

12827

THE
HOMILETIC REVIEW

VOL. XXII.

FROM JULY TO DECEMBER

1891.

EDITORS:

I. K. FUNK, D.D., AND REV. NEWELL WOOLSEY WELLS.

PUBLISHERS:

FUNK & WAGNALLS CO.,

NEW YORK:

18 AND 20 ASTOR PLACE.

LONDON:

44 FLEET STREET.

TORONTO, CANADA: 86 BAY STREET.

Entered according to Act of Congress, in the year 1891, by
FUNK & WAGNALLS CO.,
In the Office of the Librarian of Congress at Washington, D. C.

THE HOMILETIC REVIEW.

VOL. XXII.—AUGUST, 1891.—No. 2.

REVIEW SECTION.

I.—THE INERRANCY OF SCRIPTURE.

BY PROF. LLEWELYN J. EVANS, D.D., LANE SEMINARY, CINCINNATI, O.

THE title indicates the particular point to the discussion of which, by the kind invitation of the Editor, this paper is limited. Much will have to be assumed, or simply affirmed, respecting collateral issues, some of which are of fundamental importance, for the discussion of which there is here no space.

SCRIPTURE.

The word Scripture is used in this discussion for the written record of the special supernatural Revelation which God has made of Himself for the salvation of a lost world. Anterior to this is the general, natural Revelation of God, mediated through His works, through providence, and through the soul. Had man never fallen, we have no reason to suppose that any other than this primary Revelation would have been needed. At all events, the question whether in that case God would have given a written Revelation, like the question whether in that case there would have been an Incarnation, belongs to the domain of speculation. The Bible as we have it, like the Incarnation as we know it, is for a fallen world.

THE SCOPE OF SCRIPTURE.

The essential significance and scope of Scripture lies in its relations to the Revelation of which it is the embodiment, not in its relations to the truths of Natural Theology, much less in its relations to the general truths of Natural Science, apart from their relations to God. The Revelation of which Scripture is the Record is special as contrasted with the general Revelation of God, supernatural as contrasted with the natural, and a Revelation of God for spiritual ends, or more specifically for salvation, given to man as a sinner, as contrasted with Revelation for the satisfaction of man's original mental and moral needs as God's creature. The scope of Scripture is thus to be determined by the scope of its constituent Revelation

THE REVELATION AND THE RECORD.

The Revelation is to be carefully distinguished from the Record. The former is the substratum of the latter. The one is material, the other formal. The essential factor of the Revelation is the great supernatural Fact of the Divine Interposition for salvation. First, we have the historic preparation for this Fact, of which the Old Testament is the record. Then we have the Fact itself, with the Gospels as its record. Finally, we have the Fact organizing itself into faith, life, history, force, the Church with its ministries and ordinances, of which the record is found in the Acts and Epistles. The Revelation is thus Christocentric. The Record is for the same reason Christocentric. Christ is the sum and scope of each; the Alpha and the Omega alike of Salvation and of Scripture. The Written Word is the counterpart of the Incarnate Word. The message of the one is the message of the other.

THE OBJECT OF THE RECORD : GENERIC.

It follows that the great generic object of the Revelation, and the great generic object of the Record are one and the same—SALVATION. The mission of the Incarnate Word becomes the mission of the Written Word. The Record is to make the Revelation available for all who need it. The Revelation is a Divine Interposition to save; the Record is designed to make that Interposition effectual for all men, in all places, and in all times. The generic mission of the Book is therefore none other than the generic mission of the Fact—to save. The idea that the Bible is first of all, and chiefly a *formula fidei*, a rule of intellectual faith, a creed-manual simply, is a misleading and mischievous error. The impartation of knowledge is but the necessary means to the Divine purpose of Redemption. "The LIFE was the LIGHT of the world." The *Light* centres in the *Life*. The sacred writings have power indeed to make wise, but "wise unto salvation." Scripture does not accomplish its final perfect end until it secures man's salvation. The essential, decisive test of its Divine efficiency is not its teaching function, but its saving function. To exalt the former—all-important as it is—above the latter, is to put the means above the end, the food above the life, to obscure the true conception of evangelical faith, and to wrest the use of Scripture from the paramount vital end for which it exists, and so to limit its power in the accomplishment of its divine mission.

SPECIFIC OBJECTS OF THE RECORD.

The specific objects for which Scripture is given also grow out of its relations to the Revelation which it embodies. These may be briefly stated as follows :

1. To perpetuate, so far as a record can do so, the living and life-giving power of the great Facts of Redemption. These great Facts, and more especially the Incarnation, Life, Death, Resurrection, Ascension of Christ,

and the Pentecostal gift of the Spirit have taken place once for all. They had their historic limitations of time and place. The Record removes these limitations, and serves to put us, to put all generations under the immediate power of those Divine Realities, to bring us face to face with that incomparable Drama of Power and Love Divine, face to face with God revealing Himself.

2. To interpret to a benighted world the mystery of Supernatural Grace, to make known the significance of the great facts and factors of Redemption, to make it possible for the world to appreciate and to apprehend the Revelation which God has made of Himself, and so to mediate to men the life-giving power of that Revelation.

3. To apply this Revelation to the problems of life and duty, to furnish the rule of conduct, the standard of character, the motives and directions needful for the culture of the spiritual life.

DIVINE QUALITY OF THE RECORD.

From the above statement of the generic and specific purposes of the Revelation and of the Record, and of the relations which they sustain to each other, we are prepared to pronounce upon the quality of the latter. The Revelation and the Record spring out of the same necessity, are to be referred to the same superhuman source, are parts of the same Divine plan, are instinct with the same supernatural quality and life, and are intended and equipped to accomplish the same spiritual result. Regarding the Record in this vital relation to the Revelation, we are justified in characterizing it as essentially and wholly Divine. Using the legitimate and expressive figure of speech called metonym, we may call the record itself a Divine revelation. As such a revelation, as God's message of hope to a despairing humanity, as the "spirit and life" of Christ in a ruined and dying world, it is the Word of God.* As the medium of God's redemptive revelation, it is the special all-essential means of salvation. As a factor of the great supernatural process by which salvation is effected, it is a supernatural book. As the superhuman organ by which God would put us in possession of the Revelation which He has made of Himself, it is the supreme authority in all that pertains to our religious belief and our spiritual culture.

THE CLAIMS OF SCRIPTURE RESPECTING ITSELF.

The claims which Scripture puts forth in behalf of its own authority and efficacy correspond precisely to the statements just made. These claims presuppose throughout that the source of Scripture, its contents, quality,

* It should be noted that a strict exegesis of the expressions "Revelation," "Word of God," as they occur here and there in Scripture, would not justify the absolute identification of such expressions with the Scriptures themselves, any more than we could use such expressions as "Truth," or "Gospel," as absolute and commensurate equivalents of the term "Scripture." All these expressions are to be interpreted by the context, sometimes more broadly, sometimes more narrowly; yet in the aggregate we are justified in applying the predications made respecting them in a practical way to Scripture.

uses, causalities, and effects are pneumatic.* Thus Christ, in whom we behold the highest and most absolute type of inspiration, says of His own utterances: "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life." "Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life." "I speak the things which I have seen with my Father." "The word that I spake, the same shall judge him in the last day." "The word which ye hear is not mine, but the Father's, who sent me." "Already ye are clean because of the word which I have spoken unto you." "I have given them thy word. . . . Sanctify them in the truth; thy word is truth." From first to last Christ presents His words as supernatural, celestial, pervaded with a Divine essence, alive with uncreated vitality, resonant with the secret intercommunications of an eternal fatherhood and sonship, needing the interpretation of the eternal Spirit, and productive of the highest pneumatic development in all who receive them. Herein lies at once the ground and scope of their authority and infallibility. Their inerrancy is rooted in, conditioned, and measured by their Divine pneumatic source and quality.

The same is true of the claims advanced by the Apostles. In what is unquestionably the most comprehensive, vivid, definite, authoritative affirmation ever put forth respecting the apostolic proclamation of Divine truth (1 Cor. ii. 1-16), Paul emphasizes over and over the agency of the Divine Pneuma, energizing and assimilating the human pneuma, making it the organ of the highest, divinest pneumatic realities, realities which are set in positive and emphatic antithesis to all that is sensuous, to all that is simply secular, to all that may be discovered by the unspiritualized intelligence of man at its highest and its best, this pneumatic organ ascensively resolving itself at the close into the very mind, the *Nous* of Christ.†

In like manner, when Christ and the Apostles refer to Scripture in general, the emphasis is always laid on their pneumatic, Christological, soteriological significance. The Old Testament truth in our Lord's discourses is all of this character. The Scripture which cannot be broken is Scripture as centring in Himself, in the facts of His person, life, and death. To Peter the Old Testament is the Gospel as the Promise of Christ, and the spirit of prophecy is the *pneuma* of the personal Christ speaking in the prophets. When Paul describes the sacred writings on their theopneustic side, he emphasizes their power to make wise unto salvation; and he coordinates with their inspiration (*theopneustia*) their utility for teaching, for reproof, for correction, for training in righteousness.

* I use the word *pneumatic* as the more strict and definite English equivalent of the original term descriptive of the fact and quality under consideration. Our word "spiritual," being so largely used as the direct antithesis of "material," or "bodily," might be taken as inclusive of a lower range of intellectual activities and qualities, secular, psychic, rational, dialectic, which are expressly contrasted with if not excluded from the distinctive range of the *pneuma*.

† The reader is urgently requested to study this important and pregnant passage (1 Cor. ii.) in the nervous, lofty, expressive Greek of the original text, with the added help of the Revised Version.

If to such passages we add the well-nigh innumerable affirmations which are made respecting the Gospel, the Word of God, the Truth, Revelation, the personal agencies especially of Christ and of the Spirit in mediating the knowledge and experience of Divine Realities, we surely cannot be in doubt touching the precise nature and scope of its claims to inerrant and infrangible authority.

THE WITNESS OF EXPERIENCE.

The history of Scripture in the experience of the world is in exact accord with these claims, and fully sustains them. It *does* make wise to salvation. It *is* profitable for discipline in righteousness. In the spiritual life of humanity the words of Christ have proved themselves to be spirit and life. Christ as the Life is the Light of the world. He is the Way, the Truth, and the Life. The voice of the written Word is the voice of the personal Word, and is therefore mighty and living. It speaks with the authority of Law, which as Logos is enthroned eternally in the bosom of God. It finds an echo in the conscience. No one who obeys it is led astray, or lost. The wayfaring man who walks its paths of life and peace, though a fool, will not err therein. All who surrender their hearts and lives to its claims find life eternal, peace indestructible, a joy unspeakable and flooded with glory.

It should be noted still further that these results have thus far been secured for the most part with a faulty text of Scripture, for which no well-informed reader would dream of claiming absolute inerrancy. They have been secured also notwithstanding a popular interpretation of many statements of Scripture respecting matters of secular and minor importance, which no intelligent person to-day is prepared for a moment to defend. Thus, whatever may be said of the actual teaching of the first chapter of Genesis, or the story of the Flood, or the early chronology of Scripture as bearing on the antiquity of man, it is well known that for ages these were universally understood to teach what the physical science of our day has shown to be against historic fact. Yet these scientific errors, which, whether they were in the original text or not, were universally read into it, did not in the slightest whit impair the spiritual authority or value of Scripture during the long ages in which they passed for truth.

It is equally noteworthy and significant on the other side that the attempt to co-ordinate secular inerrancy in Scripture with spiritual inerrancy, and to condition the latter by the former, has ever been most injurious in its consequences. It has fomented the antagonism between science and religion, occasioned panic after panic respecting the foundations of the faith, coerced and wrested the interpretation of the text, leading to an exegesis which has failed to satisfy intelligent believers as to its adequacy, or intelligent unbelievers either as to its adequacy or its candor, which has thus repelled instead of conciliating fearless inquiry, and has kept alive, instead of resolving honest doubt.

THE AFFIRMATION OF INERRANCY.

It will thus be seen that our affirmations respecting the inerrancy of Scripture, like those respecting any other of its qualities, are determined by the supreme ends for which it exists, and by its uses in the accomplishment of those ends. So regarded, looking at it in these supreme Divine functions, receiving it in its relations to its paramount Divine purpose not as the word of men, but as it is in truth the Word of God, which worketh in them that believe, we affirm positively and emphatically its Divine inerrancy. It tells us just what God would have us know, believe, and do as the indispensable condition of our restoration to Himself. Imperfection or inadequacy in any other particular does not detract from its unique and distinctive perfection and adequacy here.

The perfection of any instrumentality is measured by its adaptation to the special ends for which it is designed. The lens which reads the stars, or resolves the nebulae, has one use; that which explores the globule or the microbe has another. Each is to be judged by its own function. The telescope is not a failure because it is not a microscope. The spectroscope, which analyzes and records the solar protuberances, is not at fault because it does not photograph the features and smiles of the human countenance. If in the field of vision an object or a movement intrudes which the particular lens employed is not intended or fitted to interpret, and if in the image produced from the lens a blur represents the intrusion, the blur is not therefore a blemish, nor does it detract from the accuracy or value of the lens in its own specific work. For its own work the lens is perfect, for its own field its report is inerrant.

It is quite conceivable that a decision of the Supreme Court may incidentally embody an erroneous statement of some unimportant fact, geographical, historical, statistical, or scientific; or some *obiter dictum* may find its way through the record of the case into the language of the decision, some point on which it is beyond the province or the purpose of the court to adjudicate. This, however, does not invalidate the action or imperil the authority of the court. The *law*, which it is the peculiar function of the court to administer, is supreme. The decision is authoritative, final, and for practical purposes infallible.

The application of these illustrations to the authority and inerrancy of Scripture is obvious, and will prepare us for the consideration of certain peculiarities of Scripture on the human side.

HUMAN CHARACTERISTICS OF SCRIPTURE.

As we have seen, Scripture is not the primary Revelation, but the secondary Record. It is *Literature*, written by men, and pervaded throughout by human characteristics. As literature, it is subject to the ordinary conditions of free mental activity, construction, and expression. It has its intellectual and literary connections with its historic and secular environ-

ment of movement and thought. It has its material attachments and implications. In these outlying connections with secular or material facts and phenomena, Scripture-literature exhibits the mental equipment of the writers without material modification or correction. In illuminating them for their function as spiritual teachers of mankind, the Spirit has manifestly not disturbed or rehabilitated the original mental furniture, secular or literary, with which they have approached their task. The telescope with which they sweep the spiritual heavens does not serve their botany or their chemistry. Their arithmetic, grammar, geography, physics, each is for the most part left to take care of itself. Doubtless we may discover even in their treatment of these secular and material accompaniments a certain theopneustic quality, a sacred Divine suffusion and effusion, like the aroma of a flower or the halo of the light, which gives even to that which is least spiritual in their contents a dignity, purity, sacredness which is all its own. But the true *Theopneustia* finds its full scope and expression only in the pneumatic.

Still further, as Literature, the preparation of Scripture has been subjected to historic formative conditions, affecting the processes of composition, compilation, transmission—conditions which were in part characteristic of ancient literature generally, and which in part were peculiar to the peoples, places, and times in which the literature of the Bible originated. A large part of it had a long and eventful career as tradition, and has passed through the modifications which are incidental to literature of that class. Much of it exhibits complexity of structure, compilation, and elaboration of various documentary sources. These particulars characterize especially the historical books both of the Old and the New Testament.

As literature Scripture is thus a historic growth. The progress of the Record has corresponded to the progress of the Revelation. The same Divine Wisdom which has directed the processes of the one has guided the processes of the other. There has been a building of the Book. There has been also a building of the books, especially in the Old Testament. Even in our old English Bibles the growth of such books as the Psalms and the Proverbs is apparent to the most superficial observation. A closer study discloses yet more striking and important phenomena. It is the special function of what has come to be known as the Higher Criticism to investigate this process of building. What of its conclusions?

