the soul is in darkness, the hands are weary, the way is rough, lions are in the path, temptation is sharp, the sun smites and we are ready to die. But in all that way, in all that trying experience, Christ is ever at hand to cheer, to support, to shelter, to give the victory. He is "the shadow of a great rock in a weary land"—a "Friend that sticketh closer than a brother," an all-sympathizing High-priest, "touched with the feeling of our infirmities."

III. He is a Friend in all the *common allotments of life*. While the Christian life has much in it that is special and singular, the Christian has much in life that is common to mankind. The ordinary experience of the Christian differs nothing from that of others. The common ills, struggles, temptations, and vicissitudes of life, come upon all. And on this field also Christ is a Friend in need to all who desire and seek His friendly aid. From Him come the daily mercies of life. On Him are we dependent for success in life. He alone can shield us in temptation, succor in sickness and affliction, and help us to bear patiently and manfully the trials, ills, and disappointments of life.

IV. Christ is a Friend in need in *all our endeavors to serve and glorify God*. Without His grace, His spirit, His guidance, His constant presence and inspiration, our life will be a barren life, in our attempts to serve Him. But He is equal to every need, to every possible emergency in this direction. Walking in the way of His commandments, abiding in Him, even as "the branch abideth in the vine," holding on to His hand and pleading His promises, He will interpose in every hour of need, give us grace to crown every conflict, and make our life a life of honor and usefulness.

V. Finally, Christ will prove Himself a Friend in *the supreme hour of need*. Death and judgment will be a solemn and momentous test, but there will be no failure even then, but peace unutterable, deliverance complete, glory infinite and everlasting!

O let us make this Friend ours.

Let us prize above riches this precious gift of God.

Let us open our hearts to His love and cling closer and closer to Him.

DEC. 8.—RELIGION IN THE FAMILY.—Deut. vi: 1-9; Mal. iv: 6; Eph. vi: 4.

The Family is a radical and fundamental organization and agency in hu-

man society. Church and State are dependent upon it for their existence, and for whatever makes them beneficial to the world. It is the original source of authority, government, morality and religion. There the Church was organized. There human government was instituted. There marriage was divinely solemnized. Without family ties, family government and discipline, family virtue and piety, the Church could not exist, and society would quickly relapse into anarchy and barbarism, and fall to pieces. Nothing is plainer than this. All experience and history confirm it. Here are the roots of godliness, of self-government, of right development. Thence emanate the radical primary elements and influences which form society, and make or unmake the State and the Church, as human institutions.

Is it any marvel, therefore, that God guards the family sanctity and life with such jealousy, and lays upon the marital and parental relations such solemn sanctions and obligations? We must maintain the family as ordained of God, we must keep alive in it belief in God and the power of true religion, or we cannot conserve liberty, order, and godliness, in the nation or the Church. What words of warning close the Old Testament Scriptures! "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. iv: 5, 6.)

There is no more alarming sign of the times than *the decay of family religion*. That it is so, is confessed. There is no denying it. The evidences of it are manifest on every side. The decay is not superficial, but radical, and the effects are far-reaching, disastrous, and permanent. The corruption of family life extends even to the holy bond which unites the family. Family government is fearfully relaxed, family religious instruction is almost a thing of the past, parental restraints have come

to be obnoxious, children have lost reverence for their parents, the home altar, in ten thousand households, is broken down, and the children even of Christian parents grow up without the fear of God, without Christian training and restraint, and go forth into the world wholly unprepared to resist temptation, or meet the responsibilities of life.

We must have a speedy and grand revival of family religion, or we are doomed! Nothing else can stay the tide of religious declension, in faith and in practice, the tide of demoralization that threatens to make a clean sweep of social integrity, of law and order, and self-government. We must heed the divine warning uttered by Malachi, or God will smite us with a still more fearful curse. Let united, importunate and unceasing prayer be offered by the Church that the God of the Abrahamic covenant will interpose, in His sovereign grace, and "turn the heart of the fathers to the children, and the heart of the children to their fathers," and so the evil be staid, and the Family, rehabilitated and made glorious, shall once more take its place, and be made to perform its time-honored and divine mission.

Dec. 15.—SOUL-SAVING.—John i: 35-46.

Jesus came to save souls. He taught and died for this end. He instituted the ministry for this same purpose. He sent His Spirit down into the world for no other reason. He is exalted at the right hand of God and intercedes to accomplish this work. The Bible, from Genesis to Revelation, aims at this one result. The Church exists to help it on. The entire system of Providence and Redemption is arranged and worked with special reference to it. SOUL-SAVING is the one great work in which God and Christ and the Holy Spirit and Angels are all enlisted, and all Heaven is seeking, by stupendous sacrifices and supernatural instrumentalities, to interest mankind in the work.

Such is God's estimate of the value and grandeur of this work that He considers no sacrifice too great, no array of means and forces too impressive, no

amount of time or labor or grace too vast, on His part, in order to accomplish it.

What is our estimate of the work of Soul-Saving?

1. Is it *commensurate with the worth of the soul*? What that is, Christ himself teaches when He asks: "What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

2. Is it in *keeping with the high example set us by God and Christ and angels*? God the Father made the greatest sacrifice which even He could make. The Son endured our fallen nature, became a man of sorrows, toiled and suffered in the flesh, and finally died on the cross. Angels do and endure all that God permits in behalf of the heirs of salvation. If we were to devote our whole heart and soul and life and means to the work, we could not exceed or equal the example set before us. But how infinitely short of that do we come!

3. Is it *commensurate with the obligations of a redeemed sinner*? We owe to Christ our *all*—body, soul, life, all earthly mercies, and the hope of glory. And He redeemed us for *His own glory*, that He might show forth in us and through us the power and loveliness of His grace. Do our utmost—lay our all on the altar of love and sacrifice—and we cannot discharge a tithé of the infinite debt we owe our Redeemer.

4. Does our work of soul-saving *correspond with our opportunities*? If sinners did not throng our daily path; if souls were not perishing continually before our very eyes; if Providence withheld from us opportunities to warn and instruct and plead with them; if we had no heart to pray, no tongue to beseech, no hands to pull them out of the fire—then we might be excused. "He that knoweth to do good (*i. e.*, has the opportunity and means) and doeth it not, to him it is sin."

Questions that each one should ask and prayerfully ponder:

1. Has Christ verily redeemed my soul from sin and death?

2. Have I a due and abiding sense of redeeming and covenant obligation?

3. Is it the *chief* desire and purpose and work of my life to *save souls*?

4. Does the *burden of souls press heavy on my heart*, in the closet, in the family, in the church, and in my intercourse with society?

5. How *many souls*, if any, have I reason to hope I have been the means of saving?

6. Are my heart and prayers and efforts at *present* going out in behalf of any particular soul whom I know is ready to perish?

Dec. 22. — SAFE, OR IN DANGER?—
John iii: 36; Rom. i: 16, 18.

This question comes home to every one, and ought to thrill the soul with anxiety. It is the question of questions. Am I a Christian, or am I not? Have I fled to lay hold of the hope set before me in the gospel, or am I among the number of those on whom "the wrath of God abideth"? Which path am I treading in? Whither am I bound? If I should die this year, what would be my condition in eternity?

Solemn and weighty questions these, and specially timely as the last sands of the year 1886 are falling in the dial. The Lord help us to ponder them prayerfully, each for himself, and make our decision as in the light of the judgment-day!

I. SAFE?—safe in Christ?—safe in the everlasting arms?—safe against the wiles and assaults of the grand adversary of God and man?—safe against the fascinations and corruptions of the world?—safe against the enticing and blinding influence of an "evil heart of unbelief"?—safe against the hour of death and the terrors of the judgment of the great day? Then shout your hallelujahs! Call upon your soul and all that is within you to praise God for His wondrous love and abounding grace to you. Call upon your friends and neighbors to rejoice with you. Angels have *already* rejoiced before the Throne, that such unspeakable mercy and favor have been shown you. Think, O think, what infinite evils you have escaped from, and what a salvation you

have found! Let tears of gratitude mingle with your tears of rejoicing. And let tears of pity fall for the multitude of sinners who are still unsaved. Let the memory of what you once were, and what you now are, through God's amazing grace, stimulate your prayers and efforts in behalf of them that are still in sin and under condemnation.

II. NOT SAVED, NOT A CHRISTIAN, STILL UNDER "THE WRATH OF GOD" ?

It is impossible for one to take in the full meaning of these words. A *negation* on these points settles our spiritual condition, and our future destiny, beyond a peradventure. *Not* to accept Jesus Christ, is to reject Him. *Not* to believe on Him, is to be "damned." *Not* to be a Christian in faith and heart and life, is to be classed with unbelievers, with the enemies of God, with "the sons of perdition." For there is no middle ground. No compromise is possible. Christ came to save "the lost," and, if you will not accept His mercy and offered pardon, you remain under sin and must take its awful consequences.

The danger is *no ordinary one* to which the Christless soul is exposed. He that believeth not "*is condemned already*"; "the wrath of God abideth" on him. It is not a remote evil, but an evil already existing, measureless in its scope and extent, as well as absolutely certain and endless. Without God, and without hope in the world; resting, even now, under the curse and condemnation of sin, and hastening to the judgment, unprepared, with no advocate to plead for him, and sure to meet there "the wrath of God" and the Lamb—can anything be conceived of more alarming and dreadful?

APPLICATION:

1. Such a subject demands thorough and honest self-examination in order to ascertain our real state.

2. The interest at stake is so vast and fundamental that nothing short of absolute assurance should satisfy us.

3. The unspeakably dreadful condition in which the ungodly are living ought to excite the utmost pity of the

Church, and call forth her earnest prayers in their behalf.

Dec. 29.—THE GROUND OF CONFIDENCE.
—2 Tim. i: 12; 1 Peter i: 5; John x: 28, 29.

I. NOT IN OURSELVES SURELY. For—

1. There is nothing *good in us*. Human nature is utterly lapsed, utterly alienated from God and depraved. The foundations of virtue are all gone, and there is nothing left to build upon. There must be a new creation. "Ye must be born again."

2. There is *no merit* in anything we do. Our "righteousness is as filthy rags." Our tears, our prayers, our strivings, our penances, our sacrifices, our gifts, will not avail to atone for our sins and purchase pardon and life.

3. Our *resources* are entirely insufficient. Our wisdom is foolishness, our strength is weakness, our resolutions cannot be depended upon, our adversaries are too much for us, and if we have no better ground of confidence than what we are and can do, in and of ourselves, we may well despair of the future.

II. BUT WE HAVE A BETTER, A SURE AND IMMOVABLE, GROUND OF CONFIDENCE, if we have fled for refuge to lay hold on the hope set before us in the Gospel.

1. God's express words are: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands." It was a voluntary, sovereign gift at the first, irrespective of any merit or service on the believer's part, and as God's purpose never changes, and no power can thwart it, the salvation of His chosen people is as assured as if they were already in heaven. His pledge is given, and it is positive and absolute.

2. They are God's covenant gift to His well-beloved Son. Read Christ's own assuring words: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hands." And Peter's triumphant testimony is everlasting rock: "Blessed be the God and Father of our Lord Jesus Christ, which, according to

his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time!" God's covenant will stand. He will not go back on His word and covenant.

3. Christ's sacrifice is infinitely meritorious. It lays broad, ample and everlasting foundations. No penitent, believing and trusting soul, can fail of the kingdom of heaven.

Prayer-Meeting Topics for 1887.*

JANUARY.

- Jan. 5. The Supreme Reward of a Devoted Life.—Dan. xii: 3.
 " 12. "Occupy Till I Come."—Luke ix: 13.
 " 19. The Church and the Family.—Eph. iv: 1-16; Col. iii: 18-25.
 " 26. Loss and Gain in Becoming a Christian. Col. iii: 1-15.

FEBRUARY.

- Feb. 2. Our Conversation is in Heaven.—Phil. iii: 20.
 " 9. Fashioned like unto Christ's Glorious Body.—Phil. iii: 21.
 " 16. Strength in the Hour of Need.—Isa. xl: 28-31; 2 Cor. xii: 7-10.
 " 23. Singing Still.—Ps. lxxviii: 32.

MARCH.

- March 2. Companionship with Jesus and its Blessed Effects.—Acts iv: 13.
 " 9. God Looks after the "Nine."—Luke xvii: 17.
 " 16. To Sit Still is to Die.—2 Kings vii: 3.
 " 23. The Lord is Risen Indeed.—1 Cor. xv: 12-23.
 " 30. Rejoicing in the Lord.—Phil. iv: 4.

APRIL.

- April 6. God's Word the only Means of Sanctification.—John xvii: 17.
 " 13. God's Service a Choice.—Josh. xxiv: 15.
 " 20. The Secret Desire of the Renewed Heart.—Job xxxiii: 3-10; Rom. x: 5-11.
 " 27. The Radical Demand of Christ.—John iii: 7.

MAY.

- May 4. The Moral Young Man.—Matt. xix: 20.
 " 11. Christ's Parting Words.—Acts i: 6-9.
 " 18. Blessing God for His Mercies.—Ps. ciii: 2-5, 8-14.

*These "Prayer-Meeting Topics for 1887," neatly printed, we shall be happy to send to clergymen for distribution among their people, at *thirty cents* per one hundred copies. No advertisements will appear on the back of the leaf.
 —PUBS. OF HOM. REVIEW.

- " 25. The Rights and Immunities of Christians.—Eph. ii: 19-22.

JUNE.

- June 1. Jacob's Example in Prayer.—Gen. xxxii: 24-32.
 " 8. Is it not Time to Awake out of Sleep?—1 Thess. v: 6; Rom. xiii: 11-14.
 " 15. Things that Cannot be Gainsaid in a Christian's Experience.—John ix: 25.
 " 22. Sources of Weakness.—Josh. vii: 10-12; Matt. xvii: 14-20.
 " 29. The Well of the Water of Life Within.—John iv: 14.

JULY.

- July 6. Prayer for National Prosperity.—Dan. ix: 1-19.
 " 13. "Looking for that Blessed Hope and Glorious Appearing."—Titus ii: 13.
 " 20. Declension in Love.—Rev. ii: 4.
 " 27. Jehovah-jireh.—Gen. xx: 1-14.

AUGUST.

- Aug. 3. Honoring God with our Substance.—Prov. iii: 9, 10; 2 Cor. ix: 6-11.
 " 10. "God hath not Appointed us to Wrath.—1 Thess. v: 9.
 " 17. Condemned by our Prayers.—Matt. vi: 12; Mark xi: 25, 26.
 " 24. God's Everlasting Covenant.—Gen. xvii: 7.
 " 31. The Honor God puts upon His Word.—Ps. cxxxviii: 3.

SEPTEMBER.

- Sept. 7. "In Christ's Stead."—2 Cor. v: 20.
 " 14. Salvation is all of Grace.—Acts xv: 31.
 " 21. "Examine Yourselves whether ye be in the Faith."—2 Cor. xiii: 15.
 " 28. Grieving God's Holy Spirit.—Eph. iv: 30.

OCTOBER.

- Oct. 5. The Blood of the Covenant.—Exod. xxiv: 6-8.
 " 12. Bread Cast upon the Waters.—Ecc. xi: 1.
 " 19. Cause for Spiritual Rejoicing.—Rom. xiii: 11.
 " 26. Robbing God.—Mal. iii: 8.

NOVEMBER.

- Nov. 2. "If the Foundations be Destroyed, what can the Righteous do?"—Ps. xi: 3.
 " 9. "Touched with the Feeling of our Infirmities."—Heb. iv: 15.
 " 16. The Conclusion of the Whole Matter.—Ecc. xii: 13.
 " 23. Our Country—Its Blessings and its Perils.—Ecc. ix: 18.
 " 30. The Duty of Enforcing Law.—Rom. xiii: 4.

DECEMBER.

- Dec. 7. Be Careful for Nothing.—Phil. iv: 6, 7.
 " 14. Life out of Death.—John xii: 23-26; Gal. ii: 19, 20.
 " 21. What is your Life?—James iv: 14.
 " 28. A Review of the Closing Year.—cxvi: 12, 13.

HOMILETICS.

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

What are the relations of a preacher to public opinion?

The preacher is supposed to be a man of sagacity, endued with a grain or two of common-sense. He looks over his own little sheepfold and sees around. He hears the voices without as well as within. He has some comprehension of the age he lives in, and knows he does not live in the times of Duns Scotus or Cotton Mather. He discerns the signs of the times as well as the redness of the morning sky. He studies the currents of popular sentiment, whence they rise and whither they trend. This is as essential as the study of books. Human acts, even of a combined and public nature, do not occur by chance, since they are the acts of those gifted with intelligent will, so that no public opinion that has ruled communities has been without moral character. Public opinion springs from the action of mind upon mind, brought together in families, societies, states and epochs, and all public opinion can thus be traced by a divine, if not human, eye to its source in moral choice. The glow of a public opinion that lights and hangs over a whole land is but the reflection of the hidden fires of thousands of minds; for no one, or ten, or hundred minds make public opinion, though public opinion is sometimes originated in the soul of a strong man inspired by good or evil. Public opinion can sometimes be traced home to its beginnings; for instance, the opinion which has spread so widely the principles of social libertinism in the State and the popular life may be assigned with considerable accuracy to the poet-philosopher who lived by the lake of Geneva—a man of original genius. Should not the preacher know something of the life and thought of so brilliant a mind as Rousseau, valueless as his philosophical opinions are? Thus, also, the religious fire of the Methodist movement, which passed over nearly two continents, sprang from the mind of a young Oxford student,

humble enough to employ any method that promised good; as the greatest revival movement of this century was originated in the self-devoted spirit of an unambitious Sabbath-school teacher, of Chicago.

The public opinion which overthrew slavery could, with equal certainty, be traced in its law of evolution to one or two superior minds, who, by their penetration and moral force, started the idea of making the theory of equal rights practical; an idea that will finally give citizenship to the Indian and to all dwellers, of honest pursuits, in the land. I do not speak of the more spiritual influences back of these minds. But a soul gives birth to an idea of human and universal interest touching time or eternity; the idea itself is vitalizing; it awakes the wish of propagandism; another soul is fired with it, and another, and another, until it bursts out in a public expression, and begins to tell in acts and matters of great practical moment. This, perhaps, as a general rule, is the genesis of public opinion—that is, where it is not positively fabricated. Napoleon manufactured public opinion to suit his own ends. But in the public opinion which is of a more natural growth the process is generally through the enthusiasm of a conception, communicated from one soul to others, which works like leaven until the whole mass is leavened; and thus public opinion, though a seemingly abstract phenomenon, strikes deep down into human responsibility, and is itself, while ever so widely massed and extended, a living, accountable act. Should not the preacher of truth and life study with intense interest the laws of public opinion? For public opinion has laws that are to be found in the philosophy of the mind, or, more simply, of human nature.

One of its laws, we may be assured, is its ready alliance with human depravity, which alliance creates one of the most tenacious forms of public opinion. How

strong has been, and continues to be, the principle of war, which, in the bosom of Christianity, a religion of peace, is powerful to arouse nations to the most brutal and destructive rages! And how impotent sounds the counsel of Christian men, idealists as we name them, who advise the disarmament of the powers and the settlement of all disputes by arbitration. But another of the laws of public opinion, which, happily, is yet more strong and outlasting, is that which weaves itself along with the nobler constitutional principles of right and truth in the human mind, and such opinion has the strength of the divine will in it, and must in the end prevail; for, judging from man's history, which is the sketch of God's plan in the past, no public opinion basing itself upon a corrupt principle has within it the power of continuance, though it carry all, for the time, before it. Even public opinion which is founded upon right may sometimes die out if it be of a local nature, or have reference only to a temporary object or order of things, like the powerful opinion that broke down and swept away the relics of tyranny in England; or the revolution of 1688, which, though founded upon just principles, was yet of a definite character that bore in it its own limitations, and was finished when its object was attained. It is only a purely moral or spiritual public opinion which does not utterly die, which has in it the principle of permanence, because the objects of such an opinion always exist, and the absolute truth concerning them never changes, and is essential. An English Quaker, quoted by Robert Southey, says: "Faith overcomes the world: Opinion is overcome by the world. Faith is masterful in its power and effects; it is of divine tendency to renew the heart, and to produce those fruits of purity and holiness which prove the dignity of its original: Opinion has filled the world, enlarged the field of speculation, and been the cause of producing fruits directly opposite to the nature of Faith. Opinion has terminated in schism:

Faith is productive of unity." But, looked at in a larger sense, opinion may become faith, opinion may become conviction, and thus be permanent, which is the tendency and hope of the Christian religion. Is not justice, is not humanity, is not freedom, is not righteousness, is not peace, is not love, to become the avowed public opinion, governing every public act, vote and decision, as well as the private belief of men? This is what the preacher is to strive to effect by studying and comprehending intelligently the laws of public opinion, and casting into it constantly the purifying influences of the gospel.

Public opinion must be taken as a fact always existing, always powerful, and the preacher who seeks to do men good in every way should observe carefully the uses and abuses of public opinion, unless he wishes to remain a mere ecclesiastic confined in the mechanism through which he works, like the man hidden in the chess-playing machine. Public opinion has its uses and may become a great progressive force in the world, and, if rightly guided, shall make for truth and righteousness. Wherever public opinion, then, is freest, as in a republican Government, it is one of the chief instruments of power, of good together with evil. Where every mind is allowed to have and express an opinion, in this manner men are stimulated to have an opinion, and, if that opinion be vital and forceful, it may become public opinion, and soon grow to be something more than opinion and enter into the councils of the nation, sit upon the bench of legislation, and rule the whole policy of the land. Public opinion is, therefore, a stupendous lever in a free government, and was never more so than in our country. We are ruled by it. Never was there an enlightened nation so morally independent as a mass, and so intellectually dependent as individuals. I think we are far more so than the English people. This works for good, and sometimes for evil. There is a good example in the Temperance

reform. The growth of this public opinion in our country has been gradual but steady, and the more slow because the antagonistic opinion had linked itself upon the strong bent of human nature to sensual indulgence. The two opinions have wrestled together in deadly embrace, but the progress of Temperance reform, gaining triumph after triumph, is incontestable and wonderful. It is, indeed, public opinion alone that can legitimate such a measure as the prohibitory law. Forty years ago it would not have been popular or legitimate; but the voice of society, guarding its own welfare, now rationally and clearly demands it, whatever may be our individual opinions in respect of wise or unwise methods of Temperance reform. Can a minister of the gospel remain apathetic to these outside movements and discussions of men, when law advances upon the steps of public opinion, and can we doubt, in spite of all exceptions, that human law does advance in equity, justice, and a broader humanity? The uses of public opinion are a matter not to be despised if it makes the laws in a free Government; and so, too, the uses and advances of public opinion in all great plans of benevolence. Public opinion is commanding Government to found benevolent institutions and schools. It demands, and means to enforce its demand, that Government shall take care of its wards—the Indian and the colored races—and having brought them low, to raise them up to a higher level than before. It means to see this thing done. Here is the hiding of the popular power, constituting a mysterious but ever-present element like the air, which is “only heard when it speaks in thunder.”

Christ, who taught that “none of us liveth to himself, and no man dieth to himself,” clearly signifies that His preachers cannot stand aloof from public opinion, or anything which so deeply concerns the highest welfare of the race. It is too powerful an instrumentality of benevolent action for a

Christian minister to take no heed of it or remain separate from it, though he need not study it like the Jesuit, but like the Apostle who studied the bent of thought at Jerusalem and Athens. He should work with and through others and along the lines of human thought and interest. Men are set in families, communities, States and nations, in order that truth may run more freely upon the all-pervading lines of human sympathy and common thinking. But the preacher is nevertheless, in one sense, to be independent of public opinion. He is never to allow his personal will, or conscience, to be submerged and rolled helplessly along by the current of public opinion; for in this way he loses his power to regulate and direct it. Upon no consideration to differ with a predominating public opinion, whether political, or moral, or religious, is slavery instead of Christianity. This is leaving God for man, and forgetting the first elements of faith. This is acknowledging that the prevalent opinion is always right, which is very far from fact, and in this way we could have had no Protestantism and no Christianity. A minister should, therefore, adopt a public opinion as he does other things, upon moral and religious grounds. This will prevent the assumption of an opinion merely because others adopt it, and will lead to the sifting of motives, to see if, in his own case, the fear of man, or the thirst of notoriety, or the blind interests of party or denomination, or the love of novelty, or the love of antiquity, or personal prejudices and antipathies, or personal affections, or obstinate consistencies, or anything but the pure love of truth and the motive that looks simply to God for His approbation—is, indeed, the impelling motive of our adhesion to it. And, once more, the Christian preacher, since he is a guide and shepherd of the people, should himself make public opinion, when it is wanting. A sanctified will built up the broken walls of Jerusalem in the face of her enemies. The truly important question of the day, of the mo-

ment, is the perpetual opportunity for the application of this principle. We need not ransack the uttermost times and seas for such questions. They are pressing on us. Ideas and opinions were never so powerful, and it was never more necessary to create the right opinion. While calm, we must act. Sincere differences, it is true, exist among the best Christians, but he who is going to do any good and to move the world forward must have the courage of his convictions, must take a quick and firm stand on what he believes to be right; and perhaps it is not useless to obtain at times a glimpse of the mightiness of the instrumentality of public opinion, to see its truly tremendous workings, to look at its ceaseless shaft moving swiftly, silently, to and fro, whirling the million wheels, brains, thoughts, activities, emotions, passions, policies of the nation and the world—for public opinion is the central engine of the moral world. A glance, then, at the power of this agency may make it a more religiously grand—yes, in some aspects, solemn—subject to the Christian preacher. No wonder the priests and rulers “feared the people.” The voice of the people is sometimes the voice of God, because, through this popular voice, God has wrought His own will in spite of the opinions of the wisest. This voice changes religious as well as political systems, now for good, now for evil, but in the end for good, if Christian preachers and people strive ceaselessly, with wisdom and love, to shape public opinion for good ends. They cannot ignore it.