CONCLUSIONS OF EVANGELICAL CRITICISM.

Let me illustrate the work of Criticism in its bearing on our theme from the results which have been reached respecting the Gospel record. I select this in part as more familiar through my own study of it, but chiefly as exhibiting substantial unanimity of result, and as more immediately related to the vital articles of our faith.

1. As regards all that is necessary to salvation, all that is essential to Christianity as a supernatural fact, all that is fundamental in the sphere of

evangelical faith and life, all that is of pneumatic significance and power — the acknowledged results of Criticism not only leave all this unchanged, but they have immensely strengthened the grounds of our belief in it. The historic credibility and verity of the Gospel record, the personal reality of the Christ, the superhuman quality of His being, life, and work, the Divine institution and endowment of the Church, the unique authority of the Epistles, and all apostolic writings, have never received more solid and abundant attestation than through the critical processes of the past two decades.

2. As regards the minor details and circumstances of the record Criticism has reached a twofold result. On the one hand, availing itself of the researches of archaeology and collateral history, it has established the indisputable authenticity and the wonderful accuracy of the record as a whole, even in the minutest details. Not a few details which were formerly questioned as erroneous have of late years received signal confirmation through the more thorough investigation of external records, and through recent discoveries of monuments, inscriptions, and other witnesses of an exhumed antiquity. And this consideration is assuredly one which should inspire the critic with becoming caution in challenging the accuracy of any Scriptural statement.

But, on the other hand, the discoveries that Criticism has made, and is continually making, respecting the literary characteristics and the genesis and growth of the Scripture records, make it evident that these records as they stand are not free from inaccuracies, discrepancies, contradictions, and imperfections which are distinctly traceable to the human channels through which they have passed. They are the inevitable accompaniments of the genesis, growth, transmission, and elaboration of the record into its present form, precisely as textual errors, the existence of which no one now questions, are the inevitable accompaniments of the literary and historic treatment of the text. Nor should it be forgotten in this connection that the conclusions of the Lower Criticism respecting the text were at first as vehemently assailed as are those of the Higher Criticism respecting the contents of Scripture, and from similar premises. Dr. Owen, the Buxtorfs, and others denounced Walton's Polyglot and Mill's New Testament text and apparatus as dangerous innovations. Criticism has to-day advanced far beyond Walton or Mill, and Christendom thankfully acquiesces in the result. On the one hand, the essential integrity of the text, it is seen, has not been disturbed; although, on the other hand, the individuality of the writers, the compositeness of the record, and the divergencies of the constituent parts have received a much sharper accentuation than in the received text.

So in respect to the conclusions of the Higher Criticism. While they tend to strengthen the foundations of the faith and to establish the superhuman factors of revelation, they tend also to bring out more distinctly the human conditions and limitations to which the production of the record

has been subjected. This may be illustrated in two particulars, which are of special importance in their relation to the intellectual life of to-day—History and Science.

INERRANCY AND HISTORY.

In dealing with the historic records of Scripture, Criticism has to consider two great classes of facts : 1. Facts which form the contents of the history. 2. Facts pertaining to the building of the record. In neither of these classes are the facts to be assumed to lie beyond the reach of criticism. The methods and criteria by which history is tested apply to Scripture as to all other history. The processes and tests to which all literary records must be subjected apply to the Scripture records as to all other records. The best apologists of the day concede that the credibility of the Scripture record is not dependent on its inspiration. Criticism must, therefore, be allowed full scope in testing, cautiously and reverently, indeed, but none the less fearlessly and thoroughly, all that pertains both to the genesis and the substance of that record. No *à priori* theory of Scripture or of inspiration can dictate beforehand to Criticism what its conclusions are to be. *Per contra*, our theories of Scripture and of its inspiration must reckon with the established conclusions of critical science.

But let it be noted that nothing in the claims of Scripture itself requires the assumption of absolute inerrancy beyond the matter that is essential to the great ends for which the record is given. By this is not implied that all outside of the essential matter is of doubtful historicity. Far from it. The record, as a whole—in the New Testament certainly—down to the minutest details, gives evidence of verisimilitude, trustworthiness, the personal attestation of eyewitnesses. At the same time, the account which Criticism gives to-day of the Gospel record make it morally certain that in the historic processes through which the record has passed, the *prima facie* credibility of which is so strongly attested by those graphic touches, those undoubted personal reminiscences which lend their charm to every part of the wondrous story, errors have crept into the story, just as afterward errors crept into the text. But the same Criticism shows that these errors lie not in the fundamentals, but in the circumstantials ; not in the record of the essential facts, but in the description of accessories ; not in the elements which have a Divine or pneumatic significance, but in the secular, external accompaniments which, by common consent, are wholly unimportant, and which, however regarded, in nowise affect either the substance of the Revelation, or the redemptive, life-giving power of the Record. So long as the pneumatic substance and power remain, it is alike unwise, unworthy, and vain to seek to arrest the functions of criticism, or to suspect or reject its demonstrated results.

INERRANCY AND SCIENCE.

The same principles must decide our interpretation of those affirmations of Scripture which seem to conflict with modern science. Whether such

conflict is apparent or real is a question to be decided by an honest exegesis. But in the mean while let it be noted and emphasized that Scripture nowhere assumes to anticipate the achievements of Science in the domain of the non-pneumatic. There is nothing in any claim which Scripture puts forth to warrant our insisting on an exact harmony between the first chapter of Genesis and the Geology of the Twentieth Century. God's Revelation of Himself is not a whit obscured by a *hysteron proteron* in recording the creation of plants and animals. Salvation is not a matter of fossils, unless our worship of the letter makes it such by co-ordinating an inerrant palæontology with an inerrant soteriology, and hanging the one on the other.

And so throughout. The writers of the Bible are scribes well instructed unto the kingdom of heaven, spiritual expositors, not critical or scientific. The authority of Scripture is supreme in religion, not in physics or metaphysics. It is a revelation of the supernatural, not the natural. Through its length and breadth and depth and height it is Christocentric, and the light which irradiates it from centre to circumference is "the light of the knowledge of the glory of God in the face of Jesus Christ." "For the testimony of Jesus is the spirit of prophecy."

II.—THE PREACHER'S USE OF ILLUSTRATION.

By A. J. GORDON, D.D., BOSTON, MASS.

THE value of illustration in speaking and writing is very great. But if it passes into mere ornamentation, it may be a hindrance rather than a help. "Illustrations are windows of thought." If they are stained windows, which color the light rather than transmit it, they will inevitably attract the thought to themselves instead of revealing that thought to us. How can we make them interpret the truth to the hearer, instead of diverting the hearer from the Word?

Two or three suggestions as to the employment of these sermon-helps may not be amiss.

1. An illustration should be used boldly and directly, without the formality of an introduction. "I may illustrate what I have just said by the following fact drawn from the realm of natural science." How often do we hear some such labored preface employed to usher in a simple illustrative incident. As a matter of literary art we object, but quite as strongly on the score of forcible impression. Distinguished guests we may introduce with as extended formality as we choose; but we do not introduce our servants. They fulfil their office best by coming in quietly and unheralded, performing their proper duty and then retiring. Illustrations are the preacher's servants. An elaborate presentation of them to the audience tends to lift them out of their proper subordination, as though

they came to be ministered unto instead of ministering. Light travels faster than sound; and let the illumination of the thought be seen first, rather than allow the reverberation of a wordy introduction thereto to be heard first.

Why this admonition? Because from first to last our diligent aim should be not to divert the hearer's attention from the thought to the vehicles or adornments of the thought. Some writers on oratory have commended rapidity of utterance, just because it gives the listener no time to loiter and lag behind in the discourse. How know we that in consuming minutes to introduce our parable we may not tempt our hearer to a diversion? If it be an illustration from nature, and we pause to define the latitude and longitude of its origin, going into fields, or woods, or mountains to bring it for our use, they who hear us may unwittingly take an excursion into these realms and fail to get back in season to take the train of thought, which has moved on without them. To win and hold attention to the subject under consideration should be the preacher's strenuous aim. Wandering thoughts in his hearers constitute the principal obstacle to this end. All his art and diligence must therefore be employed to concentrate attention upon his theme. Illustrations by all means, but look out for preludes and prolegomena thereto.

2. As belonging to the same kind of misuse, we would mention the habit of extended elaboration of illustrations.

We remember hearing an eminent preacher, in addressing an unusually intelligent audience, spend five or ten minutes in expanding and expounding a single illustration. It was one so simple in itself that it only needed to be stated to be instantly understood. But in its use the speaker compelled the illustration to give its pedigree, to recite its autobiography, and to declare its intentions of marriage with the idea to which it was about to be joined, the train of thought, meantime, having been side-tracked and made to wait for this ponderous illustrative engine to be attached to it. Altogether there was a decided loss to the discourse by this mistake.

Instantaneous illumination is the art most to be coveted in the use of similes and parables. As a lightning flash will irradiate a whole landscape and reveal its entire outline in the twinkling of an eye, so a well-used illustration may instantly light up a range of thought. And it is the trait of true "sons of thunder" that they know how to lighten brilliantly.

Mr. Spurgeon, preaching on the perseverance of the saints, after affirming that the Christian may lapse many times from his integrity without being ultimately lost, says: "The believer, like a man on shipboard, may fall again and again on the deck, but he will never fall overboard."

Dr. South, in a pungent denunciation of spiritual indolence, calls idleness "the rust of the soul, which first soils its beauty and then eats out its strength."

Which comes first in order, penitence or faith? Which is prior, regeneration or repentance?—are questions much discussed. Andrew Fuller

hits the nail on the head when he says : " Divine truths are like chain-shot ; they go together, and we must not perplex ourselves which should enter first. If any one enter, it will draw the rest after it." Puritan Manton, warning his flock how sins which now rest lightly on the conscience will hurt in the Day of Judgment, adds : " Things written with the juice of a lemon when they are brought to the fire are plain and legible ; so, when wicked men draw near to the fires of hell their secret sins stand out before them, and they cry out on their beds." Rabbi Lasker, preaching to a Hebrew congregation on the Day of Atonement, warns them that their sin is a fact, whether or not it is felt, and that " the difference between sin in the conduct and sin on the conscience is the difference between a pebble on the shoulder and a pebble in the shoe." Dr. Guthrie says : " A selfish man, whose heart is no bigger than his coffin—just room enough for himself." These, for the most part, are examples of pungent and compact illustration. They give the whole point insisted on in a single sentence. And this is important. Moments are precious with the preacher ; he must redeem the time and make it tell for his theme. A *gleam* of metaphor is enough if skilfully employed. Happy is the man who with a wink's worth of light can irradiate a whole field of thought.

Hearing the famous orator, Wendell Phillips, very frequently, we used to search for the secret of his power. He was singularly cool, deliberate, and unimpassioned in his manner of address, and yet would stir an audience to the very depths. Indeed, we never witnessed quite the impression on a public assembly which often followed his speeches. The power of his oratory was largely in its condensation. He would pack a metaphor into a few words, and it would scorch and blister like sunlight focussed by a burning glass. Meantime, he was himself as cool and unaffected as that same burning glass. Condensation which does not obscure is, we are persuaded, a great art in oratory ; in illustration it is invulnerable. To epitomize a whole discussion, or, as is possible, an entire sermon in a single clear and pungent illustration which every hearer will remember and carry away, what a triumph of the preacher's skill there is in this ! A matter-of-fact hearer, after listening to a long and diffuse sermon, exclaimed : " The sincere milk of the word by all means, but in these busy days we must have condensed milk." A snug and small-sized illustration is the best can for putting up this article and rendering it both marketable and palatable.

3. It need hardly be said that illustrations should be suited to the easy comprehension of the hearers.

Preachers are far too apt to presume on the intelligence of their auditors, not remembering that biblical, theological, and literary terms which are as familiar to them as their alphabet may be utterly incomprehensible to the ordinary hearer. Not that such hearer may not be fairly intelligent, only that he moves in a different realm and employs a different vocabulary from the speaker. There are kinds of knowledge as well as degrees. The

farmer who knows the nature of fertilizers and the distinction between grains may be just as intelligent as the preacher who is at home in doctrinal definitions. And what are illustrations for but to translate the preacher's thought into the dialect of his hearers? To interpret from one unknown tongue into another unknown tongue is a gratuitous labor; and this is what he would be likely to do who should try to explain theological doctrines to a congregation of farmers by using illustrations drawn from the realm of physics or mathematics. We may heartily commend the wisdom of an eminent Oxford professor as bearing on this point. He had been invited to preach to an exceedingly rural congregation in a country retreat where he was spending a few weeks. Having selected his text, John iii. 14, "As Moses lifted up the serpent," etc., it occurred to him to find out how generally the words would be understood. He discovered to his surprise that very few whom he questioned knew the meaning of the word "serpent," though all were familiar with the word "snake." Therefore he put on a bold face and preached the following Sunday on the text, "As Moses lifted up the snake in the wilderness." If such treatment might seem to vulgarize a precious text, this were a slight consideration if only it was thereby popularized. For how humiliating it is, when one has done his best in the pulpit, to discover that he has been misunderstood or not understood by the mass of his hearers; doubly so if in illuminating his subject by some carefully selected metaphor he finds that he has been only darkening counsel thereby. We remember a college friend who, in a literary performance proudly flourished the illustration, borrowed, if we remember rightly, from Campbell's Rhetoric: "A circumlocution, like a torpedo, numbs everything it touches." He afterward had the melancholy satisfaction of being told of the delight of a plain hearer over this apt and vivid illustration, which hearer, supposing that the simile had been borrowed from the realm of pyrotechnics, instead of that of natural history, discoursed with great enthusiasm on its effectiveness, describing the lighting of the fuse, the whizzing through the air, and the certainly benumbing effect upon any human being whom the torpedo should chance to strike. If our thought should ever be above our hearers' heads, by all means let not our parables be so.

On the other hand, let us be careful that, through some unperceived defect in our illustration, a thoughtful listener may not turn it against us. We have been greatly impressed with the tactics of dissenting hearers in this particular. Just because our simile is forcible and telling, look out that some one does not find a vulnerable point in it through which he can bring confusion to our arguments. Dr. Holmes's illustration is a brilliant one. "The mind of the bigot is like the pupil of the eye; the more light you pour upon it the more it contracts." Capital; but what if some shrewd hearer were to answer: "Yes, and what is the harm if it does contract? This is its way of adjusting itself to its work of clear seeing, even as a blacksmith's arm contracts its muscles to deal a heavier blow."

Look out for a relaxed liberalism which dilates its pupils at every new and wonderful discovery of the higher criticism, and meantime is able to direct only a vacant and dubious stare at those sublime wonders of redemption, the resurrection, the reign, and the kingly glory of our Emmanuel. What if we were boldly to avow that the pressing demand of our times is for bigots? For if Mr. Emerson, in his last days, had to confess that "our generation appears to a thoughtful mind ungirt and frivolous compared with the last, or Calvinistic age," what can those who agree with him recommend but that the girdle of our spiritual loins be taken in by two or three tugs at the buckle. It is not popular, indeed, to urge theological stringency, either external or internal, of creed or of conscience; but it may be needful. Rigid convictions make robust workers. On the contrary, a lax creed, like an uncoiled watch spring, never makes the hands go. As for this contraction of the iris under increased light, a scientific authority says that it effects "sharpness of definition of the retinal image." Is not that just what is needed—sharpness of definition? Have not we heard sermons scores of times in which an evangelical doctrine was presented only to be hopelessly obscured in brilliant generalizations, leaving no well-defined image of truth upon the spiritual retina? Invite us to listen to a great musician play "Home, Sweet Home," and then hear our favorite melody drowned in a flood of variations, sinking down under the rising storm from keys and pedals and stops with fainter and fainter cries for help till finally silenced, and the sense of artistic violence is slight compared with that of the theological violence of preaching on regeneration, and yet covering up this solemn doctrine with such glittering generalities about the fatherhood of God and the universal sonship of men, that absolutely no distinct impression is made that, "except a man be born again, he cannot see the kingdom of God."