Thomas à Kempis wrote earnestly for a monastic life, he pleaded eloquently for solitude and silence, and he affirmed that he always deplored the time he spent in the society of men, from the lowering of his spiritual life that it occasioned; but he went against his own views by writing a book that has blessedly influenced the religious opinions and lives of myriads. We cannot secede from our race. We are not to pray to be taken out of the world but to be

kept from the evil. Contemplation must be mingled with action. Even sometimes, to the utter discontent of his own spirit, the preacher must ply his vocation in troubled and stormy waters. Better, indeed, the whirlwind than the stagnation of public opinion. Through the tempest, wisdom, courage and faith may steer, but in the dead calm all things corrupt, and

“The very deep doth rot”;

the principles of right, truth and nobleness drop out of the soul, and it becomes the easy conquest of every kind of base tyranny. And this leads me to speak a word I have long had in my heart, of the great want with us as a nation.

Every nation that possesses power and perpetuity has some profound idea or sentiment, or public opinion, it might be called, more or less true perhaps though it must have some truth in it, that molds and holds it together. It enters into the life of the people and makes them all to drink into the same character and spirit. This was true even of the ancient nations. Greece was sustained for centuries by the power of the *intellectual idea*. It was a struggle of cultivated mind with barbarism. The Greek was always to assert, under all circumstances, the superiority of the Greek mind over mere brute forces.

The unity and permanence of the Roman empire lay in the idea of the *right and supremacy of Roman law*. The Roman recognized his own law as the gift of the gods, as unchangeably just, as one at Rome and Athens, as the law which should govern all nations. He was the chosen legislator of the world. He had a right to govern and to subdue the earth to Roman law, and this public opinion shaped him into the restless legionary. Modern, half-barbarian Russia up to this time has had a simple spiritual principle that refines her people and fuses the vast mass together. It is the *paternal* idea of its Government. That Government stands in the earthly place of God—the Father. All Russians are children of the Czar. His authority is looked upon as divine. The rudest

boor is made in some degree unselfish and heroic by the operation of this higher sentiment, connected as it is with the religious idea of a Russian theocracy. In France, notwithstanding all her revolutions and changes, there has ever existed a fine but powerful principle, half divine and half profane, half an idea and half a sentiment, which has kept the nation alive and made it strong and united. Napoleon seized upon it and called it "*la gloire*." It is a sentiment which now and then springs up into a flame and consumes unselfishness and what is grossly material. It kindles an ideal of the honor of France, and her right to the first place in all that is great, brilliant and progressive. Every Frenchman is ready to die to maintain this idea. All are one here, however split into Bonapartist, or Legitimist, or Republican factions.

In Germany, now in reality, as it has been for centuries in aspiration and yearning, the idea of *German unity* has pressed the nation on to higher and higher common attainments in statesmanship, philosophy and letters. In England, the great fusing or uniting principle is *loyalty*—loyalty to the constitution and sovereign of England. However weakened, this has thus far held fast in all strains. It is true that higher sentiments flow into this one and purify and strengthen it. More truly divine ideas of freedom and Christian faith enter into and sanctify this principle of loyalty; but the constitution and sovereign of England, deep in an Englishman's heart, are received as the historic embodiment of English liberty and religion. This idea of loyalty makes the Englishman, with all his coarser traits, chivalric and spirited. It forms a bond of brotherhood through that vast empire. In times of trial, it brings forth a noble and exalted self-sacrifice. It gives play to the poetic and heroic emotions.

Now, it has sometimes seemed to me that our chief want as a nation was a lack of some one idea or sentiment, some cohesive principle, which would bind us together and bring forth truly

great, national and unselfish elements in our character. The fire of some higher love, to fuse us in one, and to burn up every miserable and separating obstacle, is what we want. We need something to arouse the brother-heart, to refine the gross earthliness, to lift us above the material view of things. We are vainly seeking national unity and greatness in the pathway of self-interest. It is the striving of material motives, and in this low way we shall never find the path to national greatness, but for this there must be union alone in the spirit of the people, in their devotion to some one divine idea.

But have we no national idea to keep us alive and bind us together—East and West, North and South? Surely we have, if we will not heap mountains of earth upon it and extinguish it; and if our preachers and men of faith will be true to themselves and the truth they advocate. It is the idea of *humanity*—of carrying up our own and the common humanity to its highest level of perfect manhood—of a manhood which can only be found and perfected in Christ. Men are united and made complete not only because they are created one in nature, but because they are one in Christ, the common and divine Head of humanity.

There is a character drawn in very vivid lines by one of our own historians—the character of William, the father of the Dutch Republic. Was ever a nation more prostrated and submerged under the deep waters of every imaginable woe than was his nation? But how cheerful was his trust in a higher idea, even after that great blow—the fall of Haarlem! "But as, notwithstanding our efforts," he wrote, "it has pleased God Almighty to dispose of Haarlem according to His divine will, shall we, therefore, deny and deride His holy Word? Has the strong arm of the Lord thereby grown weaker? Has His Church, therefore, come to nought? You ask if I have entered into a firm treaty with any great king or potentate—to which I answer, that before I ever took up the cause of the oppressed Chris-

tians in these provinces, I had entered into a close alliance with the King of kings, and I am firmly convinced that all who put their trust in Him shall be saved by His Almighty hand." Let Christian preachers breathe the same

higher trust into the public opinion of this country, and awaken the idea of a spiritual unity for the development of a perfect humanity here, in this free land, making first America and then the world truly Christian.

PASTORAL THEOLOGY.

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

I.

HOW THE PASTOR MAY HELP THE LEADER OF THE PRAYER-MEETING.

EVERY good act of pastorship tends to help the pastor in his lead of the prayer-meeting. To be a good leader of the prayer-meeting you need to be loved by your people. You may expound Scripture to them with a degree of success, you may give them a lecture to which they will listen with some interest, but you cannot effectively *lead* them in a communion of social prayer and conference unless they love you. And there is nothing like being a good pastor to them to make them love you.

Besides this, active pastorship equips you with fresh information about the current state of your people, as individuals or as families, that will enable you to import perpetually new interest into the prayer-meeting. Sometimes incidents will occur in the course of the week's pastoral experience which it will be proper for you, with the needed reserve, to recount to the church. But always, at any rate, your heart will be affected in a way that will report itself profitably in the somewhat modified *tone* of your remarks and of your prayers. You will be more effectively in touch with your people, and your people will feel this, even if they do not know it. There are, it will thus be seen, valid reasons why no one else can possibly be so good a leader of the prayer-meeting as is the pastor, if he is a true pastor.

But we have one or two specific practical suggestions to submit, as to how you may by pastorship make the prayer-meeting better. Let it on frequent occasions become a distinct point of aim and effort with you, in a pastoral call, to do something for the prayer-

meeting. For instance, seek out some member of the church whom you may have observed to be an absentee at the prayer-meeting, and, without permitting such an object on your part to become too obtrusively apparent, manage somehow to secure his attendance on the next occasion. Perhaps it may be wisest not to betray any consciousness that the person in question has been intermitting his attendance. You may even frankly ask him to present at the next meeting some thought or some statement of fact that you and he have now been making a topic of conversation. Or, if he is a singer, it will be easy to call up, or to lead him to call up, some hymn, dear to you or to him through old association, or through special congeniality and personal taste, which happens not to have been sung recently in the meeting. "Let us sing that hymn at our next prayer-meeting," you say. You add, "May I rely on you to start it? And will you name it yourself for singing? That will give it a certain added interest beforehand. The meeting needs these little impulses of change and novelty to keep up its life."

Another appropriate proposal might be to say: "We are to take up the subject of family worship at our next prayer-meeting. Recall, between now and then, your own past experience, perhaps that of your childhood under your father's roof, and draw from it some reminiscence illustrative of the beneficent influence of household worship, to contribute to the interest of the evening. May I expect that you will do this?" Secure, if you can, a promise to the desired purport.

Of course, these are mere suggestive hints of what the pastor, as it were incidentally, in the process of doing pas-

toral work, has it in his power to accomplish for the prayer-meeting. We would by no means assume to lay down in these things any rules of procedure to be strictly and literally carried out. If there be some minister who does not spontaneously welcome the present hints—some minister to whom they do not seem to be seeds at least of helpful suggestion—why, let such a minister pass them by as for him not good. But, unless we mistake, it will at once, to many ministers, render the making of a pastoral call a thing far less to be dreaded, if some definite aim for that call, like the one we have suggested, be clearly in mind before setting out. And aimless pastoral visiting degenerates into mere social dissipation. The prayer-meeting—and here the present writer speaks from delightful pastoral experience of his own—may be made to feel a constant reviving effect, visible in recruited attendance, and in fresh, unaccustomed participation, if the minister will see and seize those opportunities to serve it which come to him, or which may come to him, as pastor.

II.

HINTS TOWARDS MAXIMS RELATING TO PASTORAL VISITING.

1. Be mindful, in your rounds of pastoral visitation, to encourage, on the part of all, attendance and participation at the church prayer-meeting.

2. Use the opportunities afforded by the privacy and friendliness of pastoral calls, with great delicacy to correct faults of manner in participation, obvious and important enough to need correction, and likely to admit it, which you may have observed to be habitual with members of your congregation.

3. Sound individuals of your congregation often on the texts and subjects you have in view for sermons, in order to know how best, in your public discourse, to meet your hearers on the ground of their present information and opinion.

4. Refrain from any such allusion to previous sermons of yours as might naturally seem to invite compliment

from those with whom you are talking.

5. Do not repel sincere volunteered commendation; but do not, on the other hand, so receive it, as if you looked to human judgment for your sufficing award.

6. Watch the ways of your heart, lest, under the guise of desire for criticism, may lurk sometimes a prurient love of praise.

7. Shun talking, and shun listening to talk, about yourself; in this way, among other ways, seeking to escape that peculiar disease of egotism which the pastoral relation so tends to breed in the pastor.

III.

QUESTIONS AND ANSWERS.

1. "How am I to make the Young People's Association a success?"

This question renews itself—from a different quarter. The answer, too, shall be from a different quarter correspondingly. We have asked a pastor to condense, for this department of the HOMLETIC REVIEW, the results of his own experience in the matter. The pastor is the Rev. J. H. Mason, of Brockport, N. Y. Brockport is a flourishing town, with a State Normal School in it, and at the same time with some considerable manufacturing interests. We knew something of the exceptional prosperity of the Young People's Association in this church, under the conduct of its pastor, spiritedly assisted—an important point—by his wife. We knew, too, from a church paper, "The Index," which Mr. Mason, as editor, makes the very best organ of its kind that we have ever seen—that he could tell our readers admirably just *how* he does what he does so admirably. Here is his statement. We assumed, from our correspondent's note, that he had reference to an organization for general self-improvement on the part of its members rather than for religious *work*—(the two objects, however, might profitably be combined):

MR. MASON'S HINTS OF METHOD.

1. Identify yourself thoroughly with the young people. Convince them that you not only want to help them, but

that you enjoy being with them, and that you expect to get help from them. And attend all meetings.

2. In effecting an organization, pledge every member to take any reasonable assignment given by the committee.

3. Make sure of the election of a president of the *right kind*, one who knows how to preside with dignity, and at the same time to relieve the meeting of all formality and stiffness.

4. *Make sure of your committees.* This is the most important rule of all. And of all committees, the Literary Committee is the most important. Qualifications: Common-sense; a fair knowledge of general literature; and fertility in expedients. Put yourself on such familiar terms with this committee that you can give direction to its plans if necessary. Each programme should be a unit, and the theme chosen should be worth an evening's study. Programmes of the crazy-quilt variety will soon sap the vitality of any organization.

The committee should control the length of the entertainment by affixing a time-limit to each assignment.

In general, the entire programme, literary and musical, should not exceed an hour and a half, and should be followed by an hour of social intercourse, a Committee of Introduction looking out for all strangers.

2. "As to hymns. Shall we sing 'Moody and Sankey' in our social meetings, or stick to the 'old' as 'better?'"

There is no such alternative necessary. You may, if you will, neither sing "Moody and Sankey" exclusively, nor stick exclusively to the "old" psalmody of the Church. Perhaps, in fact, you would do best to choose a middle course and mingle the two sorts judiciously.

The writer's own personal taste and preference are decidedly for the standard, the more classical, hymns. Still, there are some of Mr. Sankey's hymns and tunes that we can heartily approve and enjoy. We should, however, much regret being shut up to them, even the best of them. Mannerism is very tiresome at length. The sentimental mannerism is no exception. Eschew it vigilantly, in your singing as well as in your preaching. To indulge it, besides being tiresome, enervates, softens the spiritual fibre, takes the pith out of piety. Be sure to give your people, for the most part, substantial hymns to sing. The tunes, too, are important. Do not let your prayer-meeting sing flashy tunes.

But you need to conciliate different tastes. Condescend a little—temporarily—to hymns and tunes below your own maturer standard. Educate upward. It is a great thing accomplished to have filled any Christian's mind and heart and ear with hymns and tunes that carry a burden of real gospel in them. Watts, Wesley, Montgomery—let these, and such as these, guide you to your *staple* in singing.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

THE EDUCATION OF THE WILL.

TRUE culture must pertain to all the departments and faculties of our complex human nature, physical and intellectual, moral and spiritual, emotional and volitional. For the development of most of these branches of our manhood we have special systems of instruction and discipline. The gymnasium and medical regimen are provided for the body. Schools, libraries and lyceums inform and give method to the intellect. We have a science of

ethics and numberless moral restraints for prompting and guiding the conscience. The Church, with its verified doctrines and rituals of worship, addresses the spiritual aspiration. The fine arts, poetry, romance, and religion are applied to evoke and refine the feelings. But the training of the will as a special faculty is not yet popularly recognized as a branch of education. For it we have neither text-books nor curriculum. Until recently, the subject of will culture has hardly been

touched upon by our great writers, although the limitations of the power of the will itself has been a matter of voluminous speculation.

But it is coming to be recognized that the volitional powers need as wise, deliberate and persistent training as do the cognitive, or emotional. The brightest intellects often flash uselessly, and burn themselves out, for lack of government by the trained will. Persons possessed of finest tastes and holiest passions find their virtues and graces frayed and worn out by the trials and temptations of life, when they might have been retained, had they learned the art of self-restraint and self-direction. Dr. Maudsley calls the will "the culminating effort of mental development, the final blossom of human generation." It is, indeed, the royal element in the kingdom of man's soul. It holds the sceptre; whether it holds it with a weak or strong hand, ruling worthily or leaving the soul to the anarchy of its own caprices and to be the prey of outward evils, it reigns after its fashion. Free agency, the ability to hold one's self to that character and direct one's life on that line which meets the approval of the judgment and conscience, is the chief vestige of the divine that is left in our manhood; if, indeed, it will be still left in all—for many have lost the self-determining power through neglect to preserve it.

The necessity of systematic education of the volitional powers is stated very strongly by Maudsley: "A man can no more will than he can speak without having learned to do so, nor can he be taught volition any more than he can be taught speech without practice." We, therefore, could not err if we advocated the introduction into our secular schools of special lessons and exercises for pure volitional culture. But the pulpit, which teaches teachers, parents, and the young, should be impressed with the importance of this sort of training. We need offer no apology for devoting this article to the subject, which we shall treat simply in the way of illustration.

It is interesting to observe the development of will-power in little children. It is not a full endowment at birth, but seems to come up as a plant under the increased shining of the reason. At first, the infant has no control of its bodily motions. Feet and arms are thrown about as if spasmodically, or, to borrow an expression from the Biologist, as if only the "automatic nerve-arcs," and not the "influential arcs" were being acted upon, as in the case of a brainless frog or pigeon. But soon the child recognizes his power over his limbs, and the necessity of controlling them. His soul feels its independence, and he tries to exercise it, just as when the pilot puts his hand upon the wheel of the vessel that is being twisted about by currents and winds. In the first few months the infant's will is mainly influenced by mere desire—some want, caprice, or passion. A little later we observe the conflict between mere momentary desire and some farther-sighted purpose. The child learns to subject a lesser to a greater good. But it requires effort and practice to keep this will-grip on the momentary impulse, just as it requires exercise to toughen the muscles by which we hold with the hands.

Now, in these early days, the young will can be helped by judicious counsel and encouragement. The foundation of strong manhood has often been laid by the wisdom of the nursery government in stimulating the child to intelligent self-control. Children of strong impulsiveness, as we say, "given to tantrums," are enabled by judicious help of word and example to overcome all such tendencies. We have seen a four-year-old boy in the full burst of passion, but at a glance of his mother he would go by himself, bite his lip to keep back the angry expression, stamp his foot, not in venting rage, but as if in the attempt to shake it out at his heels, and, in a few moments, return placid and happy with the consciousness of victory. The entire manhood of that person will be different from what it would become without that judicious tuition of the will.

It is remarkable how soon a youth can acquire the control of his entire mind, his thoughts as well as his feelings. Nothing, for example, is so diverting to the mind as some anticipated pain. While waiting for it most persons can do nothing but think about it: nerves, will, attention, are all "rattled" by the prospect. A little fellow was anticipating the tortures of having some teeth extracted, but he went cheerfully through all the hours of waiting, and without a tremor took his place in the dentist's chair. When others expressed their surprise at his courage, the little hero explained it thus: "You see, I just didn't think about it all day, nor even while I was going there—for what's the use? It was going to take only a second or two; they'd come out in a jiffy when doctor got his tool on them. So I made up my mind I wouldn't think about it until I felt the pincers pull—and I didn't." If that boy can always keep the will-grip so tight upon his thoughts, he will pass over nine-tenths of the ills of life without being distressed about them, since the bulk of those ills are in the imagination, which either anticipates them as coming, or lives them over and over again when past.

What a prominent part the will takes in the process of ordinary education! The first problem that presents itself to a teacher is not that of collecting information with which to stock the mind of the pupil, but rather how to bring the pupil's mind to that habit of patient and steady looking at truth which will impress it upon the memory. Application, attention, concentration of thought, can be accomplished only through the will. There are two ways in which the teacher may excite the child's will to hold the thought upon a lesson: (1) By exciting the desire; by making the study entertaining through pictures, stories, or an animated manner, which engages the attention. This is one of the advantages of the kindergarten method. It yields immediate results in enabling the teacher to fix the lesson upon the memory, a plate sensitized, as it were, by the awakened inter-

est. But education, through entertainment, cannot be thorough; it does not train the pupil to apply his own mind. In after-life he will have to study topics and solve problems which do not appeal to his taste, but are forced upon him by some necessity. He must be taught (2), if he is to be trained for useful thinking, to direct his thoughts with as little regard for the fascination of the subjects as a gunner has for the beauty of the object upon which he trains his battery, or a mariner has for the sheen of the water he cleaves with his prow.

All real educators recognize this. All true scholars, whatever may be their genius, will confess that they drive the cognitive and reasoning faculties by force of will, very much as a wood-turner or a potter turns his lathe. Fichte when a lad, showed some of that self-knowledge which afterward made him a great philosopher. He was intensely interested in a certain novel, but flung it away half read, because he felt it was mastering him, engrossing his imagination; that to be a strong and independent thinker one must select his line of thinking because of its utility. This strong quality of will had almost as much to do with his greatness as had the fine quality of his genius. Dr. Johnson was accustomed to approach a subject with no inclination, but dragged up to it by sheer determination. He held his thought to the theme with as little delight as if he were holding his face to a grind-stone. After a while the friction kindled interest, then enthusiasm. But enthusiasm was easily lost through some diversion, and regained only by effort. Dickens hated to begin a new novel, and went to his work as Xerxes' soldiers went into battle, driven by the whips of their officers; but once into the plot, it inflamed him, as the battle-blood made heroes of the Persian slaves.

Some of the greatest works of human genius would never have been produced had not some necessity, perhaps for bread, pressed down the spring of the will. Had Goldsmith been a man of easy fortune he would probably never

have been known in the sphere of letters. Dean Prideaux wrote his famous "Connection of the Old and New Testaments" as a relief from a grief which was absorbing his mind; he forced his thoughts into what at first was an unnatural channel, until the very flow of the new pursuit came to delight him. Dean Stanley wrote the last volume of the "Jewish Church" under spur of resolution, his heart buried in sorrow for the death of his wife.

We find that the will is the main-spring of success in all professions, even in those where excellence is supposed to be inseparable from passionate delight in one's pursuit. The orator, for instance, must be kindled by his subject, and be *en rapport* with his audience. Until his soul is on fire he cannot be impressive. Yet, as a fact, many of the foremost orators dislike public-speaking. It is difficult for them to prepare for it. The fire they flash in the delivery burned painfully when they first kindled it on their own brains. Some veteran speakers shrink from standing on the platform as much as the school-miss does when reading her essay on graduation day. One of the foremost preachers confessed that, as a young man, he once turned back from the church door and hid himself until the congregation, tired of waiting for him, had dispersed. Only conscience, gripping his consecrated will, prevented his deserting the ministry, which he afterward adorned with the brilliancy of sacred eloquence. A noted surgeon once remarked to the writer that he abhorred the details of his own profession. An operation sickened him. But, knowing of his proficiency in anatomical science and skill as an operator, he could not conscientiously refuse to serve suffering humanity in this way. Tremendous will-power as well as surgical skill guided his knife steadily. One of our best generals was a man of great physical timidity. The story is told of him that, at the opening of a certain engagement, his senior officer twitted him upon his blanched face. He replied, "Yes, sir, I am scared, and if you were

half so frightened as I am, you would run. But I have come to fight, and fight I will." After the battle he was brevetted as its chief hero. Indeed, it will be found that, as a rule, our greatest warriors have had as much moral heroism as physical courage, and that the sense of duty, acting on strong wills, made them what they were. They who used to think of Grant as "the butcher" will be disabused of that impression as they read his memoirs, for there they will discover a heart great in its kindness, tender almost as a woman's, and hating war as a trade. Indeed, the secret of Grant's success, we think, lay in his tremendous moral daring, even more than in his military genius. Having made up his mind that a movement ought to be made, having computed that fewer would be slaughtered in a series of rapid sanguine engagements than would perish in the long run by what would seem a more humane policy, he did not hesitate to give the command, Forward! It is said that Gen. Jomini was as able a strategist on paper as Bonaparte. By an almost intuitive military insight, he could locate coming battles from noting apparently insignificant orders and movements of his general. Had he been on the side of the enemy he could have anticipated and, with sufficient decision, have prevented many of Bonaparte's master-strokes. But he lacked that power of alert, instantaneous decision which his master possessed. With Bonaparte, to conceive a plan was to start its execution. His will was always in close conjunction with his judgment, like the executive officer at the right hand of an ancient king.

We may illustrate the dominant power of the will among the faculties from every department of business. It is well for a young man to select, if he can, that occupation which is most congenial to his tastes, for his love for the details of his business will help him to patience in the pursuit of it. But, as a rule, our successful merchants have not had their choice of occupations. Necessity, or early opportunity to "turn a penny," led them to become manufac-

turers, traders, bankers, pork-packers, grain speculators, or railroad men. Indeed, the will is the hand which turns the wheels of enterprise everywhere. Civilization is the product ground out of the patient, intelligent purpose of men; it is not the outflowing of their tastes and passions. Society would go to pieces in a generation were it not for the strong wills of the wisest and best laid upon the helm and forcing the ship of common interests oftentimes across the current of men's common propensities.

We may also say that the will is the main factor in the formation of moral character. We do not overlook the influence of refining association, or of early and continued instruction in the precepts of virtue. But it would be easy to disprove the Socratic theory, that the vision of the beauty of truth and virtue is necessarily refining. We have not yet learned the art of moral photography, by which we can make the reflection of the fair picture adhere to the sensitive plate of the soul. The instruction of Seneca did not prevent his pupil Nero from becoming the meanest of monarchs; nor did the sacred association of a Christian home, daily converse with his father, President Burr, and his uncle, Jonathan Edwards, bleach the black viciousness and treason from the nature of young Aaron Burr. Dickens describes a man who had such a sense of the meanness of getting drunk that he hired a man to stone him home if he ever found him in an "uncertain condition" upon the streets; but his abhorrence of the vice did not prevent his getting a daily pelting for its indulgence. How Coleridge hated the vice which had entangled itself about his will, like the serpents about the struggling Laocoon! When his friend Cottle begged him to break the opium habit, and tried to encourage him to the endeavor, he replied, "You have poured oil into the raw and festering wound of an old friend's conscience, Cottle; but it is oil of vitriol. For ten years the anguish of my spirit has been indescribable, I have prayed, with drops of agony on my

brow. . . . But there is no hope. . . . Conceive a spirit in hell, employed in tracing out for others the road to that heaven from which his crimes exclude him." Coleridge had simply lost will-power. His perception for virtue, his passion for it remained, indeed was intensified by his experience of the evil of vice. Yet he could not will for the virtue. This is an extreme example, but an example, nevertheless, of the great law that character is under the impress of the will. Not what we see, not what we desire, but what we determine—that we are.

This leads us to speak of the degeneration of will-power.

Many are conscious of such an impairment of their volitional natures, affecting their power of self-control generally, or, it may be, only in special directions. An acquaintance of the writer, of intense and growing enterprise for business, has spoken of his inability to form a definite resolution for religious duty. He confesses that he never saw religious truth so vividly as now, or was so convinced of every man's obligation to live in absolute service of his Creator. He could *preach* that doctrine enthusiastically, but when he proposes to bring his own life into such thorough consecration, it seems as if some spell seized him, paralyzing his purpose. A sort of moral hypnotism possesses him, and he can only stare at religious duty, without moving a step towards it. We have known others to complain of a similar loss of ability to act promptly in business where they saw clearly that to delay was to hazard fortune. The moment has come for a man to change his investment. To-morrow will be too late. Yet he leaves the street and goes home from sheer volitional inertia. Schiller makes his drama of "Wallenstein" turn upon this well-known phenomenon of the partial paralysis of the will. The great general, whose celerity in hurling his army upon the enemy matched his skill in selecting the opportune moment for it, is smitten with fatal indecision. He knows that his life depends upon his prompt action, yet he cannot bring

himself to act. He says, "There is time!" when everybody else sees the hazard of delay:

GENERAL ILLO, pointing to a conjunction of circumstances which would once have sprung the energies of his old commander:

"Seize, seize the hour
Ere it slips from you. . . .
Time long enough for wisdom, though too short,
Far, far too short for doubt and scruple:
This is that moment.

WALLENSTEIN:
The time has not yet come.

GENERAL TERTSKY:
So you say always, but when will it be time?