Illustrations, then, rich and abundant if only they are kept in such subjection that they shall pay homage to the truth, saying evermore: "I am not that light, but I am sent to bear witness of that light." *The Word of God* is the true light. It has within it the vital principle of regeneration. It not only was inspired, but *is* inspired; something of the Divine Spirit is in its very letters and sentences. "The words that I speak unto you," says Jesus, "they are spirit and they are life." If a happy simile or a fitting metaphor may open the door of the heart to some text of Scripture and fix it in the memory, it has served a noble and worthy use. At the same time, this admonition is needful, that illustrations are not the Gospel, and the hiding of the preacher's power is not in these. "With the Holy Ghost sent down from heaven," was the one great characteristic of apostolic preaching. This Divine Spirit, who mysteriously moves the preacher's utterance and opens the hearer's heart, may use our illustrations or disuse them, according to his sovereign will. Let it not for a moment be imagined that because we are skilful in framing parables, therefore we have found the secret of power. That secret lies deeper than rhetoric, or logic, or

doctrine. It is in the inward equipment of the Paraclete, the endowment of the Holy Ghost. "The sword of the Spirit, which is the word of God" (Eph. vi. 17). It has been ordained that the human arm shall wield this sword; but if human art shall so adorn it that men shall admire its hilt because of its exquisite carving, instead of feeling the sharpness of its point in their consciences, the soldier of Christ has been practically disarmed.

Richard Cecil found an illustration from his own experience which he never tired of using in addressing candidates for the ministry. Being recommended to a certain skilful doctor in a time of illness, he called upon him for advice. On returning home after the interview, he was telling his wife with the most glowing enthusiasm of the extraordinary accomplishments of this physician, the extent and variety of his information, the fascination of his manners, and the richness of his conversation, declaring that rarely in his life had he been so entertained as during his hour's visit at the doctor's office. "And what remedy did he prescribe for your disease?" eagerly inquired Mrs. Cecil. "I declare, I entirely forget what he did recommend," replied the good minister, after a moment's pause. But the incident furnished him with a spiritual prescription which he never failed to apply in pastoral charges and addresses to students of theology: "I charge you that whatever of argument, or rhetoric, or illustration you may employ in your preaching, fail not to make your hearers remember the remedy for sin, the only remedy—Christ and His righteousness, Christ and His atonement, Christ and His advocacy."

What matters it, then, if the preacher be skilful in the use of illustration, if he be "unskilful in the word of righteousness?" What matters it though the sword of the spirit which he wields have a burnished blade and a finely carved hilt, if in the arm that bears it there be lacking that "power from on high," which shall enable the preacher so to drive it home that it shall "pierce to the dividing asunder of soul and spirit, and of the joints and marrow, and become a discerner of the thoughts and intents of the heart?" Let illustrations be used, but let them be sanctified by prayer and subordinated to the Spirit of Truth.

Our age is unusually fertile in homiletical devices. The secret of pulpit power is eagerly sought for, and the cry is "lo here" and "lo there," as examples of marked success are pointed out. If one is apt at anecdote, he is supposed to have discovered the secret; if another is skilful in phrasemaking or in the balancing of antitheses, he is believed to have solved the problem. But it is not in rhetorical art or illustrative skill; and when we have become strongly persuaded that it is so, God will perhaps put to shame our fancied discovery by bringing forward some Shamgar, the son of Anath, to slay six hundred with his ox-goad while we are capturing one with our patent homiletical apparatus.

In all this attention to means and methods the preacher needs to be on his guard against sacrificing his moral earnestness on the altar of pulpit success. "Sermonizing" is not the business of an ambassador of Christ, but

preaching—preaching in order to the saving and sanctifying of souls. New York has a lay preacher who is well worth hearing. He is successful in the market, and pre-eminently so in the desk. When complained of for his vehemence and rapidity of utterance in preaching, he replied, in the phrase of his business: “*Yes, but remember I am handling perishable goods.*” It was but another way of saying: “I preach as a dying man to dying men.” Let every minister of Christ realize this, so that while some trust in rhetoric and some in parables, he may trust supremely in the spirit whom God has appointed to clothe His heralds with power.

III.—ELEMENTS OF PULPIT POWER.

BY ROBERT F. SAMPLE, D.D., NEW YORK CITY.

THIS paper has in view the greatest efficiency in preaching. Every minister should make the most of his vocation. Very much will depend on his conception of the work to be done and on his qualifications for it. His standard of excellence should be high, and his endeavor to reach it earnest and persistent. It is not my primary design to set forth the value of a thoroughly disciplined mind, of a chaste rhetoric, of a cultured oratory, of a wide range of general knowledge, of physical health which supports thought and action in the pulpit, and that most indispensable quality, sanctified common-sense, well described to be an intuitive perception of the fitness of things. All of these have their places. But it is my chief purpose to emphasize, if possible, some suggestions which are equally familiar, and which, because of their paramount importance, should be often repeated. This is a subject which any preacher of the Word, conscious of his own failures and limited knowledge, is constrained to speak with great humility; yet the humblest may help each other to discover the secret of ministerial efficiency, which we all desire to attain.

We are commissioned to preach the Word. The great facts concerning sin and salvation and all their correlatives are to be unfolded, illustrated, and enforced. The proportions of truth are to be studiously regarded. Doctrine is to be preached, yet not to the neglect of its application to the daily life. Essential doctrines take the precedence of the non-essential, but the latter are not to be omitted. Soteriology claims more attention than eschatology, the first coming of Christ than the second, revelation than theories of inspiration, saving truth than questions about the inerrancy of the original autographs, sermons on the new birth than attacks on specific sins.

The chief instruction of the pulpit has reference to Christ, in His person, offices, and work, as associated with the other persons of the Godhead, and as related to a fallen race. Christ is the Incarnation of the Invisible. He vocalizes the Divine thought and interprets the Divine will. In Him the

abstract becomes concrete and the absolute personal. The true preacher continually exalts this Divine-human Christ, not Arianism, not Unitarianism, not an Apotheosis, not a Thaumaturgy, not the evolution of Naturalism, but a scriptural Kenosis, the root and offspring of David, the bright and morning star, to whose fulness we may bring our emptiness, and in whose glory we may lose and forget our shame.

The preaching of essential truths is of first importance. What the people need to hear most about is that about which they already know something. It is depth that is to be obtained rather than expansion. It is impossible to exhaust any primal truth. An Alexandrian library might be written on justification by faith, and there would be still other books to write. The preacher who resolves to eschew old truths and bring something original with every sermon will soon come to naught. In his attempt to go beyond the visual line of revelation he will enter moral jungles. The urgent wants of the people will be unmet, their understandings unenlightened, and their souls unsaved. Essential truths, though wrapped up in the first promise, must be presented to human need. Manner may vary, phraseology may be kaleidoscopic, the individuality of the preacher may be stamped on every utterance, but the truth itself is as old as gravitation and as changeless as the tides. Sidney Smith expressed an important truth when he said the duty of the preacher was "constantly to remind mankind of what mankind is constantly forgetting: not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions; to recall mankind from by-paths where they turn into the path of salvation, which all know, but few tread."

We are now to consider some of the characteristics of an effective sermon, by which is meant not the sermon which simply gathers the multitude, but that which accomplishes the true end of preaching, the conversion of sinners and the edification of believers. The elements which will here be noticed are attainable by all. Belief of the truth, prayer and devout meditation on the word of God will secure them. Genius, which is God's great gift, is not essential to pulpit power. It is as uncertain as it is sporadic. Talent without genius, diligently improved and consecrated to God, may lift the world to a higher orbit.

One element of pulpit power is *Simplicity*.

It is the simplicity of culture, begotten of deep thoughtfulness and thorough acquaintance with the subject treated, that is meant, not the perspicuity of platitudes and commonplace. Great thoughts should be expressed in simple language. The great Teacher should be our model. Lord Jeffrey said, "Simplicity is the last attainment of progressive literature; and many are afraid of being natural from the dread of being taken for ordinary." We should not seek to send our hearers away saying: "How grand the sermon, how classical the composition, how perfect the oratory!" but, "What a wicked thing it is to trample on the Son of God; we will seek the Lord to-day." It is infinitely better to forego

whatever of admiration we might secure by a brilliant intellectual and oratorical display, in order that we may gain a far nobler end, even the salvation of souls.

Another is *Naturalness*. Each minister should be himself, not some other man. There are diversities of gifts. Paul was very unlike Peter, and Luther bore little resemblance to Melancthon. Imitations are always humiliating failures. Some one has said, "Personal taste should be refined, then become personal law. How would Milton's old Gothic architectural style suit the simple-hearted Cowper? How would Charles Lamb look in Coleridge's Germanic idioms? How would Robert Hall appear in Hervey's gaudy robes?"

This suggests that the written style ought, as a rule, to be conversational. The preacher should write as if he were talking. An eminent divine, as quoted by Dr. Hastings, has said: "I am convinced that one of the things which makes my ordinary sermons tell is this very thing, that I write precisely as I talk, and that my sermons are thus as nearly as possible extemporaneous compositions." Charles Spurgeon's habit is different only in this respect, that he never writes his pulpit discourses, but thinks them out as if he were already addressing his people from his study chair. So did John Knox. As preachers we should remember we are not to make contributions to polite literature, but to speak face to face with dying men who shall outlive any future Renaissance and survive the stars.

Self-abnegation is an element of pulpit power.

If the preacher carries self-consciousness into the pulpit and detains it there; if he seems to have more regard for the praise of men than for the salvation of their souls; if his main object is evidently to call attention to himself and to his gifts, to his oratory, rhetoric, originality or wit, even worldly people who may have applauded him at the first will condemn him at the last. Their religious instincts reject him. Their conscious want cries out against him. They need a view of Christ, and know that they will perish without it.

The most effective authors have been those who forgot themselves in the truth they sought to enforce. Their portraits are not the frontispieces of their books, nor do they look out from every page that follows. Homer never stalks across the stage of the Iliad nor sits at the windows of his Odyssey. Shakespeare never interrupts his *dramatis personæ*. This condition of success obtains in the pulpit. The preacher who points to the Lamb of God as did the wilderness prophet, himself withdrawn from view, self-forgetful as was the Star of the East when it had led the Magi to the manger cradle, is sure to win souls to Christ. He is immortal in his influence because he has hidden himself in the folds of Christ's eternity.

Concentration is another element of pulpit power.

The text may be individualized. A brief exegesis may serve as an introduction to the chief and distinctive thought, and that one truth should urge its way to the soul's centre.

The subject may be the necessity of repentance, earnestly and affectionately presented. If the Holy Spirit join Himself to the Word, the hearer goes away with the solemn mandate ringing through every chamber of his being—*Repent! Repent!* Ordinarily, no such result could have been attained by a sermon crowded with diversified thought, which, by reason of its fulness, left no distinct and helpful impression.

Seriousness is an essential characteristic of an effective sermon. This is at a far remove from sanctimoniousness, and is consistent with a cheerful and joyous utterance. It is the natural expression of a sense of the Divine presence, of the solemnity of the ministerial calling, and of personal responsibility to God. There is surely no room for trifling here. The platform and a popular address admit of humor. Post-prandial speeches are fitly enlivened with harmless wit and amusing anecdotes. But in the pulpit, humor, except in rare instances, is to be eschewed. Dr. Charles F. Deems has said, in drastic terms: "A clown who is smart in his profession may achieve quite a reputation, but a minister who is a buffoon loses the high honor of the sanctuary and fails to gain even the poor applause of a circus." The preacher is engaged in an intensely solemn work. Its issues lie off in an eternal state. Let the rainbow of heaven overarch the pulpit and the light of an unsetting sun fall upon it, but let its voice, though of the earth, suggest relations to heaven, and ever avoid whatever savors of the comedy.

Earnestness is a primal necessity. This is eloquence. The bodily presence of the preacher may be weak, the manner ungraceful, the speech unadorned, but if his soul is on fire his words are mighty with the emotion which fills them; prejudice is disarmed and opposition conquered. When Jennie Deans, according to Scottish story, made her appeal in behalf of her unhappy sister, before Queen Caroline, bowing low in that royal presence, fearless of the corruption which environed her, pouring forth her intensest feelings in words simple, tremulous, and direct, her eyes aflame with holy wrath or melting in tears of tenderness, and every feature, gesture, and attitude bespeaking an unwavering conviction of truth and right, the Queen, overcome by responsive emotion, recovering at length her suspended breath, exclaimed: "*This is eloquence.*"

Faith in results is essential to pulpit efficiency. It was this faith that made Exeter Hall the birthplace of souls and the Metropolitan Tabernacle the scene of still greater spiritual triumphs. No great result was ever accomplished without this kind of faith. It was this faith that built the pyramids, discovered the new world, and achieved our independence. Schiller says that if there had been no undiscovered world lying far to the westward, one would have risen from the sea to reward the faith of Columbus, urging his way across the untravelled deep. Why not carry this element of power into the pulpit? Our Master sits on the circle of the earth, and turns the hearts of men as the streams in the South. We should believe all things and hope all things, and on our way to the pulpit raise a

hymn of praise for what is about to be accomplished through us by Him who has said, "Lo, I am with you all days, even unto the end of the world."

To this is to be added *spiritual power* in the preacher. This is found and nourished in secret communion with God and the contemplation of eternal things. It is associated with a holy life. If we who have the care of the souls cherish iniquity in our hearts, if forbidden guests lodge behind the curtained windows, if we carry any known sin and an impenitent memory to the pulpit, we shall be weaker than Sampson shorn of his locks. No spasmodic excitement, or seeming fervor, or miserable cant can atone for our offending or bring fire from heaven. The truth must become concrete in the life. Who would not scorn a Robespierre denouncing the shedding of blood? The *sans-cullottes* of Paris would build for him a guillotine. What would be the effect of an essay on the value of republican government by the Czar of Russia? The Nihilists would find it an argument for personal violence. When Edmund Burke exhibited and condemned the corruption and cruelty of Warren Hastings's administration in India, men heard him with the marrow of their bones, for they believed that Burke was *every inch an honest man*. The world cannot demand less of the preacher. The hands that bear the vessels of the Lord must be clean.

The great want of to-day is a more spiritual ministry. We need more men of God like the preachers of Anwoth, Kidderminster, and Ayr, by the sea, who bring the atmosphere of heaven with them into the pulpit and speak from the borders of another world. The average hearer receives comparatively little intellectual light from the sermon. But there may be an indefinable uplifting power in it, something which makes truth vastly more real, that brings eternity nearer, that kindles intenser longings after personal holiness, and sends the believer heavenward along a higher spiritual plane. It is the spiritual power of the preacher vitalizing the word spoken. Nothing can compensate for its absence.

Another element of Pulpit Power is a *consciousness of eternity*. This will stimulate fidelity, secure impressiveness, and support a holy unction. This consciousness embraces the two states which God has revealed—everlasting life and everlasting death. There is much preaching which fails to bring to view the world to come. It is too much occupied, as in a measure it ought to be, with the life which now is. And when it crosses the boundary line which separates worlds, dwells almost exclusively on the blessedness of heaven. It gathers a halo around the portal of eternity which obscures the night-land of death. We do not undervalue scriptural representations of heaven, or what has been styled "the expulsive power of a new affection," but the proportions of truth must be regarded, and in avoiding the extreme of severity we must not go to the extreme of license. We begin with men as sinners. Having violated law, they are exposed to the penalty which is essential to the nature of law. Escape from endless punishment is possible in this world, for the finally impenitent and disbelieving is impossible in the

next. Theories about a future probation and ultimate restoration for some or all who die in unbelief under the Gospel, or in disobedience under the light of natural religion, have no support in the Word of God. To hold them ourselves, though we never preach them, is to destroy souls. To withhold them is to incur guilt.

All great religious awakenings have been preceded by scriptural representations of sin and its dire results, against which, as a dark background, has been set up in bold relief the cross of Christ. Thus Pentecost was born. To this Divine correlation Whitfield, Wesley, and Edwards owed their spiritual harvests. As the literature of all ages which has had a restraining and uplifting influence with men, such as the Greek Drama, Dante's "Divine Comedy," and Milton's "Paradise Lost," has assumed future eternal retribution, standing in marked contrast with the writings of Voltaire, Shelley and the modern school of fiction, which poisons religious thought at its very sources by a denial of God's most solemn asseverations, so the preaching which has secured power from on high and has had power with men is the preaching which has solemnly, affectionately, and with tears declared the awful, eternal consequences of sin; of neglecting the great salvation, of trampling on the Son of God, of quenching the Holy Ghost, of persisting in unbelief until death opens the gate of a changeless doom; and pleads and cries that every one who will may be saved, saying, as it lifts the cross to the bleeding shoulders, "Fear Him who is able to destroy both body and soul in hell; yea, I say unto you, fear Him."

This implies what deserves distinct mention, the *preacher's dependence on the Holy Ghost*. In a successful ministry, as in the person of Christ, the Divine and the human are conjoined. The conversion of a soul is as distant from the effects of merely natural principles as life is from death. Religious excitement is not regeneration. An electrified corpse may simulate natural physical action, but the exciting agency being removed, it is a more mournful spectacle of death than it was before. The sun may bathe Greenwood with light, but Greenwood is a great charnal house still. There are dead souls in the pews. They are as destitute of every principle of grace as the natives of Central Africa, and under greater condemnation. The preacher, acting alone, cannot give them spiritual life. No amount of knowledge, no depth of concern, no measure of personal holiness, no appeal borne on the floodtide of tearful emotion, can bring a single soul from the dead. There never lived a preacher possessed of such elements of power as Christ, and yet under His ministry, reaching through three years, the number of conversions was only a tithe of the fruitage of Peter's one sermon on the day of Pentecost. The work of the Holy Spirit had been restrained until after Christ had returned to the Father. The preacher needs the power which comes from on high. He must constantly seek it. Then, too, he must be careful that he grieve not the Holy One by any permitted sin. The Word of God gathers an awful solemnity about the person and work of the Holy Spirit. Men may profane the

name of God and of his Son, Jesus Christ; the last thing they will do is to blaspheme the Holy Ghost. It becomes the preacher to walk softly, to watch unto prayer, to keep himself pure and in harmony with Him who is the source of all spiritual power. Then for him the wildernesses of this world shall rejoice, and his ministry shall enrich heaven with the trophies of Divine grace.

IV.—PREACHING POLITICS.

By D. W. C. HUNTINGTON, D.D., NEW YORK CITY.

In general, it may be said that this term is used to designate the discussion of political subjects by ministers of the Gospel in their pulpit ministrations. The phrase, however, is not one that admits of very precise definition. It stands, in different minds, for that which greatly varies in type and degree. With some, preaching politics means the discussion of the merits of political parties, their platforms and candidates, in sermons on the Sabbath day. With others, it includes the introduction into the public discourses of the minister of any question, whatever its nature or bearings, which has become involved in public politics.

Opinions concerning the usefulness and propriety of including political questions in the range of pulpit themes differ with the differing views of the ministry, the Church, and the relation of civil government to religion. By some, it is regarded as the sacred duty of all public teachers, the ministers of religion emphatically included, to instruct those who hear them upon such questions as have to do with public morality and the national welfare, and that they are in duty bound to do this, without reference to the fact that such questions may have entered the political arena. Others would restrict the public teachings of ministers to a class of subjects conventionally denominated *religious*. They would separate the religious from the political; the one as sacred, the other as profane. To the former they would assign conscience, prayer, pure motives, the Lord's day, and the ministry of the Gospel. The latter they would denominate the "dirty pool of politics," where good men, in doing their political duties, in distinction from their religious, act very badly, and from which the preacher of Christ's religion should keep himself aloof, lest his garments become soiled, and concerning which he must close his lips lest politicians become offended. We submit the following as facts, suggestive of a right understanding of the subject.

1. When rightly viewed, the political duties of the Christian citizen are as truly religious as any which he is called upon to perform. In their bearing upon the welfare of his fellow-men they are among his most weighty responsibilities, and it is only by a narrow and false idea of religion that he can lower his plane of life in politics and still think himself innocent. The notion that there are two departments to Christian life, in one

of which God is to be recognized and acknowledged, while in the other all the wickedness of the world is to be considered allowable, is no less than a wretched deception. No grade of honesty, no controlling motives are right in a political campaign which would be wrong in the pulpit or the prayer meeting. If the minister of the Gospel be a citizen, he owes to his country the duties of citizenship ; nor is he, in any just sense, less religious when in the discharge of those duties than when he is praying with the sick or officiating at the sacraments.

2. If the Bible teaches us correctly, God has as much to do with the history of nations as with the history of the Church. He is immanent in both. The distinction made between secular and Church history is more in name than in reality. All true history is Church history. It is all the record of the progress of the kingdom of God in the midst of its worldly antagonisms. It is all sacred history, could we but read it from the Divine side. The external conditions of the Church are largely shaped by the course of political events, and he who cares intelligently for the fortunes of the Church must also care for the political affairs of his country. He cannot be otherwise than deeply interested for the character of its rulers and its laws. If Providence be to him a reality, he will be a man of earnest words and brave deeds in every effort made to bring the national life into harmony with the government of the Almighty Ruler.

3. The notion that ministers of the Gospel are to preach against sin, so long as it is kept separate from political issues, but that they are to cease their reproofs and warnings whenever the iniquity becomes a question in party politics is a thought as false and selfish as Satan would care to suggest. All the more should the voice of the minister be raised against vice when it has rallied political organizations to its support. He must deal with sin as sin. He represents not his own, but God's side of the controversy with wrong. He stands for the laws, the warnings, and the proclamations of Heaven. Has he nothing to say against wickedness just because it has become interwoven with the schemes of politicians, the selfish gains of traffickers, and the hurtful customs of society ?

4. The Christian ministry is not a mere temple service. Its functions are not so much priestly as prophetic. Rightly viewed, the ministers of Christ constitute the prophetic order and office, under forms suited to the present dispensation. The old prophets were good illustrations, in their day, of the part which the ministers of religion should take in public affairs. They understood and taught that God had to do with politics. They warned both rulers and people that sin made national by government sanction would ruin the State. They admonished alike truckling teachers, unfaithful magistrates, and dissolute kings. Drunkenness, bribery, oppression of the widow and the fatherless, turning aside the needy in judgment, favoring the rich from fear of power or from hope of reward were rebuked with unflinching fidelity. They denounced dishonesty in business, usury in loaning money, selling worthless or injurious articles in trade, and they

warned the professed people of God to keep clear of the sin of "helping the ungodly." When politicians, selfish, blind, and regardless of the general good, sought to control political affairs for personal ends, and gathered rings of retainers to their aid, they lifted their voices against those godless schemes. They did this, too, at the cost of disgrace and bodily suffering. They seem never to have dreamed that they were excused from this trying work because of inconvenience or hazard to themselves. They denounced as false prophets those teachers who would speak only that which brought them place or favor. They carried a "burden of the word of the Lord" to the nation, and such in principle are ever the true messengers of God to men. The hackneyed saying that "ministers should preach the Gospel and not meddle with politics," in so far as it is not mere clap-trap and makeshift, reveals a lamentably narrow conception of what it is to preach the Gospel. That is an emasculated Gospel which restricts itself to doctrinal dissertations and theological homilies, and gives no place for instruction concerning the relations of God and his government to social and national life. Christ is not only the Saviour, He is the King of kings as well.

5. A valuable suggestion as to ministerial duty in important political movements comes to us from the times of the Revolution. The Tories of that day were greatly incensed against the preachers who, as they said, "inflamed the people by their political discussions in the pulpit, and disgraced their high office by dabbling with political matters." Washington requested all the ministers in the Colonies to preach relative to the affairs of the country in a manner "appropriate to the times." The Provincial Congress of Massachusetts passed a resolution by which all ministers of the Gospel were requested to "explain and enforce the duties of the hour, adapting their discourses to the times." History tells how well those ministers discharged their citizen duties at that time. Lossing says: "Their pulpits became the tribunes of the common people." Bancroft writes of them: "They harangued the people ardently and patriotically." "The greater number of them showered the enemy with sermons, tracts, and pamphlets." In a letter to his wife, dated at Philadelphia, 1774, John Adams said: "The clergy here of all denominations thunder and lighten every Sabbath." Headly says of the election sermons preached in those days: "They were regarded as the political pamphlets of the day. The pulpit was the most direct and effectual way of reaching the masses." Of Rev. Dr. Mayhew's sermon on the Stamp Act, John Adams said: "It is the morning gun of the Revolution." "The teachings of the pulpit of Lexington caused the first blow to be struck for American Independence" (Headly). "If Christian ministers had not preached and prayed, there might have been no revolution as yet; or had it broken out, it might have been crushed." They met with violent opposition from distracted parishes, and preached under the menaces of martyrdom, but "they seemed more like old prophets than priests, master spirits raised up to mould the

destinies of mankind" (Charles Francis Adams). But a few years ago, to preach against the sin of slavery was to preach politics, and churches became divided over the question of supporting pastors who persisted in praying for the emancipation of the slave, and in declaring the sin of the nation in protecting the slave system. During the civil war many ministers thought it their duty to preach to their congregations upon the questions which then involved the nation's life ; but there were those who were free to censure them as "political preachers" for so doing. And now that the liquor traffic has become the sensitive question among political leaders, ministers who teach the wickedness of its toleration, and the peril of the nation arising from its complicity with the crime, are again criticised as dabbling with politics. It is easy to see that the reasons for this criticism, in all these instances, from Tories onward, are the same. In the main they are reasons which do not commend either the breadth, the patriotism, or the republican principles of those who offer them, and are unworthy the serious consideration of a minister of the religion of Christ. And when these censures come from the speakers and the press of a party which once commended the ministers who used their pulpits in teaching the people concerning the political questions of the hour, they become, in their inconsistency, supremely contemptible. In no other place are the moral phases of reform movements more appropriately discussed than in the Christian pulpit. It belongs to ministers of the Gospel to be in the front of reform movements. It is their duty to mould and lead the thought of their people, not to wait for it or merely follow it. No dangers are likely to arise to the influence of the pulpit from such a widening in the range of its topics as will bring to it the discussion of any great question of vital importance to individual or national life. But if the pulpit becomes narrowed in its teachings to what is technically theological, if its spirit becomes stubbornly conservative, and its methods intensely churchish, it may be said again, as in olden times, "the prophets have become wind, and the Word is not in them."

V.—THE HIDING OF GOD IN THE BOOK OF ESTHER.*

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

OF this book the key-word is *Providence* ; the key-verse is iv. 14.

This book is the Romance of Providence. Esther, a Jewish captive, became bride of the Persian king, Ahasuerus, and came to the kingdom for a critical time. Haman's wicked plot to destroy her people, baffled by her bold intercession, reacted to his own ruin. The Feast of Purim (the Lot), instituted by the Jews in memory of this Deliverance, is still kept.

* See article in *Knorr College Monthly* : "The Name of Jehovah in the Book of Esther."

As Ruth represents the Gentiles coming to the Church, Esther illustrates the Church going to the Gentiles.

The Doctrine of God's Providence finds here a historic, pictorial parable. 1. There is behind human affairs an Unseen Hand. 2. Both evil and good have their ultimate awards. 3. The prosperity of the wicked is unsafe and unsatisfying, ending in adversity. 4. The adversity of the good is a trial of faith, issuing in prosperity. 5. Retribution is administered with poetic exactness. 6. The most minute events are woven into God's plan. 7. Providence is not Fate, but consists with Prayer and Resolve, Freedom and Responsibility.

The Name of God is not found here. His is a Secret Control of the affairs of His people; a *hidden Hand* shifts the scenes. Only the eye of faith sees the Divine factor in human history, but to the attentive observer all history is a burning bush aflame with the mysterious Presence. This book is the rose window in the cathedral structure of the Old Testament. If the light it transmits be dim, it reveals exquisite tracery and symbolic design in the framework and colored panes.

Grace is here illustrated. There are substitution, voluntary and vicarious sacrifice, a sceptre extended to a suppliant, audience with the king, and answered prayer; promises without limit (viii. 8) and final victory over all foes.

All this is sufficiently wonderful, but a more wonderful thing has recently been called to our attention by a distinguished Biblical scholar, Dr. E. W. Bullinger, at the Congress of Orientalists lately held in Stockholm.

The attentive reader of this book has been able to see in it the evidence of Divine interposition, especially at the turning points of the history, and overruling for good the devices of the wicked; but while the Persian king is mentioned or referred to 190 times, his name 29 times, and his kingdom 26 times, God's name does not once appear. A closer examination, however, shows the name Jehovah inwoven or inlaid in the most ingenious manner, in the very structure of the book, and we design to call the attention of the readers of the *HOMILETIC REVIEW* to this remarkable discovery.

Dr. Bullinger has awakened much interest among Orientalists by the disclosure of the fact that the name of Jehovah is found no less than four times in this book, and is introduced in the form of an acrostic; and, what is more notable, we are impressed that this is no accident, for the four cases in which this occurs *mark the turning points* in the history. The use of the acrostic in the Bible is not uncommon. There are several marked examples of this alphabetical arrangement. See Ps. ix., x., xxxiv., xxxvii., cxix., cxlv.; also Proverbs xxxi. 10-31 and Lamentations i., ii., and iv. In some of these instances the alphabet is complete and the letters are in the regular order. Coming now to examine the structure of the book of Esther, the Massorah has a rubric, calling attention to the four passages; and Dr. Ginsburg has discovered, in three ancient manuscripts,

these letters, written in large characters, so as to attract the eye of the Hebrew reader, while, of course, the Gentile hearer would not detect by the ear what was only perceptible to the eye. These peculiarities have been completely unnoticed, even by scholars, until now. In examining the obvious meaning of this acrostic structure, the following facts have been called to our attention.

First. In the Hebrew language the word Jehovah, like the word LORD in English, is represented by four letters, יהוה, all of which in the Hebrew are consonants and are written from right to left.

Secondly. In each acrostic the four words whose initial letters form the acrostic are consecutive, and in all cases but the first form a complete sentence.

Thirdly. In construction no two acrostics are alike, all being arranged differently.

Fourthly. Each acrostic sentence is uttered by a different speaker—viz.: Memucan, Esther, Haman, and the Author of the book.

Fifthly. No other acrostics beside these "Jehovah" acrostics are found in the book.

Sixthly. There seems to be a meaning even in the order in which they occur, the four acrostics being arranged in ten pairs, thus :

(1) The first two acrostics are a pair, having the name formed by the *initial* letters of the four words ; while (2) the last two are a pair, having the name formed by the *final* letters of the four words. (3) The first and third are a pair, having the name Jehovah spelt *backwards* ; while (4) the second and fourth are a pair, having the name spelt *forwards*. (5) The first and third, in which the name is spelt *backwards*, are a pair, being both spoken by *Gentiles* ; while (6) the second and fourth, in which the name is spelt *forwards*, are a pair, being both spoken by *Israelites*. (7) The first and second are a pair, connected with *queens* and *banquets* ; while (8) the third and fourth are a pair, connected with *Haman*. (9) The first and fourth are a pair, being words spoken *concerning* the queen (Vashti) and Haman ; while (10) the second and third are a pair, being words spoken *by* the queen (Esther) and Haman.