WALLENSTEIN:
When I shall say it.

ILLO:
You'll wait upon the stars, and on their hours,
'Til the earthly hour escapes you. O believe me,
In your own bosom are your destiny's stars,
Confidence in yourself, prompt resolution,
This is your favoring star."

There can be no doubt that this sluggish operation of will is of the nature of disease. Oftentimes insanity begins to show itself in such a symptom. Frequently it is accompanied by physical signs. It was noted of Coleridge that as he became more intellectually capricious and unreliable in doing literary work, his whole figure grew "flabby and irresolute, expressive of weakness under possibility of strength."

Loss of will-power is not unfrequently due immediately to physical causes, to sins against the body. This is notoriously so in the cases of the intemperate. It was Coleridge's case. The strong excitation of the nerves by drink, and the subsequent torpor of them, shows similar results on the

mental side of our nature. Ribot says: "Intoxication, after a first period of super-excitation, brings about a notable impairment of the will. The individual is more or less conscious of this: other persons see it more distinctly." The slightest lesion of the frontal convolutions of the brain may lead to total loss of will-power. With this fact surgeons are familiar. What changes may not be made in the brain under the excitations of a single debauch! One drunken bout has thus been the ruin of many a man of fairest promise, in that it has originated a diseased condition of the brain, the hurt of those lobes which are most closely associated with the action of the will upon the body. But the danger is not solely from the over-excitation of the debauch. The habitual use of liquors in small quantities will produce similar results. Dr. Maudsley does not hesitate to say to the moderate drinker, "It is not possible for you to escape the penalties of weakening the will." Indulgence in the lower lusts, gormandizing, sexual intemperance, have the same penalty. And the loss of will-power is not confined to the line of the sin, but becomes general.

But space prevents our following the subject. We would like to note the weakening effect upon the will of various intellectual habits, such as the use of the imagination in novel-reading, day-dreaming, and the like; the similar effect of dilatory habits, lack of promptness, etc.; the rapid strengthening of the will by judicious self-discipline; and to suggest rules for such culture. We must, however, leave these for the reader's own treatment.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

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

PART I.—MISCELLANEOUS.

THIBET.

THIBET especially attracts attention as the main territory where as yet the gospel has no foothold. It is called by the natives "Land of Bod," and has an

area of about 700,000 square miles, and a population nearly as large as Siam, from six to eight million. Lassa—god-land—is the capital, and indeed the sacred metropolis of all countries where Buddhism reigns, as Rome is the capital of

the Papacy. "*Mater et caput*," etc. Teshoo-Loomboo is the capital of the western province, and the residence of the Chinese viceroy.

The country is hemmed in by lofty mountain ranges, and occupies a high plane, being elevated from 10,000 to 14,000 feet above sea-level; and within its bounds are the head-waters of the Indus, Jumna, Sutlej, etc.—in fact, most of the rivers conspicuous in that part of the continent. In climate, vegetable and mineral products, it is a somewhat remarkable and yet exceptional country. The inhabitants are Mongols. Polyandry is common, and one woman may marry all the brothers in a family!

The language is mainly monosyllabic; the alphabet, phonetic; it reads from left to right, and is evidently close akin to Sanscrit and Chinese, and has an extensive literature, mainly religious.

The principal interest that centres in Thibet is connected with the *worship* of the *Grand Lama*, to whom even the Chinese Government pays homage, giving annually a sum equal to that paid by Thibet as tribute to China. Lamaism is an offshoot of Buddhism, and called by Thibetans "*Buddha's Law*." Six syllables—*Aum Ma-ni pad-me hum*, which is said to mean, "God! treasure in the lotus, Amen!" is the omnipotent mystic formula, or cabalistic sign, which is at once a salutation in worship, a universal prayer, and a charm for health and happiness.

There are two Lamas, of equal sanctity, who consecrate each other; both bear the title, *Rin-po-tshe* ("great reward"), but Dalai-Lama is the supreme in power and has his shrine at Lassa. According to popular notions, the Dalai-Lama incarnates Buddha-Sakyamuni, and is eternal and omniscient. When in his official dignity he sits cross-legged on five splendid cushions, over the altar, robed magnificently, and, except that he moves his hands in blessing, is as motionless as a statue. Whatever emanates from him or is touched by him is divinely potent. He is the supreme head of a hierarchy of ten grades, embracing a vast number of lamas, all of whom are

monks, who live in lamaseries. The Lamaic fanes are often cruciform, with three gates and three interior divisions, somewhat like the Hebrew temple, with an inner sanctuary. *Prayer-wheels* are everywhere seen, which turn out prayers and save indolent worshippers all exertion.

Rich persons about to die call for lamas, who make a hole in the skull and let out the soul! and there are masses for the departed. Just now, Thibet is peculiarly interesting, negotiations being in progress to secure entrance to this hermit nation for commerce and the gospel.

PART II.

MONTHLY BULLETIN.

A. B. C. F. M. held annual meeting at Des Moines. The Foreign Secretary, Rev. N. G. Clark, D.D., presented his report. Four missionaries out of 400 have died during the past year, while four veterans, with an average term of service of forty-six years, have retired. Summary: Number of missions, 22; of stations, 85; of out-stations, 8,810. Whole number of laborers sent from this country, 434; of laborers connected with missions, 2,398; of pupils in mission schools, 39,877. Treasurer Langdon S. Ward gave, as the cost of missions for the past year, \$620,640.50; of agencies, \$9,533.82; of publications, \$5,255.69; of administration, \$22,855.60. Total expenditures, \$658,285.71; total receipts for the year, \$659,667.20. As to the matter in controversy, as to candidates for the Foreign field, "the Board recommends to the Prudential Committee to consider in difficult cases, turning upon the doctrinal views of candidates for missionary service, the expediency of calling a council of the churches, to be constituted in some manner which may be determined by the good judgment of the committee, to pass upon the theological soundness of the candidate, and the committee is instructed to report on this matter to the Board at the next annual meeting."

AFRICA—The Baptist Mission, on the Congo, has met with serious loss by the burning of Arthington Station at Stanley Pool. Stores of food, personal property

of missionaries, and various supplies were consumed to the amount of \$15,000. But the people listen with joy to the gospel and the schools prosper.

CHINA.—The houses and hospital of the M. E. Mission at Chung King were destroyed, in the province of Tze Chüen. It is said that, on the day of the dragon boat festival, an attack was made, but did not proceed to extremities. Accounts of outrages against the Chinese in this country seem to have kindled the fire that is raging in China, provoking retaliation.—The Director of Catholic Missions has been informed that 700 Christians have been massacred at Tanchoa, Tonquin; also, that thirty villages in that district, have been burned and 9,000 inhabitants are starving.—Sir Rutherford Alcock writes touching the important question now agitating France, China, and the Vatican: "Chinese hatred of Christian missions and missionaries is due to the fact that for centuries the Roman Catholic missionaries in China have relied upon the political power of France instead of upon the Spirit of God; persistently interfering with Chinese politics, they have used the armies and fleets of France to extort sites for churches, land, etc. We cannot expect the Chinese to distinguish between Roman Catholic and Protestant missionaries, especially since English policy in China has been as wicked as the policy of France. There is nothing more nefarious in modern history than the 'opium wars.'"—It is said the Pope will not send an envoy to Peking, having received from M. de Freycinet an *ultimatum* to the effect that the carrying of it out would be followed by the withdrawal of the French Ambassador from the Vatican, the abolition of the Concordat, the separation of Church and State in France, and the suppression of the grant of 50,000,000 francs a year to the Catholic religion.—The Chinese Government has paid \$10,000 to the Canada Presbyterian Mission at Formosa for property destroyed in the Franco-Chinese war.

INDIA.—At Hoshiarpur the Moham-

medans attacked the Hindoo quarters and wrecked all the buildings. Several casualties are reported. The riot was suppressed by troops.—The Mohammedans and Hindoos of Delhi have fallen out, riots have ensued, and three men were killed. The immediate cause was the profaning of the Great Mosque by a Hindoo sectarian leader, who tied a small pig in a painful posture within the sacred edifice, so that it squealed with all its might. This enraged the Mohammedans, and they assaulted the Hindoos. It is said that at Bombay a society has been organized to propagate hostility to Mohammedanism and to inculcate knowledge of the true Hindoo religion. Hitherto, Mohammedans and Hindoos have joined to persecute Christian converts.—The Rev. Dr. Thoburn, of the Methodist Mission in India, soon after landing in this country, called for twenty-five missionaries for that field. Within thirty days forty-five men had offered to go.

ITALY.—In the Synod of the Waldensian Church, in Sept., it was resolved to unite with the Free Italian Church. Of the seventy members, sixty-seven voted in favor.

JAPAN.—Rev. Geo. Wm. Knox, of the Presbyterian Mission, is to become the teacher of Ethics and Metaphysics in the Government University at Tokio during the absence of Prof. Fenellosa. The latter is one of the two Harvard graduates, and is reported to have become a Buddhist. Mr. Knox will have opportunity to inculcate some views that will be quite new to his pupils.

JEWS.—In one way or another, according to a recent writer, as many as 1,500 Jews leave the Synagogue for the Church of Christ every year. It is estimated that there are 3,000 converts from Judaism in the Church of England, and more than 100 of them ordained clergymen; in London (Trinity Sunday) five more were ordained. Rabbi Zadoc-Kahn, of Paris, thinks that Judaism as a religion is on the wane. Sooner or later the Jews will merge with the populations among which they dwell. "This

admission," says the Grand Rabbi, "is painful to me; but the fact is undeniable."—The influx of Jews from Roumania and Russia into Jerusalem continues. Judging from Jewish emigration to Palestine during the last four years, the return of the Jews to their own land is happening before our eyes. The financial power they wield in this country and England is well known. M. Drumont states that they control the railways and banks of France, and, with a single exception, all the great journals of Paris. The secret of the late Tonquin war that cost France \$150,000,000, is said to be that the trade of that country had been farmed out to a Jewish syndicate.

KOREA.—Cholera is still raging fiercely. The scourge has more than decimated the capital, where, out of a population of 200,000, the death-rate is a thousand per day. About as many Koreans as there are people in the State of California have been swept away already, and it is hard to say where the plague will stop. The people are beginning to give over the task of burying their dead, and the city is threatened with positive extinction. In the Korean Mission of the Scottish United Presbyterian Church, in Northern Korea, a hundred men and boys have been baptized, and the work is rapidly spreading.

MEXICO.—Rev. Hubert W. Brown re-

ports increasing fraternal unity among different Protestant Missions, propositions for co-operation, mutual discussion of matters of common interest, etc. This is one of many simultaneous movements, which show the substantial unity of all evangelical disciples.

RUSSIA.—A horrible religious sect develops, whose chief doctrine is, that it is a sin to let men suffer, and that it is a duty to strangle the sick. A man in blood-red garments was detected by a peasant when about to suffocate his wife with a pillow; and shortly after forty-two of the sect were arrested.

SIAM.—The King of Siam has sent to the Rev. Dr. Dean a gold medal issued in commemoration of his prosperous and peaceful reign, and assures him that of all the missionaries he holds him "never to his favor," since he has been the longest in his kingdom.

SPAIN.—The number of Protestant congregations is stated by Dr. Schaff to be over sixty, exclusive of small preaching stations; and the number of Spanish Protestants about 12,000; two Protestant book-stores, one in Madrid and one in Barcelona; and four evangelical periodicals.

SYRIA.—News just reaches us of the sudden death of Rev. Gerald F. Dale and his second daughter—particulars not known. It is a great loss to the Presbyterian Mission.

PREACHERS EXCHANGING VIEWS.

Choir-Singing a Means of Grace.

We are asked if, in our estimate, choir-singing, in which the people cannot take part, is any real help to the worshipper.

Undoubtedly some choir-singing is simply an abomination: whenever the artistic effort takes the place of real spiritual expression. But that the musical service of the sanctuary cannot be limited to the range of the people's voices is evident. Some congregations either cannot or will not sing. We recently attended the services of a brother who calls the choir, "Nehushtan, a piece of brass," and he has made away with his as Hezekiah did with that old relic.

Instead of a choir, we heard a thundering organ and a screeching cornet, but no congregational singing to speak of. We longed for four voices, or better, forty, trained to render the sentiment of the hymns, and lead the people to join, if possible, with their voices; but, if not, then, with their souls, to follow the singing with reverent appreciation.

There is no doubt that the Psalmody of the old Jewish Church was not all congregational. The very structure of the Psalms shows that they were arranged for select voices, often recitative, frequently responsive. Saint Augustine tells us of the spiritual en-

joyment he had in listening to a sweet voice in the Cathedral singing the praises of the Redeemer. Many conversions have been due, under God, to the soulful rendering of sacred hymns. The late Dr. John Breckinridge ascribed his first strong religious impression to his hearing a person sing the familiar words, "Awaked by Sinai's awful sounds." Mr. Sankey's voice has been largely supplementary to that of Mr. Moody in calling souls. A venerable clergyman once said, "I would give a thousand dollars to be able to sing 'Rock of Ages,' as Mr. ——— rendered it on Sunday; but not being able to sing, I was exceedingly grateful to be permitted to hear another sing it for me. Those words stir sentiments which seem to die still-born in my soul for lack of expression. The singer quickened these, and gave me also new impressions, by his eloquent interpretation." Some persons who cannot sing really worship by playing the tunes associated with sacred words upon an instrument, their souls following the thoughts awakened. Why should not those who can neither sing nor play use another's voice as their instrument? One of the most effective exercises we ever heard at a song-service was the reading of one of Paul Gerhardt's hymns by the pastor, followed by an organ and violoncello reproduction of the original music to which Gerhardt was accustomed to set the words. David's soul was doubtless kept on wing in the pauses of the words by the notes of his harp.