Let us look at each of these acrostics in order.

The First (Esther i. 20).—When Vashti refuses obedience to the command of Ahasuerus, Memucan says, in recommendation of the decree deposing the queen : " And when the king's decree which he shall make shall be published throughout all his kingdom (for it is great) all the wives shall give to their husbands honor, both to great and small." Here the acrostic is formed by the initial letters of four Hebrew words, which we append.

היא וכל הנשים יתנן

This has been translated into English to exhibit the acrostic structure, thus :

" And Due Respect Our Ladies all
Shall give their husbands, great and small."

The Second (Esther v. 4).—After Haman had obtained the decree for the destruction of the Jews, Esther, having fasted, goes unto the king unbidden, and is favorably received. Here is another turning point in the narrative; God now again interposes. The invitation of the king and Haman to Esther's banquet is an initiative step. Just here occurs the second acrostic, which again we present to the reader.

יבוא המלך והמן היום

These Hebrew words have again been freely translated to exhibit the acrostic structure :

“ Let Our Royal Dinner be spread,
Haman and the king be fed.”

The Third (Esther v. 13).—When everything seems prosperous for the carrying out of Haman's plot, Mordecai the Jew still withholds from him the reverence which he desires. He says to his wife as he recounts the dignities conferred upon him : “ Yet all this availeth me nothing so long as I see Mordecai, the Jew, sitting at the king's gate.” Here, it will be seen, is another turning point, and, curiously enough, in this case the acrostic is formed not out of the four *initial* letters, but out of the four *final* letters, as though indicating that the end or reversal of Haman's prosperity has come, and yet again the acrostic must be formed by tracing the letter from left to right and not from right to left, as though indicating the reversal of conditions. History is moving backwards.

זה איננו שוה לי

An English form has been supplied as follows, to represent this acrostic :

“ Yet am I sad for no avail;
To make me happy all things fail.”

The Fourth (Esther vii. 7).—When the second banquet comes, and Haman is charged by Esther with being the adversary and enemy of her people, Haman undertakes to intercede for his life to Esther, and the sacred record adds : “ He saw that evil was determined against him by the king.” Here, again, we reach a turning point, and we observe that the acrostic is formed again by the final letters of the four words, as it marks an end reached, but the letters which form the acrostic are to be traced from right to left, forwards and not backwards, as indicating a Divine progress in history.

כי בלחה אליו הרעה

Again we give the free English translation :

“ Evil to fear, determined thing—
Was planned against him by the king.”

We are aware that our presentation of this subject is very brief and very unsatisfactory. Dr. Bullinger says : “ If we were told that there were four points on which the history turned, and were asked to put our finger

upon them, we could not find four other sentences which so exactly and exquisitely form the pivots of this marvellous history. For in them JEHOVAH is seen ruling and overruling, in the palace of Shushan. His hand is observed in all events of the history, and his name is emblazoned by the Holy Spirit in the Scriptures of Truth."

It is always possible to be fanciful in our constructure of the Bible, and in inferences from its grammatical and orthographical structure, but it impresses us that there is no accident in this curious and interesting arrangement of acrostic structure in this book, and we commend the subject to the careful investigation, especially of those who are familiar with the original language.

We cannot but add that here is another vindication of the theory that inspiration guards not only the thought or "concept," but the words in which the thought of God is presented. Many things hidden from the ordinary eye reveal themselves to him who carefully reads and studies prayerfully the very words of Holy Writ.

SERMONIC SECTION.

REFUSING GOD'S VOICE.

By ALEXANDER MACLAREN, D.D.
[BAPTIST], MANCHESTER, ENG.

See that ye refuse not Him that speaketh.

For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven.—
Heb. xii. 25.

THE writer has finished his great contrast of Judaism and Christianity as typified by the mounts Sinai and Zion. But the scene at the former still haunts his imagination and shapes this solemn warning. The multitude gathered there had shrunk from the Divine voice, and "entreated that it might not be spoken to them any more." So may we do, standing before the better mount of a better Revelation. The parallel between the two congregations at the two mountains is still more obvious if we remark that the word translated in my text "refuse" is the same as has just been employed in a previous verse, describing the conduct of the Israelites, where it is rendered "entreated." It may seem strange that

after so joyous and triumphant an enumeration of the glorious persons and things with whom we are brought into contact by faith, there should come the jarring note of solemn warning which seems to bring back the terrors of the ancient Law. But, alas! the glories and blessedness into which faith introduces us are no guarantees against its decay; and they who are "come unto Mount Zion and the city of the living God" may turn their backs upon all the splendor, and wander away into the gaunt desert.

1. So we have here, first of all, the solemn possibility of refusal.

Now, to gain the whole force and solemnity of this exhortation, it is very needful to remember that it is addressed to professing Christians, who have in so far exercised real faith as that, by it, they "are come to Mount Zion and to the city of the living God." We are to keep that clear, or we lose the whole force and meaning of this exhortation before us, which is addressed distinctly, emphatically, and in its true application exclusively to Christian men. "See that ye refuse not Him that speaketh."

Then, again, it is to be noted that the refusal here spoken about, and against which we professing Christians are thus solemnly warned, is not necessarily entire intellectual rejection of the Gospel and its message. For the Israelites, who made the original "refusal," to which that which we are warned against is paralleled, recognized the voice that they would not listen to as being God's voice; and just because it was His voice wanted to hear no more of it. And so, although we may permissibly extend the words before us to include more than is thereby originally meant, yet we must remember that the true and proper application of them is to the conduct of men who, recognizing that God is speaking to them, do not want to hear anything more from Him. That is to say, this warning brings to us Christians the reminder that it is possible for us so to tamper with what we know to be the uttered will and expressed commandment of God as that our conduct is tantamount to saying, "Be silent, O Lord! and let me not hear Thee speak any more to me." The reason for that refusal, which thus, in its deepest criminality and darkest sin, can only be made by men that recognize the voice to be God's, lies just here, "they could not endure that which was commanded." So, then, the bottom of the whole thing is this, that it is possible for Christian people so to cherish wills and purposes which they know to be in diametrical and flagrant contradiction to the will and purpose of God, that obstinately they prefer to stick by their own desires, and, if it may be, to stifle the voice of God.

Then, remember, too, that this refusal, which at bottom is the rising up of the creature's will, tastes, inclinations, desires against the manifest and recognized will of God, may, and as a matter of fact often does, go along with a great deal of lip reverence and unconsciously hypocritical worship. These men from whom the water is drawing his warning in the wilderness there

said, "Don't let *Him* speak! We are willing to obey all that He has to command; only let it come to us through human lips, and not in these tremendous syllables that awe our spirits." They thought themselves to be perfectly willing to keep the commandments when they were given, and all that they wanted was some little accommodation to human weakness in the selection of the medium by which the word was brought. So we may be wrenching ourselves away from the voice of God, because we uncomfortably feel that it is against our resolves, and all the while may never know that we are unwilling to obey His commandments. The unconscious refusal is the formidable and the fatal one.

It comes by reason, as I have said, at bottom, of the rising up of our own determinations and wishes against His commandments; but it is also due to other causes operating along with this. How can you hear God's voice if you are letting your own yelping dog-kennel of passions speak so loudly as they do? Will God's voice be heard in a heart that is all echoing with earthly wishes, loudly clamant for their gratification, with sensual desires passionately demanding their food to be flung to them? Will God's voice be heard in a heart where the janglings of contending wishes and earthly inclinations are perpetually loud in their brawling? Will it be heard in a heart which has turned itself into a sounding-board for all the noises of the world and the voices of men? The voice of God is heard in silence, and not amid the noises of our own hearts. And they who, unconsciously, perhaps, of what they are doing, open their ears wide to hear what they themselves, in the lower parts of their souls, prescribe, or bow themselves in obedience to the precepts and maxims of men round them, are really refusing to hear the voice of God.

It is not to be forgotten, howsoever, that while thus the true and proper application of these words is to Christian men, and the way by which we refuse

to listen to that awful utterance is by withdrawing our lives from the control of His will, and dragging away our contemplations from meditation upon His word, yet there is a further form in which men may refuse that voice which eminently threatened the persons to whom this warning was first directed. All through this letter we see that the writer is in fear that his correspondents should fall away into intellectual and complete rejection of Christianity. And the reason was mainly this, that the fall of the ancient and sacred system of the old covenant might lead them to distrust all revelation from God, and to cast aside the Gospel message. So the exhortation of my text assumes a special closeness of application to us whose lot has been cast in revolutionary times as was theirs, and who have, in our measure, something of that same experience to go through which made the sharp trial of these Hebrew Christians. To them, solid and permanent as they had fancied them, ancient and God-appointed realities and ordinances were melting away; and it was natural that they should ask themselves, "Is there anything that will not melt, on which we can rest?" And to us in this day much of the same sort of discipline is appointed; and we, too, have to see, both in the religious and in the social world, much evidently waxing old and ready to vanish away which our fathers thought to be permanent. And the question for us is, Is there anything that we can cling to? Yes! to the "voice that speaks from Heaven" in Jesus Christ. As long as that is sounding in our ears we may calmly look out on the evanescence of the evanescent, and confidently rely on the permanence of the permanent. And so, brother, though this, that, and the other of the externals of Christianity, in polity, in form, in mode, may be passing away, be sure of this, the solid core abides; and that core lies in the first word of this letter. "God . . . hath spoken unto us in His Son." See that no experience of mutation leads you

to falter in your confidence in that voice, and "see that ye refuse not Him that speaketh."

2. Again, note the sleepless vigilance necessary to counteract the tendency to refusal.

"See that ye refuse not." A warning finger is, as it were, lifted. Take heed against the tendencies that lie in yourself and the temptations around you. The consciousness of the possibility of the danger is half the battle. "Blessed is the man that feareth always," says the psalm. "The confident"—by which is meant the presumptuous, and not the trustful—"goeth on and is punished." The timid—by which I mean the self-distrustful—clings to God, because he knows his danger, and is safe. If we think that we are on the verge of falling we are nearer standing than we ever are besides. To lay to heart the reality, and the imminence, and the gravity of the possibility that is disclosed here is an essential part of the means for preventing its becoming a reality. They who would say, "I cannot turn away because I have come," have yet to learn the weakness of their own hearts and the strength of the world that draws them away. There is no security for us except in the continual temper of rooted self-distrust, for there is no motive that will drive us to the continual confidence in which alone is security but the persistent pressure of that sense that in ourselves we are nothing, and cannot but fall. I want no man to live in that selfish and anxious dread "which hath torment," but I am sure that the shortest road to the brave security which is certain of never being defeated is the clear and continual consciousness that

"In ourselves we nothing can,
Full soon were we down-riden;
But for us fights the proper Man,
Whom God Himself hath bidden."

The dark underside of the triumphant confidence, which on its sunny side looks up to Heaven and receives its light, is that self-distrust which says always to ourselves, "We have to take

heed lest we refuse Him that speaketh."

If there is any need to dwell upon specific methods by which this vigilance and continual self-distrust may work out for us our security, one would say—by careful trying to reverse all these conditions which, as we have seen, lead us surely to the refusal. Silence the passions, the wishes, the voices of your own wills and tastes and inclinations and purposes. Bring them all into close touch with Him. Let there be no voice in your hearts till you know God's will; and then with a leap let your hearts be eager to do it. Keep yourselves out of the babble of the world's voices; and be accustomed to go by yourselves and let God speak. Nature seems to be silent to the busy traveller who never gets away from the thumping of the piston of the engine and the rattle of the wheels of the train. Let him go and sit down by himself on the mountain top, and the silence becomes all vocal and full of noises. Go into the lone place of silent contemplation, and so get near God, and you will hear His voice. But you will not hear it unless you still the beating of your own heart. Even in such busy lives as most of us have to live it is possible to secure some space for such solitary communion and meditation if we seriously feel that we must, and are ready to cut off needless distractions. He who thus has the habit of going alone with God will be able to hear His voice piercing through the importunate noises of earth, which drown it for others. Do promptly, precisely, perfectly, all that you know He *has* said. That is the way to sharpen your ears for the more delicate intonations of His voice and the closer manifestations of His will. If you do not, the voice will hush itself into silence. Thus bringing your lives habitually into contact with God's word, and testing them all by it, you will not be in danger of "refusing Him that speaketh."

3. Lastly, note the solemn motives by which this sleepless vigilance is enforced. "If they escaped not who re-

fused Him that spake on earth"—or, perhaps, "who on earth refused Him that spake"—"much more shall not we escape if we turn away from Him that speaketh from heaven." The clearness of the voice is the measure of the penalty of non-attention to it. The voice that spoke on earth had earthly penalties as the consequence of disobedience. The voice that speaks from Heaven, by reason of its loftier majesty, and of the clearer utterances which are granted to us thereby, necessarily involves more severe and fatal issues from negligence to it.

Mark how the words of my text deepen and darken in their significance in the latter portion. In the first we had simply "refusal," or the desire not to hear the voice, and in the latter portion that has solidified and deepened itself into "turning away from Him." That is to say, when we once begin, as many professing Christians have begun, to be intolerant of God's voice meddling with their lives, we are upon an inclined plane which, with a sharp pitch and a very short descent, carries us down to the darker condition of "turning away from Him." The man that stops his ears will very soon turn his back and be in flight, so far as he can, from the voice. Do not tamper with God's utterances. If you do, you have begun a course that ends in alienation from Him.

Then mark, again, the evils which fell upon these people who turned away from Him that speaketh on earth were their long wandering in the wilderness, and their exclusion from the Land of Promise, and final death in the desert, where their bleaching bones lay white in the sunshine. And if you and I, dear friends, by continuous and increasing deafness to our Father's voice, have turned away from Him, then all that assemblage of flashing glories and majestic persons, and of reconciling blood to which we come by faith, will melt away, "and leave not a wreck behind." We shall be like men who in a dream have thought themselves in a king's palace, surrounded by beauty and treat-

ures, and have awakened with a start and a shiver to find themselves alone in the desert. It will be loss enough if the fair city which hath foundations, and the palace-home of the king on the mountain, and the joyful assemblage of the angels, and the Church of the first-born, and the spirits of the just made perfect, and the blood of sprinkling, all pass away from our vision, and instead of them there is nothing left but this mean, vulgar, fleeting world. They *will* pass if you do not listen to God, and *that* is why so many of you have so little conscious contact with the unseen and glorious realities to which faith gives access.

But then there are dark and real penalties to come in another life which the writer dimly shows to us. It is no part of my business to enlarge upon these solemn warnings. An inspired man may do it. I do not think that it is reverent for me to do it much. But at the same time let me remind you that terror is a legitimate weapon to which to appeal, and, unwelcome and unfashionable as its use is nowadays, it is one of the weapons in the armory of the true preacher of God's Word. I believe we Christian ministers would do more if we were less chary of speaking out "the terror of the Lord." And though I shrink from anything like vulgar and rhetorical and sensational appeals to that side of Divine Revelation, and to what answers to it in us, I consider that I should be a traitor to the truth if I did not declare the fact that such appeals are legitimate, and that such terror is a part of the Divine Revelation.

So, dear friends, though I dare not dwell upon these, I dare not burke them. I remind you—and I do no more—of the tone that runs through all this letter, of which you have such instances as these, "If the word spoken by angels was steadfast, and every transgression received its just recompense of reward how shall we escape if we neglect so great salvation?" and "Of how much sorer punishment, think you, shall they be thought

worthy who have counted the blood of the Covenant wherewith they were sanctified a common thing?"

"See that ye refuse not Him that speaketh," for the clearer, the tenderer, the more stringent the beseechings of the love and the warnings of Christ's voice, the more solemn the consequences if we stop our ears to it. Better to hear it now, when it warns, and pleads, and beseeches, and comforts, and hallows, and quickens, than to hear it first when it rends the tombs and shakes the earth, and summons all to judgment, and condemns some to the outer darkness to which they had first condemned themselves.