Whether choir music is helpful or not depends entirely upon its being *soulful*. It should be so simple as never to divert from, but always to attract, the attention to the sentiment. The harmony between voice and mind is the essential thing in singing, as it is in pulpit elocution. In heaven we shall probably all sing well, for we shall have spiritual bodies—i.e., bodies in every way fitted to express the spirit in its deepest and highest, its most delicate and most thrilling, emotions.

J. M. L.

"The Vacation Scandal" Again.

I am entitled to take an apostolic satisfaction in the earnest attention that has been given in all quarters to my humble essay on Ministers' Vacations. "For behold this self-same thing, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation!" And if the disclaimers which have appeared shall be multiplied from all quarters until it is made plain that the multitude of instances that have been brought to my observation are all of them exceptional, how gladly will I add, "in all things ye have approved yourselves to be clear in this matter!" Of course, no one man's personal knowledge covers the whole field, and mine has been chiefly confined to Northern and Eastern cities. But, considering that the first instance that arrested my attention, and one of the most shameful that I have known, occurred in an extreme South-western city, I can hardly charge myself with a grave defect either of logic or of charity in concluding that the abuse was not a local one.

It happens now, by a curious coincidence, that I am given an opportunity, for a time, of personal acquaintance among Southern pastors and churches in the very position formerly held by the brother whose friendly protest comes from Salem, Va., and the record of whose pastoral fidelity and devotion remains behind him here. I am happy to say, that my brief first impressions (take them for what they are worth) go to confirm Mr. Gordon's representations.

I am not sorry to find that the comparison which I have drawn between the Roman Catholic and the Protestant clergy, at this point, has stirred the pure minds of my brethren. As Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you." I find, in consulting my eye-witness, that I had understated the contrast in that South-western city of which I speak. It was five black crosses, not three, erected in front of the cathedral in honor of priests fallen on the field during the

pestilence, on which their Protestant brethren, returning, with the first frost, from their various retreats, had the privilege of looking, and meditating, in the spirit of one of the first disciples, "to what purpose is this waste?"

I think I owe your readers a word on that theological point by which it is sought to parry the force of this contrast. "It would be monstrous cruelty," we are told, "for Rome to leave her people without pastors. But intelligent Protestants know that, except as a matter of personal comfort, it makes no difference to the true Christian, sick or dying, whether he has the services of a minister or not." There is not really any such wide difference between the Latin and the Protestant theology, at this point, as is often supposed. The Roman Church, while holding that baptism is necessary to salvation, holds also that he who wishes for baptism is "baptized in intention," though there be none present to confer it; and it conditions the grace of the sacraments, generally, on the reception of them, "or the desire for them." I could give volume and page of authorities for this statement if I had my books at hand. How it is to be reconciled with the doctrine *ex opere operato* is not my affair. Another point on which the Catholic priest and the intelligent Protestant may well agree, is, that men and women in the midst of sickness and peril are more likely to be true Christians, living or dying, for having Christ's gospel and Church represented among them by His faithful ministers; and, further, that if they see this ministry fulfilled by the priest, while the minister is taking good care of himself at a "health-resort," it will be no strange thing if their true Christianity takes the form of adhesion to the priest's communion rather than the minister's.

LEONARD WOOLSEY BACON.

Savannah, Ga.

"A Dissatisfied Preacher."

Have just read your note to "A Dissatisfied Preacher," Oct., p. 369. It suggests the following fable:

During a summer's afternoon, at the shore, the silence was broken by voices in dispute. Following the direction of the sound, I was led unconsciously to the foot of a lighthouse tower. The discordant voices belonged to none other than the beacon and the corner-stone.

"Ah, ha!" said the scornful beacon to the stone below, "you are of no use in the world. You send no light across the dark and angry waves. You guide no mariner safely by. No one would miss you if you were dead. Your face is never seen."

"Though my face is never seen, my life is not in vain. Were it not for my strength, your proud head would fall and your labor fail. You could not stand without my help."

The storm of their dispute blew high till it seemed their wrath would dash them to the ground. But presently their keeper came. With one accord they made him judge while each pleaded his cause.

As the shades of night fast gathered round and a storm across the waters blew, he paused not to make reply. Climbing hastily the iron steps, he started the beacon-light to gleam and turn. Frequently and vividly the busy light flashed across the raging waters, cheering the seaman on his way, guiding him safe past rock and shoal.

Seeing the beacon hard at work, the corner-stone knew his task must not be shirked. He firmly grasped the wall of stone and rock-bound shore, thus keeping aloft the beacon-light. Both necessary! Both busy! Both contented because both employed.

In life's work, one must sow where often another reaps. Let not him that reapeth boast over him that soweth; for, unless God giveth the increase, the labor of both is vain. We are all God's husbandmen.

"Oh, disheartened sower! scatter thy seed upon the waters, for thou shalt find it, though many fruitless days pass by." (Ecc. xi: 1.) "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this

or that, or whether they both shall be alike good." (Ecl. xi: 6.) "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. cxvii: 6.) "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Is. lv: 11.)

Shelton, Conn. JAS. G. DITMARS.

Perpetual Revival.

The Church has come to rely largely on "special efforts," and on "special times and seasons," to secure revivals and advance the kingdom of Christ. That God has "set times to favor Zion," is admitted. But it is matter of serious consideration whether too much dependence is not placed on occasional and special effort. There is no reason in the nature of things why religion should be spasmodic; why the laws of religious life and growth should not operate with something of the uniformity and steady progress which prevail in all other things. It admits not of a doubt, that, if the Church expected and prayed and labored for a *perpetual revival* in the same spirit and urgency as they do in a time of special interest, such a glorious condition of things would oftener be the result. So might it be.

A COUNTRY PASTOR.

How to Fill Empty Pews on Sunday Evenings.

My plan is, less preaching and more singing. The Catholic churches are usually full, and they devote a large portion of the service to song. The Church should capture the Sunday evening sacred concert,* now growing so popular.

New York City. A PASTOR.

A COUNTER VIEW.

I have given some attention to the matter of substituting "Singing" for

*It is to be hoped that the character of these "sacred concerts" will be radically changed. They are now "sacred" only in name. They are purely secular in tone and cast, and not always of a very elevating character at that.—
EDS.

"Preaching" in the evening service, and the result of my inquiry and observation is not favorable to the change proposed. Only in one condition is it, I think, desirable, or likely to be successful, and that is where the music in a church is superior, and where the leading singers are willing to devote the requisite time and drill to make the service a worthy one. It is only, or mainly, congregational singing that will be had in this special service of song, and in very few of our churches are the training and the proficiency in music such as to make the experiment a hopeful one. Where the pastor happens to be proficient in music, and will devote his energies in making a singing service what it should be, as much so as in preaching, it may finally grow into a success. But often, we fear, it is a device to ease the pastor and change the character of the ministrations of the sanctuary. I hope we shall make haste slowly.

AN EX-PASTOR.

Why Preaching from Manuscript is Unpopular.

Poor judgment in the choice of paper; a chirography that ought to disgrace a school-boy; close lines and numerous interlineations and erasures; a crumpled, soiled and old-looking manuscript; unfamiliarity with the sermon, necessitating the closest attention to the reading, and frequent hesitancy and mis-calling a word; and such a slavish dependence on the MS. as to destroy all freedom of thought and gesture—are the chief reasons.

The writer once sat for a season under the ministry of an able, learned and excellent preacher, whose grand sermons were almost spoiled by a hesitating, embarrassed and slavish reading. I could not account for it, till I one day examined his MS. after listening to his sermon. Such a MS.! The marvel was that he could decipher it at all! I remonstrated with him on the spot. He took it kindly and reformed, and his people were delighted with the change in his delivery, but never gessed the reason.

S.

CHRISTMAS AND NEW YEAR SERVICES.

Every anniversary is a mile-stone in life's journey from—WHERE to WHERE?

"I am growing old, so old I begin to think."

Christmas.

THE MYSTIC HIGHWAY.

Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man.—John i: 51.

What Jacob saw in a night vision has become a glorious historical fact. In his dream, as the solitary wanderer pillowed his head on a heap of stones beneath the Syrian sky, he beheld "a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold the Lord stood above it."

That dream has been realized in the history of the world. That "ladder" was typical of the *mystic highway of Mediatorial and Redeeming Grace in the Person and Incarnation of Jesus Christ.*

I. It rested on the "earth." So Christ the Lord came down out of heaven into this lower and fallen world, and even into our fallen nature itself, and in His life in the flesh, and by His teaching and atoning sacrifice on the cross, He laid ample and enduring foundations for the renewal of blessed intercourse between heaven and earth.

II. "The top of it reached to heaven." For Jesus is divine—God and man—"The One Mediator between God and man," so that in and through Him we have again access to the Father: the broken relation is restored—the forfeited life and favor are regained—we have eternal life in Him.

III. "Behold the Lord stood above it." Not only did it reach to heaven, but to the very throne of God, to the very heart of the Father of mercies; and He now waits in heaven to receive and welcome back to life and glory every son and daughter of Adam who comes back to Him up along this wonderful highway which Christ hath opened up and consecrated by His mediation and incarnation.

IV. The "angels of God were seen ascending and descending on it." Heaven

and earth are again united! Once more there is access to God, and to the tree of life, on the part of lost and guilty man. Hark! angel voices ring down the Judean skies: "Glory to God in the highest, and on earth peace, good will toward men." Not a solitary angel, but a "multitude," through this mystic way on the night of the nativity. It was not a "ladder" now, steep, perpendicular, slow of ascent, but the "*King's highway*," broad and majestic, stretching from one towering Alps to another still higher, till lost in the clouds, and all astriv with heavenly life and radiant with celestial glory!

Come, ye heavenly pilgrims, anxious to escape from sin and death and find rest and peace and blessedness—come into this mystic highway. Christ is the entrance to it. Millions of saints have trodden its ascending way and already landed in heaven. Millions more are on their way up over the "Delectable Hills" and through the "Land of Beulah," and soon their shouts of victory and glory will come rolling down the skies. Will *you* not follow in their footsteps?

CHRISTMAS SERMONS.

The following Christmas sermons have been published in former volumes of THE HOMILETIC REVIEW and elsewhere:

1. The Purpose of Christ's First Coming. By Canon Liddon, London—1 Tim. i: 15. The Complete Preacher, Vol. I, No. 2.
2. Christmas-day Lessons. By Dean Stanley, London.—Luke ii: 10, 11. HOMILETIC REVIEW, Vol. IV., No. 6.
3. The Incarnate God.—John i: 14. HOMILETIC REVIEW, Vol. VII., No. 3.
4. The Divine Incarnation. By S. T. Spear, D.D.—Phil. ii: 6-8. National Preacher, Vol. XXXVI., March number.
5. Joy in Christ for all Nations. By C. A. Harless, D.D., court preacher at Dresden.—Luke ii: 8-11. Pulpit Eloquence of the Nineteenth Century, pp. 45-62.
6. The Desire of all Nations. By Richard Fuller, D.D.—Haggai ii: 7. Pulpit Eloquence of the Nineteenth Century, pp. 348-362.
7. The Glorious Announcement.—Luke ii: 10. HOMILETIC REVIEW, Vol. VIII., No. 3.
8. Our Christmas Gift.—Titus ii: 14. HOMILETIC REVIEW, Vol. IX., No. 1.
9. How the Gospel Proclamation Should be Re-

- ceived.—Luke viii: 18. HOMILETIC REVIEW, Vol. IX., No. 1.
 10. The Mystery Manifest.—Col. i: 26. HOMILETIC REVIEW, Vol. X., No. 6.
 11. The Fullness of Time.—Gal. iv: 4. HOMILETIC REVIEW, Vol. X., No. 6.

CHRISTMAS THOUGHTS.

- HOMILETIC REVIEW, Vol. VIII., No. 3.
 " " " IX., " 1.
 " " " X., " 6.

New Year.

THOUGHTS FOR THE LAST SABBATH OF THE YEAR.

Then shall the end come.—Matt. xxiv: 14.

The knell of 1886 is a monition, not only from the past, but from the future. Whether for us it sounds across the interval of many years, or of a few days, no one but God knows. It prophesies the end of all earthly things for us. A grandly ominous voice is it: the forecast echo of the voice of the mighty angel that John saw, with a rainbow about his head, his face as it were the sun, and his feet as pillars of fire; with his right foot upon the sea, and his left foot upon the earth; in his hand a little book (of human accountability); "and he lifted up his hand to heaven, and swore by Him that liveth forever and ever . . . that there should be time no longer."—(Rev. x: 5, 6.)

We are continually doing things for the last time: every day is the last day for something.