HUMAN RESPONSIBILITY.

BY REV. OWEN JONES [PRESBYTERIAN], ESCANABA, MICH.

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.—Mark iv. 26-29.

CALVIN says of this parable that it is written for the encouragement of those who preach the Word, to teach them how the seed secretly grows until the time of harvest. Dr. Brown says it teaches the imperceptible growth of the kingdom. Bengel observes, "With this man, God and Christ are compared, with a view to describe the several ages and grades of the whole Christian Church." Trench says it occupies the place of the parable of the leaven, and teaches the secret invisible energy of the Divine word; while it teaches above and beyond that of the leaven "that this Divine word has that in it which will allow it to be confidently left to the inherent energy which it possesses." The main difficulty with Trench is to find out who the man of

the parable is. Scarcely, however, is it possible to come at the deeper truths of such a parable, if we involve ourselves in such questions as "Who is the man?" "What is the seed?" "What is the harvest?" We are apt to fall into barren disquisitions and lose sight of what is really essential and important. Dr. Bruce, in his "Parabolic Teaching of Christ," puts this parable as one of growth, and therefore calls it "The blade, the ear, and the full corn." There is no question but that the parable does teach growth. We have, however, several other parables of growth—those of the sower, the tares, the mustard, and the leaven. It is probable that there is another truth here.

What are the facts of the parable?

1. A man casts seed into the ground.
2. After doing this he sleeps and rises night and day.
3. While he is sleeping the seed springs and grows up, he knoweth not how.
4. The reason for this is that the earth bringeth forth fruit of herself; first the blade, then the ear, then, after that, the full corn in the ear.
5. The harvest comes at last, and when it appears the once sleeping farmer is seen again with his sickle ready to cut it down.

In this parable, then, as we believe, we have a parallelism and a contrast drawn between the Divine and the human elements in the salvation of man. This is not given in so complete and perfect a form in any other parable. The relations of the Divine and human embrace a very difficult field of investigation—a field in which philosophy has floundered from blunder to blunder, and upon which the Bible itself does not say much. We fully believe that this is the subject of this parable; and on this account have given it the above title. What follows will show whether we were right in doing so or not.

The truths of the parable seem to be the following:

1. *That Man's operations in Nature are but insignificant.*

The operation of the man in the parable is described as simply casting seed into the ground. This will include, of course, some other preparatory performances. But allowing for every qualification, it is but little man can do. John Stuart Mill has the following passage on man's work in nature:

"If we examine any other case of what is called the action of man upon nature, we shall find, in like manner, that the powers of nature, or, in other words, the properties of matter, do all the work, when once objects are put into the right position. This one operation of putting things into fit places for being acted upon by their own internal forces, and by those residing in other natural objects, is all that man does, or can do, with matter. He only moves one thing to or from another. He moves a seed into the ground, and the natural forces of vegetation produce in succession a root, stem, leaves, flowers, and fruit. He moves an axe through a tree, and it falls by the natural force of gravitation; he moves a saw through it, in a particular manner, and the physical properties by which a softer substance gives way before a harder make it separate into planks, which he arranges in certain positions, with nails driven through them, or adhesive matter between them, and produces a table or a house. He moves a spark to fuel, and it ignites, and by the force generated in combustion it cooks the food, melts or softens the iron, converts into beer or sugar the malt or cane-juice, which he has previously moved to the spot. He has no other means of acting on matter than by moving it." *

Thus, all that man can do in nature is involved in the expression "putting things together." There is an inconceivable number of things in nature, and an infinite number of ways in which they can be combined. Accordingly, the farmer of the parable does not make the grain. That would be a feat indeed! Those grains which the farmers of our day cast into the ground have come down from pre-Adamic times. They were produced by the great powers of nature; and all that can be done to them to-day is to cast them into the ground. This is just what our Lord

* "Political Economy," Book I., ch. 1. Mr. Mill, in a note, says that this essential law was first illustrated and made prominent as a fundamental principle of political economy, in the first chapter of his father's "Elements." We presume that he was not acquainted with this parable.

tells us about the farmer of this parable. Having done so, he vanishes from the scene; and the sooner the better. Let him lie quickly to sleep, and rise night and day, so completely independent are these great forces of any further operation on his part. They want him not. Let him leave them to their dignity and their grandeur.

2. *That after man has performed his duty, the great Forces of Nature begin to operate in his behalf.* "For the earth bringeth forth fruit of herself."

Once the seed is cast into the ground, it is brought into contact with the earth and the heavens, the sun and the seasons. The seed which was before in the garner, now lies within the influences of the mountains and the valleys, the rivers and the seas, and the planets and constellations, together with the great laws of light and heat, life, and death, and growth. The first moment that the right conditions are complied with the grain of wheat begins to pass through the process of death; then in that mystery of death begins the greater mystery of life; after that the various processes of growth take place. And all these go on without any further manipulation on the part of the farmer. It is not even a matter of contemplation to him while he lies on his bed or while he walks around his fields. The dying of the grain of wheat under the sods, and the resurrection of life within that small circumference of death, he knows not of; and when the green blade springs out of the ground, and looks up into the skies, he knows nothing of the way and manner in which it has been brought about. All he can do is to look at them with wonder and admiration, and say, Welcome, little blades, I am glad to see you; you point me to Heaven my home, and remind me of my God. The blade, then, having come out of the ground, under the bright rays of the sun and under the play of the winds and the rains, gathers strength of goodly spire; and in process of time the ear again welcomes the expectant farmer, and finally the full corn

in the ear. But of all these processes, continued for a long period, the farmer, who presumes to own the fields and grain, knows nothing. They are the products of Nature.

3. *That after the Forces of Nature have finished their work, the man who put the seed in the ground enjoys the harvest.* "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

Whose is the harvest? It does not belong to the Forces of Nature. The sun and the stars, and the winds and the rain do not put in their claim. They are simply producers, and benevolent, kind, and dignified observers. They rejoice to behold the yellow fields they have produced, and they are glad to see the farmer, especially if he is a good man, receiving what they have labored for. When Nature's period of toil is over, and the farmer's time of comparative ease and enjoyment, he again appears on the scene, sickle in hand. For him to take his sickle thus, and after so very little labor to enter these fields of God and claim all this golden corn as his own, is very great presumption indeed; still this also is the law of Nature and the benevolence of Nature's God.

So is the Kingdom of God.

1. *Man's duties are comparatively light and easy.*

He has not to produce anything at all. He is no creator in the sphere of Nature, far less in the sphere of Redemption. He is simply a manipulator. He can only put things together. As in Nature God has provided all the things, so also in Redemption. Had he to produce any of the things of Nature, it would have been a hopeless task; how much more so in the scheme of Redemption? If he cannot produce a grain of wheat, how can he produce the germ of a new life? If he cannot create the earth, the sky, and the stars, how can he create the new heavens, and the new earth, wherein dwelleth righteousness?

What, then, can man do? The Bible

is clear and explicit on the subject. If salvation be wholly of God, every man is responsible for his own perdition. God is just, and He will do right. If any man is lost, in pagan or Christian lands, the weight of that responsibility will rest upon his own shoulders forever. There is a something which man can do toward his own salvation. It is here, however small. It is a real entity in the plans of God. After all impassioned argument for centuries, still is it here, like those atoms of nature which, pound and pestle as you may, you find to be indestructible. And this parable brings it prominently before us by the expression, "As if a man should cast seed into the ground." That is just what he can do toward his own salvation. He can move himself into contact with the Forces, cast himself, as it were, into the spiritual ground, put himself under the action of the sun the soil and the seasons.

How is that done? In various ways. We know, now, where those Forces are. They are within the bounds of this earth of ours. And the Word was made flesh and tabernacled among us. He is the way, the truth, and the life. He is the Resurrection and the life. He is the true God and eternal life. This Eternal Life, let us mark well, is now in the human race. It is the power of a new life operating among us. It is Christ Himself. Still is it true that a thing cannot act where it is not. But Christ is now *in* the race, and He operates with His almighty, illimitable, saving powers upon men. The spirit of Life is now in all the continents and in all the islands of the sea, wherever the human form is found. The tide of Life is beating round the human spirit upon all sides. But though the Life and the Light are here, it is possible to exclude them forever from the human heart. There is one barrier that can be effectually lifted up against them, the barrier of the human will. We may obstruct the light of the sun, as its rays pass into our eyes, and counteract the other great forces of nature by using means com-

paratively trifling; so, also, may we prevent the action of these higher forces, powerful as they are, and commensurate with God Himself. Hardness of heart, refusing to listen to the voice of conscience, an unrepentant attitude, the wilful pursuit of wickedness, and even indifference, if persisted in, will form, at last, rocks so adamant that the Tide of Life will beat against them in vain. Cannot these Powers force an entrance into the heart? Undoubtedly they can; but will they? No; they will honor the dignity of the human will. The will of Pharaoh, Ahab, and Judas offered unto them for years, and to the end of life, an insurmountable barrier.

How, then, can we move ourselves into contact with these Powers? Well, we know where their track lies, as we know the course of the cyclone or tornado. They are not to be found everywhere in the world indiscriminately. You will not find them in the amphitheatres, circuses, and saloons; their influences are not generally felt in the society of the ungodly. Wilful sins are repellent unto them, and they shun the places where they are. But you will find them in the everlasting mountains, in the oceans, and the heavens that declare the glory of God,* above all, in God's Word, and in prayer; and especially in the house of God, or wherever there are two or three assembled together in the name of Christ, and in the small or great congregation, when the Word of God is preached. On all these and a thousand other occasions you may expect to hear a sound from Heaven, as of a rushing mighty wind, a sure indication of the presence of these Forces.

Now, this is perfectly clear; and every man is conscious of this much ability. These things are strictly with-

* All that is meant by this expression is that the hills and the grand mountains, etc., are the oldest preachers of God's sovereignty, and goodness, and love, and the Holy Spirit may use any of these venerable ministers as the means of bringing to the human heart the unsearchable riches of Christ.

in the bounds of human capacity. No man is the creature of circumstances; every man has the power to change his circumstances. If he finds the conditions around him in one place unfavorable, it is within his power to change them, and transpose himself under the influence of the saving and transforming powers of salvation. And having found himself there, he must use untiring and indefatigable perseverance to keep himself in contact with them. This is man's place in the plans of God. And the work is enough for him. It will fill his moments with intense diligence.

2. *When man duly performs his part, the great Forces of Redemption will also do theirs.*

If the earth bringeth forth fruit of herself, by a stronger reason do these. The powers of this higher world are the everlasting principles of God's nature, justice, holiness, mercy, truth, and love; and all these embodied in the Person of Christ for the human race, together with the Holy Spirit, by whom alone come these blessings upon men, through Christ, from God the Father. With the existence of these man had never anything to do. In sublime serenity they exist from eternity. The operations of God's love in the channels of His own infinite wisdom, the incarnation of the Son, His life, death, resurrection, and ascension into Heaven, are facts with which the human race had not the remotest interference; and now the Holy Spirit carries on His operations in accordance with His own sovereign pleasure. The mighty processes of regeneration, the planting of a germ of spiritual life within the ruins of the old humanity, the building of a new creature after the type of the Lord from heaven, adorning him with all the graces that beautified the character of Christ, conforming him into the same image from one degree of glory into another; and finally changing his vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself—all

these operations are carried on in sublime independence of any human aid, after the man has simply complied with the essential conditions of putting his spirit in contact with them. They will bring the grand work to its final issue without any human help. They do not need it; when given it will only obstruct and mar the work. Look at what the powers of Nature have done and are doing. Look at "this most excellent canopy, the air, this brave o'erhanging firmament, this majestical roof fretted with golden fire;" behold the mountains they have formed, and the valleys, and the oceans; and consider the grass and the lilies. What beauty, what delicacy of structure, what sweetness, what delight! But all this glory vanishes away before the greater glory of these higher Powers. Look at the work they accomplish: the fornicators, the idolaters, and adulterers are washed, are sanctified and justified in the name of the Lord Jesus and by the Spirit of our God. They cleanse the guilty conscience and wash the sins of years away; they rectify the human will, they sanctify the affections, and they illumine the dark mind; they fill the soul with righteousness and even quicken the mortal body. And what loveliness of grace they produce! what lowliness, what meekness, what patience, what zeal, what enthusiasm, and what absolute resignation to the will of God, and what thorough consecration to His service! These are some of the sublime feats these Powers accomplish. Leave them alone, then, to their own sublime operations; disturb them not by sound of hammer or touch of chisel. Watch them in silence. Admire and adore. Do your own duty quietly, meekly, and with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure.

3. *Man, having done his duty, shall forever enjoy the spiritual harvest.*

As the farmer of the parable came again upon the scene, with his sickle in his hand, and said, You are mine, and immediately gathered the golden grain,

which the sun and the seasons had produced, into his own barns, and enjoyed them for the coming year—so also is it in the kingdom of God. After man has done the small things within his reach, the great Forces finish what is beyond ; and man comes in for the enjoyment of it all. He shall live forever. He shall reap the everlasting harvest. The harvest is his truly ; but the Persons and Powers will rejoice with him. When he arrives in the home of the Blessed, they may accost him and say unto him, It was we that endowed thee with all this glory. The Father may say, It was I that loved thee before the foundation of the world. The Son may say, It was I that was born of a woman that was made under the law ; it was I that shed my blood and died for thee, and rose again to intercede for thee. The Spirit may say, It was I who regenerated thee and utilized all thy trials and misfortunes for thine everlasting welfare, sanctifying thee wholly, spirit, soul, and body. Yes, the redeemed may reply, It was you that did it all ; we deserved nothing ; nor could we do anything toward our own salvation ; and blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Still, we obeyed you ; when we felt your mighty touch at the door of our hearts we opened unto you, and we resigned ourselves wholly unto your influences ; and we endeavored all along to put ourselves in the track of your Forces—and now, blessed be God, the harvest is ours evermore.

There is another side to the above truth. If a man does *not* do the small duties within his reach, the Forces cannot accomplish the great changes which are forever beyond him. A strange world this is on many accounts ; but in nothing stranger than in this, that the great operations of Redemption seem to depend upon the small operations of man. Great consequences depend upon small events. The future of a man is often determined by an accidental word. The fate of a battle is decided by the rays of

the sun or by a shower of rain. The populating of a vast territory and the history of the American nation depended once upon the indefatigable perseverance of Columbus, and at another time upon the fate of the ship *Mayflower* carrying the Pilgrim Fathers, driven by persecution from their native land.

Not only so, but all these temporal events are pregnant with our everlasting welfare. Eternity comes down into time and plays with all its seconds. Feelers descend from the spiritual world on every hand ; and the Powers themselves penetrate all things and ramify all the conditions of time. Bishop Butler observes in his *Analogy* :

“ I know not that we have any one kind or degree of enjoyment but by the means of our own actions. And by prudence and care we may, for the most part, pass our days in tolerable ease and quiet ; or, on the contrary, we may, by rashness, ungoverned passion, wilfulness, or even by negligence make ourselves as miserable as ever we please” (ch. 2).

Great success will often follow an insignificant and trivial event in a man's life, over which, perhaps, he had very little control ; yet he took advantage of it and prospered. On the other hand, ill-success and misfortune may depend upon what may be called a neutral action. Neither good nor bad in itself, yet, being performed, it may land the man in great misery. In the same chapter Butler says :

“ Indeed, the general course of Nature is an example of this. If, during the opportunity of youth, persons are indocile and self-willed, they inevitably suffer in their future life for want of those acquisitions which they neglected the natural season of attaining. If the husbandman lets his seed time pass without sowing, the whole year is lost to him beyond recovery. In like manner, though after men have been guilty of folly and extravagance *up to a certain degree*, it is often in their power, for instance, to retrieve their affairs, to recover their health and character, at least in good measure ; yet real reformation is in many cases of no avail toward preventing the miseries, poverty, sickness, infamy, naturally annexed to folly and extravagance, *exceeding that degree*. There is a certain bound to imprudence and misbehavior, which, being transgressed, there remains no place for repentance in the natural course of things. It is, further, very much to be remarked that neglects

from inconsiderateness, want of attention, not looking about us to see what we have to do, are often attended with consequences altogether as dreadful as any active misbehavior from the most extravagant passion."

Such overwhelming significance attaches to this world of ours, and thus the responsibility of consequences is cast upon the individual. Whether he is saved or not depends upon himself. Salvation is now made so easy. So difficult was it once that none but infinite and almighty God could venture upon the task. But now all that is accomplished. The Forces of Omnipotence and all the healing and saving Powers of the whole Trinity are brought into continuous and perpetual connection with the whole of every man's terrestrial life. By turning a small lever on the railway engine we can control and make use of the power of steam; by playing with the fingers upon telegraphic instruments this side the Atlantic, we can use the power of electricity to convey our words over three thousand miles of ocean, and by touching a small button we may employ forces which will explode the rocks for us. Exactly the same in the kingdom of God. By keeping far from the paths of sin, and drawing near to God in the ways He has appointed, and by diligently fulfilling the duties of our daily routine, we command to our service all the Powers of Redemption. But if from love of sin or indifference we neglect all this, then we lose the everlasting harvest, and we ourselves are to blame.

REJOICING IN HOPE.

BY PROFESSOR J. W. MCGARVEY,
D.D. [CHRISTIAN], LEXINGTON, KY.

Rom. v. 1-5.

In this passage the apostle reminds his readers of a fact in their experience, and bases upon it three exhortations. The fact is, that they were justified by faith; and the exhortations are: First, "Let us have peace with God:" second, "Let us rejoice in hope of the glory of

God:" and third, "Let us also rejoice in our tribulations." All these, as we shall see, culminate in the exhortation to rejoice in hope.

1. The persons addressed remembered that they had believed in Jesus Christ, that they had repented of their sins, and that they had been baptized into Christ; but how could they understand this new phraseology, that they had been "justified by faith?" The apostle had just taught them in the preceding chapter that to those who believe in Jesus Christ their faith is reckoned for righteousness (iv. 23, 24); and in the following chapter, after reminding them that all who were baptized into Christ were baptized into His death, that they were "buried with Him through baptism into death," he tells them that "he that hath died (in the preceding sense, of course) is justified from sin" (vi. 3-7). They could now see that they were justified by faith, when their faith, which they could remember as the moving power within them, led them to repent, and to be baptized into Christ—that then their faith was reckoned to them for righteousness.

2. Instead of the exhortation, "Let us have peace with God," the A. V. has the affirmation, "We have peace with God;" but this is both an incorrect rendering and an assumption of that which might not be true. True, the brethren addressed had enjoyed peace with God at the time of their justification; but this had been with many of them years in the past; this peace had often been interrupted in their experience, and it could not be assumed that they all enjoyed it at the time of writing. For this reason the apostle puts the thought of peace in the form of an exhortation—"Let us have peace with God"—let us have it now, and have it as a constant possession from day to day. By way of pointing them to the medium through which they could have it, he adds, "Through our Lord Jesus Christ; through whom we have our access by faith into this grace wherein we stand." The thought is,

we are to have this peace through the same medium through which we have attained to this grace of being justified by faith—that is, through our Lord Jesus Christ. They had doubtless been taught the simple lesson, that though not one of us is without sin, we have an Advocate with the Father, who is faithful and just to forgive our sins, if we will confess them (1 John i. 9; ii. 1). By this means they could have peace with God at every present moment.

Not one of us can properly estimate the value of peace with God. We know much of it; our souls rest in it serenely during our better moments; and we look forward to dying at peace with God as the consummation of all earthly bliss; but doubtless Paul is right when he says, with reference to the fulness of its value, that it “passeth all understanding;” and when, in all his salutations to his brethren in Christ, he puts it above every other blessing, saying, “Grace, mercy, and peace be unto you, from God our Father, and the Lord Jesus Christ.” Let us have it, living and dying.

3. To persons in possession of perfect peace with God, the second exhortation of the text would scarcely be needful. Rejoicing in hope of the glory of God springs up spontaneously from peace with God, as the blossom in summertime from the parent stem. All that is promised in the former part of this epistle, and elsewhere, of glory, honor, and incorruptibility, is assured to him who is at peace with God, and the hope of it can but inspire the soul with “joy unspeakable and full of glory.” For this reason Paul does not dwell on this exhortation, but passes quickly to the next, on which more thought was needed.

4. To brethren afflicted as the early disciples were, and to us who make it the supreme effort of life to avoid afflictions, Paul’s third exhortation, “Let us rejoice also in our tribulations,” is a surprise. We are ready to ask, How is this possible? There are many very wonderful things related in the Book of

Acts—many which some learned men pronounce incredible; but the most incredible thing in it is the statement that when the Twelve were publicly whipped, receiving thirty-nine lashes each on the naked back, they went away “rejoicing that they were counted worthy to suffer dishonor for the name of Jesus.” It is easier to believe miracles than to believe this. But Paul helps the weakness of our faith when he says of his own experience, “I take pleasure in weakness, in injuries, in necessities, in persecutions, in distress for Christ’s sake; for when I am weak, then am I strong.”

Paul felt that the appearance of impracticability in this exhortation must be removed, and that its wisdom must be vindicated; so to this task he addresses himself in a few words. “Tribulation,” he says, “worketh patience.” Patience is the power to endure; and no man can acquire it without something to bear to test his endurance, and to test it more and more as it grows stronger. If patience, then, is desirable, so must be the tribulations by which alone it can be acquired. But “patience,” he continues, “worketh probation.” Probation is that continuous testing of character by which Divine approval and self-approval are secured. Without it a man can have little hope of passing safely through the temptations which lie unseen in his future pathway; but with it he can count on the future from the experience of the past, and can anticipate the end with joyful confidence; hence the last step in the argument, “Probation worketh hope.” If he who has peace with God has ground for hope, much more confidently and joyfully can he hope who has passed through many tribulations, and has maintained in them all unflinching patience, and now stands forth in the approval of God and his own conscience. Here, then, is the final and firmest ground on which Hope can plant her feet, while she lifts her torch high toward Heaven, and rejoices in the anticipation of entering at last into the glory of God.

Let it be remembered by all who are not now living at peace with God ; by all who are fainting under any affliction, that this blessed hope is not theirs. Let them secure, first of all, in God's appointed way—the way indicated in the beginning of this discourse—justification from sin. "There is no peace to the wicked, saith my God." This alone can bring peace ; and when peace is once established between you and the God whom you have offended, the other steps traced out in our text can be taken one by one, until, at last, the full fruition of a glorious hope may be your everlasting portion.

THE MODEL HEARER.

By C. V. ANTHONY, D.D. [METHODIST], SAN JOSÉ, CAL.

Now, therefore, are we all here present before God, to hear all things that are commanded thee of God.—Acts x. 33.

THESE words, uttered by Cornelius, indicate the true spirit and character of a faithful hearer of the Word. They show that this heathen man was a model hearer, and, as such, able to teach us. We hear much about the model preacher and the model sermon ; why not more about the model hearer ? Especially when we remember that for every one who preaches hundreds hear. The Bible is full of instruction on this subject. It was because Israel did not hear that calamities fell thick about him. The proverbs and the prophecies are ever calling the attention of the reader to the thought expressed and urging a proper consideration. The most suggestive of our Saviour's parables—that of the sower—was uttered in the interests of a proper hearing of the truth. Note His warning, "Take heed how ye hear !" In the last recorded book of the Bible the seven epistles, directed from heaven to the seven churches of Asia, have each the solemn refrain repeated, as of the utmost importance to all, "He that hath an ear, let him hear what the Spirit saith unto the

churches." But what constitutes a model hearer ?

I. *The spirit of the man.* This man had long desired to know the truth ; he had earnestly prayed for it ; and God had provided for his now receiving it. For some days he had been in the condition of expectancy, longing for the coming of the stranger who should tell him what he ought to do. No doubt he had attended to the duties of his office with conscientious punctuality ; but the great undercurrent of his thought had been toward God, and toward the message he expected to receive from Him. May we not say, then, that the model hearer,

1. Strongly desires to know the truth ? He does not go to church to be amused, but to be instructed. The pleasure of hearing is ever subordinated to the profit of hearing. He will not ask his pastor to rummage creation for thoughts to interest him, but will ask him to seek carefully for the commands of God and preach them with the utmost fidelity.

2. The model hearer has his mind on the one object of his coming. The world and its cares are left outside. The thought is fixed on God. Oh, how much good preaching is wasted for want of reverence on the part of hearers ! The church is entered as the lecture hall is entered or the concert room. Men go to see and to hear what can be said or done in the church to amuse and interest ! Surely, in such a case the seed falls by the wayside.

3. The model hearer gives time to preparation. Why should the preacher be expected to do all the preparation for the public service ? Should not the scholar prepare for the lesson as well as the teacher ? Reading the Sunday newspaper, lounging and smoking until the moment of public worship will not leave the mind in very good frame for a faithful hearing of the Word. The closet and the Bible, fortified, it may be, by the writings of those whose object is to help in Christian living, will make the very atmosphere of the

sanctuary a benediction, and many a sermon, otherwise dull, will be full of interest.

II. Let us now look at the words, *present before God*. It was a serious matter with Cornelius. He was dealing with God, and not with men. All that Peter could do would be merely to help him to an acquaintance with the character and will of God. This was God's way of helping him, and a sense of personal relation to God was uppermost in his mind. Perhaps the hearer of this day may say, "Granted that all that is true of Cornelius, we have no such proofs of the Divine mission of the modern preacher." If the modern preacher be true, we have even greater proof of his Divine authority in speaking for God. Remember, that when Peter went to Caesarea not one word of our New Testament had yet been written. There *was* no New Testament Bible. But with the Bible before the hearer, and the enlightening influences of the Spirit of God to help him, he has always a verifying test within his reach. He can *know* if the preacher speaks according to the oracles of God. This is the condition upon which *alone* an intelligent Christian man or woman can yield obedience to the Word spoken. This only settles the question of what is spoken according to the commandment of God, or what is spoken from human judgment; what by authority, and what by permission. The first is essential to life and growth; the second may be profitable for reflection, or dangerous and deadly, if not wisely planned or spoken in the fear of God. All sorts of error come out of a neglect to set God before the hearer when the hearer sets himself before the preacher. In all this we see in stronger light than ever the need of careful preparation beforehand upon the part of every hearer of God's Word on holy day.

III. *The Model hearer is ready to hear what may not be pleasant*. No preaching is worth paying for that does not deal faithfully with the hearer. The question is not what he *wants* to hear,

but what he *ought* to hear. But if this rule prevail with the preacher, it ought also to control the hearer. What a miserable perversion of God's great plan of saving men it is when congregations enter into a compact with their pastors never to speak on certain subjects distasteful to them! The minister sells himself for gold, and his congregation buy the lock that is placed upon God's eternal treasure-house of truth! What a meeting the judgment will present of such deluded men! They shall stand face to face, equally guilty of making "the counsel of God of none effect!" After all, the model hearer has more to do in making the model preacher than all books on homiletics and all schools of the prophets!

JESUS THE EXEMPLAR OF COURAGE.

By REV. FREDERICK PERRY NOBLE
[PRESBYTERIAN], CHICAGO, ILL.

Till we all attain . . . unto a full-grown man, unto the measure of the stature of the fulness of Christ.—Eph. iv. 13, R. V.

EMERSON'S hero is the man who will "take both reputation and life in hand, and with perfect urbanity dare the gibbet and the mob by the absolute truth of his speech and rectitude of his behavior." Christ's career proves Him to be such a hero, a knight without peer, and a king of men by His courage.

I. In the eighteen or twenty silent years of preparation Jesus masters and rules His own spirit. Like Cromwell, Lincoln, and Washington, He thus proves Himself greater than he that taketh a city. Such waiting as theirs, such possessing the soul in patience, such unhasting though unresting preparation, constitute a supreme, because searching test of courage, for courage itself consists of conviction and unselfishness.

II. In the public ministry Jesus is full of physical daring. (1) See Him cleanse the temple. The first time He has no following. He is not even a

Levite. He is a Galilean peasant, unknown, unaided, and despised. The Jews feel a reverence for the *building* that is idolatrous. "Perish temple, perish God," is their thought. No courtier of popularity would have struck at formal, lifeless orthodoxism by saying, "Destroy this temple, and in three days I will raise it up." The second time He knows that wealth, as represented in the covetous traffickers, and bigotry, incarnate in priest and ruler, are allying themselves to sweep Him away as, forsooth, a revolutionist dangerous to sound orthodoxy, social order, and the rights of property! Nevertheless, He challenges the gross mammon-worship, and is faithful unto the uttermost as guardian of His Father's house. (2) Women were regarded as inferior beings, and rabbis were forbidden to speak with one in public; in Samaria this Jew, this Teacher, meets one of a despised race and sex as His equal, and defies custom, caste, and national hates. Then He deliberately chooses city mission work in priest-ridden Galilee, "probably the most hopeless field of reform the world has ever seen." (3) Here He has the favor of the multitude. They are fain to make Him king. Such followers might be His sole stay against personal peril. Does He truckle? Does He veer a single point to win assent for His policy? No! He waives their mistaken views of Messiah and His kingdom. Many cease to walk with Him, but He never flinches. (4) He is equally loyal to truth, equally courageous in handling the rich, powerful, educated rulers. At Capernaum the bearing of the Scribes implies challenge to Jesus. He does not await assault, but faces bigotry and fanaticism, makes the tactics and forces the fighting. To the palsied He says: "Son, thy sins are forgiven." His questions, action, and answer confound His critics, while His assertion that authority to forgive sins is *His*, as well as God's, and His proof of possessing that power hew to the heart of rabbinic orthodoxism. Humanly speaking, His

was the most daring deed ever done for spiritual freedom, since even Moses and Luther stand on far lower levels of heroism. (5) The boldness with which Jesus steps to the front does not shine less resplendent when He smites social prejudice across the grain. Though "publicans and informers *were* the worst beasts of cities," Jesus calls publican Levi as an Apostle, and dines at his house with a large company of sinners. He opens His kingdom to every nation, though Jewry despised the Gentile as spittle; refuses to condemn classes as *classes*; undermines the separation-walls of callings, and inspires such an enthusiasm of humanity as requires millenniums to mete His stature as a social hero. (6) Follow Him to Jerusalem again, when He now wields power over the people. He never flatters; He upbraids them as an evil generation! With the metropolitan hierarchy this provincial rabbi raises afresh the vital issues of the hour. Do they defy Him to defend Himself? He never shrinks. More than that; He affirms His claims more boldly than ever, demonstrating that *their* Scriptures prove Him to be Messiah. Feasting with the Pharisee, though but one against many, He pours forth that scathing denunciation of their hypocrisies and tyrannies which makes final and irrevocable the breach between Jesus and the Pharisees. In His scourging wrong with stripes of damnation, can you see any lack of manly force and courage? (7) Henceforth Jesus is in daily danger of death. Yet when Peter utters his Hallelujah, "Thou art the Christ, the Son of the living God," Christ's courage never shines out more brightly than at this hour already darkling in the gloom and murk of Calvary. He declares that not even the best of His most intimate friends know what spirit they are of. When at the Transfiguration God's voice proclaims: "This is my beloved Son, in whom I am well pleased," Jesus does not deem the equality to be usurpation, and fills His elect with courage. What a contrast to Muhammad! The Arabian

prophet proclaimed that Allah favored him with special revelations, and then, though a man of rare bravery, was made hopeless for years by the sneer, "There goeth the son of Abdallah who hath his converse with God." When Gabriel said, "Thou art the prophet of God!" he was unmanned, and only the pleadings of wife and friends saved him from self-murder. (8) At the Feast of Tabernacles He beards the rulers thirsting for His blood, justifies His former acts, crows their officers, convicts them of being sons of the devil, and by these daily duels of a single soul against multitudes does more to create heroes than all the Arnold Winkelrieds and Stanleys of after ages. (9) At the Feast of Dedication the Pharisees yet again beseech Him to confess who He is. Jesus knows that the Jews regard assertions that a man is God as blasphemy, and make instant death its penalty. He knows Himself alone with that worst of wild beasts, a maddened mob. Yet He crowns His past boldness with the highest possible claim: "I and my Father are one." They seize stones; and lo! the courage of His conduct and the calmness of His bearing palsy the lifted arms. (10) The long death-grapple with Judaism leaves "perfect urbanity" in Christ's soul. After denouncing woe to hypocrites, He cries: "O Jerusalem, Jerusalem, how often would I have gathered your children together, even as a hen gathereth her chickens under her wings; and ye would not!"