To-day may be the last opportunity of conversation with some companion. If you felt that you might be speaking to your child for the last time, what would you say? What deep undertone of honest, earnest thought would there be even in your mirthful conversation! A teacher cried bitterly as he learned of the sudden death of one of his boys: "Oh, if I had dreamed of the possibility of this, I would have talked so differently, so plainly, last Sabbath. God forgive me!" The preacher almost every Sabbath preaches to some who hear him for the last time; be sure to put your whole heart and the whole heart of the Gospel into your words.

Avoid the delusion that opportunities of either doing or getting good have in

them any prophecy of returning. They are God's gifts for the moment. It is doubtful if He ever repeats the opportunity in exactly the same form, and with the same possibility of blessing. He is too rich in resources for that. A lost opportunity is lost forever, whatever other opportunities may come. They are not given as so many probations, but as so many times of spiritual investment, each having its significance in itself.

How many as yet *uncompleted things* we have set our hands to, which will never be completed? Books unread in our libraries, subjects not studied out, promises of duties to self, purposes of good to others, conversations broken off! What planings, outlinings, both for thought and action, which will never be filled in! With Job we will one day cry, "I am cut off in the midst of my purposes," or pray, "Spare me that I may gather strength before I go hence and be no more." Learn to make each day as far as possible complete in itself; or, where that is not practicable, let each day's work be like the little threads of hemp that make the lengthened rope, each working in with those that are adjacent, so that life will constitute one consistent whole. The weakness of most lives is from the separation of its little pieces.

Two resolutions for the coming year:

(1.) I will begin to do only the most important things—take for my keynote what Saint Bernard was in the habit of saying to himself, "Bernard, ad quid venisti?"

(2.) I will put my *whole energy* into whatever I do, remembering the words of the wise man, "Whatsoever thy hand findeth to do, do it with thy might," etc.

NEW YEAR SERMONS.

The following New Year sermons have been published in the HOMILETIC REVIEW and elsewhere:

1. Confessions of Dying Men. By Joel Hawes, D.D.—Heb. ix: 27. National Preacher, Vol. XXV., January number.
2. The Ministries of Time. By A. Stone, D.D.—Isa. lx: 22. National Preacher, Vol. XXXV., January number.
3. Timely Preparation for Death. By R. W. Dickinson, D.D.—2 Kings xx: 1. National Preacher, Vol. XXVII., January number.

4. How Old Art Thou? By J. Few Smith, D.D. —Gen. xlvii: 8. National Preacher, Vol. XXXIII, January number.
5. This Year Also. By C. H. Spurgeon, London. Luke xiii: 8. HOMILETIC REVIEW, Vol. IV., No. 6.
6. Lot's Choice. By John Hall, D.D. HOMILETIC REVIEW, Vol. V., No. 5.
7. A New Year in Jerusalem. By Rev. Joseph Elliot.—2 Chron. xxix: 17. HOMILETIC REVIEW, Vol. VII., No. 6.
8. The Old Year and the New. By R. M. Hatfield, D.D. HOMILETIC REVIEW, Vol. VII., No. 6.
9. The Exceeding Brevity of Life.—James iv: 14. HOMILETIC REVIEW, Vol. VIII., No. 3.
10. Our Hastening Years. Ps. xc: 9. HOMILETIC REVIEW, Vol. IX., No. 1.
11. The Testimony of the Past.—Josh. xxiii: 14. HOMILETIC REVIEW, Vol. IX., No. 1.
12. The Uncertainty of the Future.—Jas. iv: 14. HOMILETIC REVIEW, Vol. IX., No. 1.
13. Time Reckoned.—Gen. xlvii: 8. HOMILETIC REVIEW, Vol. X., No. 6.
14. Retrospect and Prospect.—Phil. iii: 13, 14. HOMILETIC REVIEW, Vol. X., No. 6.
15. The Day of Settlement.—Rev. xx: 12. HOMILETIC REVIEW, Vol. X., No. 6.
- NEW YEAR THOUGHTS.
- HOMILETIC REVIEW, Vol. VIII., No. 3.
 " " " IX., " 1.
 " " " X., " 6.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

THE IMPERFECT SIGHT.

I see men as trees walking.—Mark viii: 24.

We now see but in part and know only in part even at the best.

1. *Our vision is imperfect.* Every faculty of the soul, every sense and organ of the body, is deranged.

2. *The spiritual atmosphere about us is unfavorable for the perfect vision.* It is misty and murky with passion, prejudice and animalism.

3. *We cannot see aright because our stand-point is too low.* Our stand-point is that of the earthly and the temporal.

4. *The capacity of our vision is finite.* We cannot begin to grasp any one of the great truths of revelation. We see but an infinitesimal portion of God's purposes and providences.

In the hereafter we shall know as we are known. Our power of vision will be perfected; the horizon will vastly expand; we shall look at all things from the true point of vision. What a blessed, glorious view awaits us!

Revival Service.

PERSONAL DUTY.

What is that to thee?—John xxi: 22.

Mankind are apt to be more concerned about the sins, the duties, and the responsibilities of their neighbor than about their own. Peter was anxious about his fellow-disciple John, and Christ almost sternly rebukes him, and asks: "What is that to thee? fol-

low thou me." And Peter has a great many imitators in this.

1. One is troubled about *doctrine*: how to reconcile Divine ordination and free-will; God's love and eternal punishment, and the like. But Christ rebukes the presumptuous spirit and says: "What is that to thee? follow thou me."

2. Another puzzles and frets his soul over the *mysteries* of Revelation and Providence; but, as out of the whirlwind, God shouts to him, "What is that to thee? follow thou me."

3. Another stumbles over the *prosperity of the wicked*, or the afflictions of the people of God, or the declension of godliness in the Church, or the awful wickedness of the times. But the Master's rebuke is again heard: "What is that to thee? follow thou me."

4. Another is greatly exercised because so many are backward in duty, are disposed to shirk responsibility, are stingy and mean, and stand aloof from the faithful few. But again the voice of rebuke falls on Peter's ear: "What is that to thee? follow thou me."

What is your life?—James iv: 14.

"Life, life, only life!" was the dying cry of the voluptuous novelist, Hoffman. He had lived in a constant whirl of sensual pleasure; God was not in all his thoughts; eternity was not taken into his account. But now Death had him in his relentless grasp. The

last sands of life were falling. A few hours and he would be in eternity! in the awful presence of his Maker and Judge. Is it any marvel, now, when a misspent life was reduced to a few hours, perhaps moments, he, in agony and remorse, should cry out, "Life, life, only life!" and, when assured that he could not live, should add, in despair, "We must, then, think of God!"

A sorry time, in such an hour, to learn for the first time that there is a God on high, and a heaven and a hell beyond this fleeting life!

Life on earth is—

1. *Brief.*

2. *Uncertain.*

3. *A part of an eternal life.*

4. *That which determines the nature of the life beyond the grave.*

Live for eternity.

Funeral Service.

THE TRIUMPH OF GRACE OVER NATURE.

At evening time it shall be light.—Zech. xiv: 7.

Grace often conquers Nature, or, seemingly, reverses its laws. Timid maidens, inspired by it, have put on the courage of the lion. Martyrs have sung peans while burning at the stake. Millions of saints have shouted Victory even in the hour of death's triumph over the body. A season of extreme mental and spiritual darkness has closed in the experience of a divine effulgence and unspeakable peace. The greatest trials of faith and patience have been but the harbinger of enlarged spiritual mercies and triumphs. The day of life is dark and full of trouble and fear, and death is anticipated with awful dread and foreboding; but the sun at length goes down in calm and serene majesty and beauty, and the sky is all aflame with the reflected glory of the Sun of Righteousness. *"At evening time it shall be light."*

SPARED FUTURE EVIL.

The righteous is taken away from the evil to come.—Isa. lvii: 1.

1. It may be from the evil of *personal suffering*. The prolongation of life to

old age often involves an immense amount of bodily ills and pains. It is a mercy to cut short the period.

2. It may be to spare the *heart of affection sore trials*. How often do children grow up to break the hearts of fond parents, or alienations and strifes or betrayals of confidence embitter future years, and God snatches away His loved ones from "the evil to come."

3. It may be to take His child *out of harm's way*. Dangers beset his path. Environments and habits and entanglements may ensnare his soul, and so Omniscient Love removes the exposed sheep to the heavenly fold.

4. It may be to *shield him from some impending calamity* that is coming upon the Church or the world. God may have special reasons for exempting those whom He takes away. Death is a special mercy to such.

5. Or (if we accept the marginal reading) it is to save them "from that *which is evil*." Life itself, under the curse of sin, is evil, even in its best estate, and the God of mercy cuts it short and receives His loved one into His bosom.

In all such cases, instead of being a loss, a trial, a calamity, death is unspeakable gain, and there is a thousand-fold more occasion for joy and thanksgiving than for gloom and complaint.

Miscellaneous.

THE OVERTHROW OF JUSTICE.

For he beareth not the sword in vain.—

Rom. xiii: 4.

God's universal government is based on justice. And no human government can long survive when "truth and justice are fallen in the street." When murderers are allowed to escape; when gamblers practice their trade defiantly in the face of law; when two hundred thousand saloonists openly trample on our licence laws; when Legislatures are bribed, and ballot-boxes are stuffed, and rum and political chicanery rule the land; when huge monopolies oppress and wrong the people, and the great laboring class arrays itself against law and order and resorts to gigantic "strikes," and to violence and blood-

shed, and the utterance of atrocious sentiments, subversive of liberty and all government, and the rights, of private property—*then the magistrate beareth the sword in vain.* And woe to a land where such a state of things exists.

And yet this is our state to-day as a

people. Justice itself is fast becoming a farce, a lie.

The atmosphere must be purified; law must be vindicated; the sword of the magistrate must do its God-ordained work, or universal anarchy and social overthrow will speedily ensue.

EDITORIAL NOTES.

"As Others See Us."

No man doing his best to help his fellows should be insensible to any evidence that his labors are appreciated, especially by those who are well fitted to pass judgment on the work done. The Editors and Publishers of THE HOMILETIC REVIEW have been made glad the past three weeks by the receipt of letters from all over the country, and some from distant lands, in which the merits of the REVIEW are acknowledged in language that is certainly remarkable. We do not remember to have received a word of censure. We are sure that our readers will pardon us, at this, the close of another volume, for whatever lack of modesty there may be in publishing here some extracts from a few of these letters:

GEO. F. PENTECOST, D.D. (Nov. 5, 1886), writes: "I consider The Homiletic Review the best practical Review published on either side of the sea."

HOWARD CROSBY, D.D., LL.D. (Nov. 5, 1886), writes: "The Homiletic Review is a treasure-house of information and suggestion to every Bible reader and religious thinker."

WILLIAM M. TAYLOR, D.D. (Nov. 6, 1886), writes: "This Review is unique. Its discussions of the questions of the hour are exceedingly stimulating. . . . Its standard of excellence is very high."

JESSE B. THOMAS, D.D. (Nov. 6, 1886), writes: "The Homiletic Review is in theology what the railroad is in modern life. It stimulates production, hastens and broadens distribution, and opens certainly 'fresh fields and pastures new.' I rejoice in its vigorous growth, and commend it heartily to all who want to grow."

PHILIP SCHAFF, D.D., LL.D. (Nov. 6, 1886), writes: "It is ably conducted, and is growing in interest."

CHARLES S. ROBINSON, D.D. (Nov. 6, 1886), writes: "This Review pleases me and helps me so much that I have actually no periodical that comes to my study more useful or more welcome."

CHARLES H. HALL, D.D. (Nov. 5, 1886), writes: "I can heartily congratulate the clergy, especially the younger clergy, that they have in The Homiletic Review the best average thought of the American pulpit just as it is now and here."

WILLIAM ORMISTON, D.D., LL.D. (Nov. 8, 1886), writes: "I have been a regular subscriber for The Homiletic Review for many years, and I now read each successive number with increasing interest and profit. . . . It is a valuable, I might say indispensable, aid to the pastor in his study. The prospectus shows that the coming year bids fair to surpass even the achievements of the past."

EDWARD F. WILLIAMS, D.D., Chicago (Nov. 8, 1886), writes: "The Homiletic Review as now conducted is probably the best magazine of its kind in the English language. To a busy pastor it is full of pre-eminently helpful suggestions."

SAMUEL T. SPEAR, D.D., of *The N. Y. Independent* (Nov. 7, 1886), writes: "I regard The Homiletic Review as a periodical of great value. It is edited with distinguished ability, and is, in my judgment, eminently suited to promote the interests of evangelical Christianity."

J. L. WITTHROW, D.D. (Nov. 9, 1886), writes: "Of the many periodicals which come to my table monthly, there is no one more carefully read and marked than The Homiletic Review. It seems to hit the thing we are all thinking about."

JOSEPH H. RYLAND, D.D. (Nov. 10, 1886), writes: "I have had a long acquaintance with Homiletic Literature in Europe and in this country, but I have known nothing so good and helpful as The Homiletic Review is just now. It is immensely improved."

EDWARD EVERETT HALE, D.D. (Nov. 8, 1886), writes: "I read The Homiletic Review each month with great pleasure. It shows me what many brethren in the ministry are thinking of as nothing else does. It must be of great use throughout the country."

CHARLES F. DEEMS, D.D., LL.D. (Nov. 9, 1886), writes: "I read each number of The Homiletic Review with unflagging interest. The only trouble about such a thing is that one gets so used to it as to miss it. May it never lower its standard."

A. J. F. BEHRENS, D.D. (Nov. 10, 1886), writes: "I have been a careful reader of The Homiletic Review almost from its first issue. . . . It is eminently helpful and instructive."

PROF. W. C. WILKINSON (Nov. 11, 1886), writes: "The Homiletic Review commands my admiration and respect for the breadth of its editorship, and for the freedom and earnestness with which its contributors are inspired to contend for the truth. It seems to aim not simply at helping the men of a 'profession' get on in the world, but at helping true ministers serve Christ by serving their fellows."

THEO. L. CUYLER, D.D. (Nov. 12, 1886), writes: "The Homiletic Review is broad in its scope and most trenchant and thorough in its treatment of all the topics most interesting and important to every pastor. It brings a full wallet into our study every month, and is always welcome."

D. C. EDDY, D.D. (Nov. 15, 1886), writes: "The Homiletic Review cannot fail to meet the popular favor. It is a reflection of the best thought of this gospel age."

CHARLES F. THWING, D.D. (Nov. 13, 1886), writes: "The Homiletic Review has great value to the wise minister in the suggesting of plans and methods of church-work. The worth of these suggestions is not at all depreciated if he takes them as points of departure in their application to his own field."

Dr. Storrs' Forty Years' Pastorate.

On Sunday, November 14, Dr. R. S. Storrs celebrated the 40th Anniversary of his settlement in Brooklyn as Pastor of the Church of the Pilgrims by a sermon full of wisdom and eloquence. It was a long but a grand sermon, occupying about three hours in delivery, being continuous from the morning to the evening service. As the Sermonic department of this number of the REVIEW is already in press, we regret that we cannot publish the sermon entire. We will here give a single extract which will illustrate the great wealth of the discourse. In our next issue we promise our readers a rich treat in the shape of an extended interview with Dr. Storrs, in which he describes his methods of labor in and out of the pulpit, the advantages and disadvantages of long pastorates, and in which he gives many suggestions of value to his brother clergymen.

AN EXTRACT FROM THE ANNIVERSARY SERMON.

The mystery in any of the truths of the Gospel is not for us a bar to believing. It is rather an encouragement to such belief, since we do not expect to comprehend God, or to learn from Him what is simply commonplace. In accepting

such truths, we are gratefully conscious of an immediate intellectual contact with the spiritual sphere. From realms inaccessible to lenses or calculations descend upon our minds these high instructions. We seem to ourselves to communicate with the soul from which ours have sprung and before which extend the shining expanses of thought and of life. The earth becomes sacred because such revelations have opened above it celestial prospects. The order of history takes its vivid interpretation from the Divine mission central in it; while the premonitions of glory or gloom which are shot upon responsive spirits from the coming immortality adds solemnly to our worship and the supreme intensity of our life.

I know of no congregation in which minds have been more open than in this to whatever light science can give, or philosophy, or history, on the themes of chiefest interest to man. I do not think that you ever have felt that the pulpit has been narrow in its range, imperious in its tone, or averse to considering whatever the greater minds of the world have thought and taught. I have not been prodigal of historical or philosophical discussion. I have wished to present the results of thinking rather than the processes: the gathered metal instead of the lumps of earth and stone in which it had been lodged. But it has been part of the business of my life to investigate as widely and impartially as I could whatever movements of action or thought have had Christian significance; and there are not many of them which have not at some time here been traced.

But nothing in all this has tended to unsettle our faith in the Gospel, or to prompt us to displace it for recent ambitious and showy speculations. On the contrary, the variety of our studies has shown us that often what has called itself light has been but a deceptive glitter born of decay; that there are temporary fashions in thought, as there are in dress or in the building of houses; that opinions, which loom like the mass of continents, turn out not unfrequently to be vanishing mists; and that even the path leading to heaven, which the Master opens, and in which the humble joyfully may walk, may be hidden, as it has been, by fantastic speculations, which one age produced and the next age forgot.

While ready, therefore, to welcome instruction from any quarter, we have not gone forth on restless quests after new theories. We prefer the old doctrine, which came with prelude of Heavenly song, which He who is the Truth declared, which conquered the ancient pagan society as sunshine conquers the fierceness of frost; which has blessed the earth wherever it has touched it as only a force from Heaven could, and which comes to us commended by successions of illustrious lives, as well as by memories of fathers and mothers whose hearts it had uplifted, whose personal

action it had inspired. Until the entire life of the Church has essentially failed, this faith which it has honored can no more lose the place of pre-eminence in it than the substance of the walls within which it worships can be resolved into painted glass or perishable tissues.

It is related in the memoirs of Bartoli, one of the distinguished Italian antiquarians, that when excavations were made at Rome on the Palatine Hill, at about the middle of the seventeenth century, under the Pontificate of Innocent X., a chamber was found lined with brilliant gold brocade, whose rich splendor almost dazzled the eye, but which faded as sunlight streamed upon it till the fascinating brilliance had entirely disappeared. An apart-

ment near this was found lined with silver; and another covered with sheets of lead. The silver was eagerly stripped from the walls, the lead was left. But when, after a time, the lead was removed, unsuspected riches of coined gold was found securely lodged behind and hidden by it. A fair image seems here represented of the difference between theories which superficially attract and transiently dazzle, or schemes of opinion which have a value, but not the highest, and that mystery of the Gospel which behind a common and sober aspect conceals inestimable riches of truth and of heavenly promise. These riches we have assiduously sought. I trust, in some measure, their wealth we have found.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

HOMILETICAL.

THE efforts made in Germany to win back the masses to the Church have led to a careful consideration of means for increasing the attractiveness of the religious services. As a consequence, an unusual amount of discussion on the subject of homiletics has taken place. It is generally admitted that the learned lectures at the university do not give the direct practical training required as a preparation for the pulpit; hence, ministers themselves are discussing the changes needed to make the pulpit more effective. The German pulpit has marked excellencies, but also serious defects. It is usually Biblical and free from the extravagances found in some other lands; but it is hampered by traditional methods, by the restraints of historical development, and by the fact that the people themselves have too little control of the Church, whose management is left too largely to the State and ministers. The very fact that it is called a State Church, or "the preachers' church," or even "a police institution of the State," is significant. Not only have the people, for whom it should exist, too little active control of its affairs, but there is also a general lack of freedom, too little room for individual peculiarities and for spontaneity. There is a certain routine which it is hardly safe to abandon. Even illustrations from life are regarded by some as of doubtful propriety, and one of the most popular preachers is sometimes mentioned slightly as an "anecdote preacher," and others are warned not to imitate him.

Men like Professor Christlieb see the evils which keep the masses from the Church, and want to introduce new methods to win the hearts of the people. The preparation of pious laymen to speak directly to the capacities and needs of the masses is held by some to be one of the best means of reaching the spiritually neglected. But I have just read an article in a leading paper against lay-preaching; even agents of religious societies and colporters, it is argued, should be prevented from addressing congrega-

tions. The great argument is, that the standing of the ministry may be lowered! Thus, while the supreme need of the Church is the development of the activity of the laity, there are those who persistently oppose the very things which make this activity in any large and true sense possible. The pulpit needs the inspiration which comes from a vigorous life in the Church; but without freedom of movement, for the laity as well as the ministry, such a life is out of the question.

Earnest, godly ministers realize the need of a change in the pulpit if the Church is to regain its former influence. Great progress has already been made, and the religious life seems to be on the increase. But much remains to be done if the infidelity and socialism of the cultured and the masses are to be counteracted, and if the encroachments of Catholicism are to be checked. From ministers themselves comes the cry for living sermons, timely, adapted directly to the peculiar needs of the people. A minister has just published a pamphlet entitled, "More popularity in the Sermon." Rev. F. Blanckmeister, Saxony, has an excellent article on the question, "What Regard should the Preacher Pay to his Hearers?" (*Zeitschrift fuer Pastoral-Theologie*.) He states that the preacher is to be influenced by three factors, God's Word, his own Personality, and the Congregation. The first is emphasized as the supreme law for the pulpit; its authority must be freely chosen by the preacher, not regarded as a restraint. The personality of the preacher is also of great importance, for every sermon has an individual coloring. "It must have it; for it belongs to the essence of the sermon to be a *personal* testimony of the great deeds of God." Even in prophets and apostles we find individual peculiarities, and they are not only proper but also essential in a sermon. The personality of the preacher must, of course, be transformed, sanctified, and filled by the Holy Spirit. There is an old saying which has significance for the preacher: "*Gratia non tollit sed sanat naturam.*" But, ad-

mitting the importance of these factors, the demands of the congregation also require careful consideration. Roemhild, an excellent homilist, made it his chief aim in preaching to answer the question, "How can I get the truth to the hearer?" Ahlfeld, one of Germany's most effective of recent preachers, frequently said: "A drop of life is better than an ocean of knowledge." These hints are significant, because the sermon has value only in so far as it affects the hearer. Respecting the more formal elements, the author demands scrupulous attention to appearance and manner in the pulpit, so that nothing may strike the audience as ludicrous or offensive; logical arrangement of the sermon; a style neither too learned nor trivial, but dignified, popular, living, and modeled after Scripture. He emphasizes careful regard to acoustic requirements, so often neglected by German ministers. Referring to the history of the German pulpit, he says that Luther formed his style from Scripture and from intercourse with the people, thus making it the style of life itself. After the Reformation, a tedious, dry, barren, though learned, style became prevalent. Even Pietism, with all its life, found difficulty in overcoming it. During the period of Enlightenment, stiff essays with a literary style were common. At present the tendency prevails to model the style of the pulpit after Scripture and cultured conversation. It must be attractive both to the learned and to the illiterate. Thus Ahlfeld's style attracted eminent professors at Halle and Leipzig, but also peasants and servants.

Turning to the substance of the sermon, he demands Biblical truth as the basis, and protests against the assertion of rationalists that Scripture has become secondary, and that the spirit of the nineteenth century must take its place if the pulpit is to bring the educated back to the Church. The matter must not be too learned. There were times when preachers were to be found who made their sermons exegetical and dogmatic lectures. In the sixteenth and seventeenth centuries, sermons contained numerous Scriptural quotations in Greek and Hebrew, and also citations from Latin and Greek authors in the original, together with scholastic arguments, and propositions from philosophy, dogmatics and polemics—evidently out of place in a sermon. The people need practical and edifying truth. This, of course, does not mean that the sermon must be superficial. References may be made to literary, political and other current events, but not so as to lose sight of Scripture. The culture of the congregation must be considered, in order to determine what truth they can bear. There may be audiences which require elementary instruction; others require more advanced doctrines. The author mentions a certain congregation which informed the new minister, after his first sermon, that they were able to endure stronger food than he had given them. The minister should, therefore, study his members, or, to use an expression of Bismarck, he

should read "the soul of the people." If the minister wants to preach effectively, he must study the history, manners and opinions of his church. The more thorough the prognosis and diagnosis of a physician the more easily and effectively will he be able to apply the needed remedies; and so the preacher will be able the better to apply the needed balm for healing the diseases of his people if he has thoroughly studied their social and spiritual pathology.

Meyer's Commentary is still regarded as by far the best, and it holds its place so firmly because every new edition is improved and brought up to the present standard of research. There is least demand for the volume on Revelation, of which only three editions have appeared, and most for those on the synoptical Gospels and Romans, of which seven editions have been published. On the other books there are extant the fourth, fifth and sixth editions.

PHILOSOPHY AND RELIGION.

The attempts of Ritschl and his school to free theology from the influence of philosophy, particularly of metaphysics, may have a healthy effect in preventing the encroachment of philosophical speculation on the domain of spiritual life. The aim is to concentrate the attention less on speculative dogmas and more on practical religion. But while now, just as in the time of Schleiermacher, it may be necessary to prevent the interference of philosophy with religion, the two cannot be permanently separated. And besides the efforts made to divorce them, we also find a tendency to bring them into more intimate relations. The numerous attempts of philosophical writers to overthrow materialism, and to find a firm basis for ethics and religion, are noteworthy signs of the times. To this tendency belongs the book of Dr. H. K. Hugo Delff on "The Principal Problems of Philosophy and Religion" (*Die Hauptprobleme der Philosophie und Religion*). He recognizes spiritual and supernatural elements in man's nature, whose needs, consequently, transcend the satisfying power of this world. Hence peace can only be the work of God. "Nature and reason, interest and calculation, cannot furnish it. Peace must spring from the relation of the inner powers, and only God has control over these." And our age, in order to attain peace, needs moral and spiritual healing, not merely external application of remedies. In opposition to those who sneer at Christianity and pronounce it antiquated, he professes to be a philosopher who cheerfully proclaims himself a disciple of Jesus. "Of all teachers, He is the only one who fills me with reverence, the only one whom I can unreservedly call 'The Master.' . . . Jesus taught, and is something of which no one else had any conception, or now has independently of Him; and yet this conception embraces all human destiny." He pronounces Christianity the truth and realization of reason. Reason moves amid postulates, and therefore presupposes something which transcends reason; but that which reason cannot reach is brought by Christianity. Therefore Christianity contains the Alpha and the Omega of all wisdom.

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