III. The climax of Christ's courage is reached in the Passion. (1) Jesus had already shown such constancy that He now said to his sorrowing disciples, and with perfect right: "Be of good cheer; I have overcome the world." (2) The infinite anguish of the God-Man must be our sole measure of His courage. Though He prayed that the cup might, if possible, pass from Him, yet in the instant of utterance the prayer of petition became the prayer of obedience. The death of Socrates will not wholly fail, if compared with that of Christ, in point of courage, but the comparison

only enhances the human heroism of Jesus, and lifts it to the topmost height of greatness. Socrates was surrounded by loving friends, had lived the fulness of life, was burdened by no slightest sense of sin, and died a painless death; Jesus bore the sin of the world, was cut off in His prime, and suffered the horror of crucifixion. So salient is the contrast, that it struck impure, skeptical Rousseau, and he bowed before the matchless majesty of Jesus in reverence. (3) Judas and the soldiers come; but how much of *quailing* was in that glance of the solitary, unarmed man, before which even Roman legionaries fell down? Before the Sanhedrin, at the judgment seat of Pilate, in Herod's hall, insulted by the base courtiers of the Galilean king, scourged by brutal soldiery, reviled, mocked, spat upon and smitten by the vile Jewish rabble—Jesus is always the same in patient bravery. He equivocates nothing, retracts nothing, lets fall no word of complaint at the mockery of justice, the ribaldry, the dastardly tortures, and the legal murder. As the peasant prisoner stands before wolfish council, knavish princeling, mobs of human tigers, and the Roman procurator, there is neither spot nor warp in His heroism. Even Pilate, corrupt, cruel, and sensual beyond our thought, puffed with authority, and swollen with the insolence of power, is moved by the courage of Jesus, overawed by His force of manliness. At Calvary Jesus refuses the customary relief of pain, preferring to retain clearness of mind. One of the vilest of the vile is so deeply affected by Christ's conduct as to affirm: "This man did nothing amiss." The veteran centurion is so influenced by Jesus' endurance of crucifixion and self-surrender of His spirit that he avows: "Truly this man was a Son of God."

Young men, your question is answered. The Holiest among the mighty is the young man's Captain and the strong man's Master. After Pentecost the rulers marvelled at the new courage of the once silent John and of Peter,

the cowardly deserter; but presently they took knowledge that *they had been with Jesus*. Listen also to the testimony of Napoleon the Great, and remember that this is no pietist or weakling. He shows how Jesus far surpassed the great men of the world: "From first to last Jesus is infinitely severe and infinitely gentle. His conduct compels our admiration by its union of force and gentleness. His spirit outreaches mine and His will confounds me. All remains above my comprehension, great with a greatness that crushes me. I defy you to cite another life like that of Christ."

LOSING ONE'S SELF.

BY PROFESSOR WILLIAM J. TUCKER,
D.D. [CONGREGATIONALIST], AN-
DOVER, MASS.

What is a man advantaged if he gain the whole world and lose himself?—Luke ix. 25.

ONE of the wisest teachers of this land and of his times, a man who was wont to teach by analogy, once put to his students this query: "Would you like to have this world, or as much of it as you wanted, on condition that you became deaf? on condition that you were deaf and blind, or deaf and dumb and blind? Perhaps you would, but I doubt it." Now, in the light of this suggestion we see how reasonable and how manageable our Lord's words appear. If we are not supposed to wish to win the world at the loss of our physical senses, ought we to be willing to at the loss of anything of ourselves? The loss of vision or hearing, of course, takes so much out of the physical world itself. The loss of our true selfhood also takes away from the value of the world. It would not be the same world to us if we could conceive of the obliteration of the moral sense.

The comparison which our Lord institutes is available, not only as we have perhaps too often used it very seriously, with reference to another life, but as bearing upon the life that is. Each

man has his own soul and his own world, each a personal possession. Of each he, individually, is to make the most. He is not to throw away either. Is the relation he bears to each a matter of gain or of loss?

1. What was Christ's word to the men He addressed?

2. What is His word to us to-day?

Must one lose his soul to gain the world? Must one lose the world to gain the soul? Need either be sacrificed in any true conception of life? Christ's words are to be interpreted in harmony with His life. Never did He anywhere or in any way throw contempt and scorn upon the world. He was not an ascetic. He came eating and drinking. He prayed for His disciples, not that they should be taken out of the world, but be kept from evil while in it. This is God's world, and it belongs to God and those who worship Him. When Satan promised Christ that He should have the world as though it were Satan's, Christ bade him to "get hence," for the claim was an impious falsehood. The prodigal said properly, "Give me the portion of goods that falleth unto me." The wrong he did was to go into a far country and waste his substance in sin. The world to us should represent knowledge, work, struggle, strength, aspiration, victory. It need not be an evil thing. The assumption of an evil ownership of the world is the foundation of our yielding one thing after another to the world—honor, truth, purity, justice, charity—as if the less Christian our life became the more we could get out of the world. The principle of exchange is falsely set up. With some it is done partly unconsciously. Some loss of virtue may be felt as temptation is yielded to, but there are many who do not realize it. With others the act is deliberate. They go, as it were, into the market-place and barter their soul to the devil, as is represented in the greatest tragedy of literature.

Has God really put us in this dilemma? No. It is unreal and unchristian

to think that the world is given over to evil and does not belong to God. This fact being settled, we ask, "What gain is had, what adjustment of relations is made?" If we take physical risks, may we not take moral risks as well? A man may go at the call of his country, risk limb and life, leave a part of his physical self on the field, and glory in such risk and sacrifice. A man for scientific discovery may go to the ends of the earth, and risk health and life, come home and tell his story with pride and rejoicing. But who ever boasted of loss of manhood, truth, and virtue, glorying in dark rooted and shameful ways? Even in its lowest ends and uses the world has a soul in it. Take the real soul from any city, and you rob it of peace and security. Men fly from it. The world which men seem to want is an impossible world. It is a world worthless even for lowest uses; made real it would be but a hell. The rich fool thought he had gained all, and said to his soul, "Take thine ease;" but it gave no response, dumb and dead as it was. All, indeed, is solitary to such a one, dead while he lives. Men see the loneliness of such soulless beings. Jesus Christ taught the men about Him not to think lightly of the soul or of the world.

2. What is Christ's world to us? He would have us gain both, get the largest, richest salvation possible. It is not merely being saved from future wrath, it is not so much being saved *from* anything; the real question is *to* what are we saved? We are to take as much of the world as possible, the world as God made it and intended it, when He sent man into it. To some, we admit, the world is "the power of evil," but that is not the Divine intent. A merchant sends a ship far hence to trade, make gain, and return with its earnings. It may be wrecked or disabled and return in sad condition, "barely saved," but this is not the owner's intent. The world was made to enrich and exalt man. He passes this way but once. He is to take the world and master it, not

to allow it to take and master him. Heaven should show man's earnings, for it is said that the redeemed nations shall bring into it their glory and honor. Those who have measured and mastered it here shall there be rich in everlasting possessions.

It follows that our duty is to learn the secret how to behave amid great things, how to make the most of grand opportunities. If not here, we must learn it somewhere else. Blessed indeed will he be who at the last day will be able to say, as he appears before God, "Here is my SOUL, which has been redeemed by the precious sacrifice of Jesus Christ, and here is my WORLD, which I bring as my offering to the kingdom of heaven!"

HOW TO REACH TRUE CHRISTIAN MANHOOD.

BY REV. A. J. ROWLAND, D.D. [BAPTIST], BALTIMORE, MD.

Watch ye, stand fast in the faith, quit you like men, be strong; let all your things be done with love.—1 Cor. xvi. 13, 14 (Rev. Ver.).

To the casual reader these words of the great Apostle doubtless seem to be only very warm but disconnected exhortations to duty. But a little closer study will reveal a logical connection between them. The Christian life is both doctrinal and practical, and should be both defensive and aggressive. Supposing now that the Apostle is desirous of urging the development of a complete Christian life and character, we see at once that his sharp and stirring sentences are admirably grouped to accomplish that design. "Watch ye" is an exhortation to maintain a defensive practical life, and "Stand fast in the faith" an exhortation to maintain as well a defensive doctrinal life. "Quit ye like men" looks to aggressive practical life, and "Be strong" to advance along the lines of truth or doctrine. And, then, as in the maturing of character there is need of the general gov-

erning principle of love, the exhortation follows, "Let all your things be done with love." In other words, Paul has before his eyes in the writing of these words a true Christian manhood which not only defends itself against the temptations of practical life and maintains itself on the basis of Gospel truth, but which makes itself felt in aggressive work for humanity and is constantly strengthening and enlarging its doctrinal views; and which is to be brought to its highest possible development under the rule of love. Inasmuch as the attainment of such a manhood, or character, is the goal which God has set before every human being, it will be well for us to see what these several precepts include and involve.

First, then, in order to true manhood, we must maintain a defensive practical life—"Watch ye."

Every Christian man occupies the position of an army in an enemy's country. All around us are foes. There are three corps of these under the command of three most successful generals—the world, the flesh, and the devil. Unless we defend ourselves against these foes our Christian life will amount to nothing, and any attempt to attain a true Christian manhood be an impossibility. The first duty laid upon us, therefore, is to be watchful.

Second. We must maintain a defensive doctrinal life. "Stand fast in the faith." The connection between doctrine and practice is very close. Christian life at its beginning is based upon the intelligent reception of certain great truths of the Word of God. Only when these truths have been crystallized by years of thought and study into well-understood and defined convictions can there be any real strength. All the great characters who have ever lived have been men who made for themselves a basis of truth, wrote under this "credo," I believe it, and then stood up against all odds to defend and, if need be, die for it. What this age is specially needing is for each man to get a faith of his own and stand fast in it.

Without this anything like stalwart manhood is impossible.

Third. We must maintain an aggressive practical life. "Quit ye like men." A very poor soldier would he be who remained forever behind intrenchments. You must give him the order Wellington is said to have given at Waterloo, "Up, boys, and at them," and see that he obeys it, if you want to make a veteran of him. So, no Christian can be a complete Christian until he takes the aggressive. More than watchfulness is necessary. We need devotion, but we need activity quite as much. Unless we put the life we have into constant exercise, we may possibly keep it pure, but it will be very puny. What we need to do, therefore, is to quit ourselves like men. This exhortation seems to regard men as drawn up in line of battle just at the beginning of the fight. If we would be complete Christian men, and win anything like a complete Christian character, we must heed its stirring call and go forth to struggle and duty.

Fourth. We must maintain an aggressive doctrinal life. "Be strong." Our characters will depend very largely upon the extent of our creeds and the mastery we have of the articles composing them. No man could be a sectarian exclusivist who believed in something besides the doctrine of election, or who saw the full bearings even of that. A bigot is generally a man whose mind is only large enough to receive the half of a truth, whose vision has been distorted by education, or who is too prejudiced or lazy to study truth on all sides. To be true Christians in harmony with the age in which we live, we must, therefore, make ourselves strong by aggressive doctrinal work—work which can only be done by persistent study. Unless we give ourselves to such study our whole life must suffer. Our hearts are like locomotives, needing to be fed, and when the fuel of truth is no longer supplied, action must cease.

Fifth. And now, last of all, the entire development of our life and character must be under the governing principle

of love. "Let all your things be done with love." Love must stand by us on the picket post of watchfulness. Love must dwell in our hearts as we make up our creed and resolutely maintain it. Love must animate us when we seek to quit ourselves like men. Love must preserve us against the danger of dogmatism when we strive to be strong in the truth. In a word, love must be the electric current which shall bring to the crystallization of a beautiful character all the influences and products and experiences our souls can know. Without this central principle of love a true Christian manhood can never be attained.

By obeying these precepts of the Apostle, then, and in the order he has given them, we may attain something like completeness in life and character. Outside of these lines such completeness can never be won. If it is worth anything, in time and eternity, to be true, broad, earnest, enthusiastic, and successful Christian men and women, we will take these precepts to heart and translate them into conduct.

HUMAN ANIMALNESS.

By REV. W. G. THRALL [LUTHERAN],
WILLIAMSPORT, PA.

No lion shall be there, nor any ravenous beast shall go up thereon.—Isaiah xxxv. 9.

TEXT states just what we would naturally expect. No lions, wild animals, ravenous beasts on the Royal Highway cast up for the ransomed of the Lord to walk in. There would be great surprise expressed if such animals were to be found in the church associated with those who are endeavoring to walk in this way, as the redeemed of the Lord.

And yet there are those, though not natives of the forest jungle, and professedly walking in the King's highway, worthy a name little better than human beasts of prey.

1. Man naturally possesses something of the animal nature.

Whether "created a little lower than the angels," and getting "lower ever since," or emanating from and rising far above an animal ancestry, there is much truth in the claim, "The average man lives so close to the animal that he understands its language far better than if an angel should speak to him."

That man by nature has animal desires and passions is no fault of his own, nor is it a misfortune to the possessor if these are inherited in harmonious proportion with the mental and spiritual propensities. They are all from the Divine Creator. They are all essential to man's enjoyment, and symmetrical development. The Creator wastes no material. As the watch contains no unnecessary spring, wheel, cog, or screw, so every passion, emotion, affection, from the lowest to the highest, as coming from God, is of account.

Man cannot accomplish the purposes of his Creator in giving him a being, without the exercise and culture of every innate gift.

2. When the animal nature is fed and strengthened to the neglect and at the expense of the other and higher faculties and tendencies of the human make-up, then the animal appears in a great variety of forms. These human beasts, as they are "gathered in" to our reformatories, penitentiaries, prisons, and various punitive institutions, make up a real human menagerie. Besides the many thousands caged there are multitudes still running at large who, though restricted in a measure by the restraints of society, often break over all these, even the strongest, and pounce upon the unsuspecting and unprotected. Consult the printed lists of cases as they appear continually in the "Criminal Calendar" of every county, and the "animalness" of human nature speaks for itself. The best of our legal talent and the larger part of our municipal machinery are occupied in protecting society at large from these beasts of prey. Were the subject not such an unpalatable one, we might show the striking similarity between the human

animal and his kindred so well known in natural history, ranging all the way from "the sow wallowing in the mire" to the "ravenous beast" of the jungle.

3. Man responsible for his treatment of this his animal nature.

It is not to be crucified, or wholly exterminated, but kept in subordination, subject to the ruling of the mental and spiritual. Some by nature have a great deal more to contend with on this line than others. And this difference often appears between children born of the same parents, surrounded by the same home influence, and taught by the same public instructors. The one born with appetites and passions wrong and almost fatally strong; these naturally develop with the child, and to his mastery.

One of these unfortunates was heard to testify not long since, "For twenty-five years my soul has stood within me like an unsleeping sentinel guarding against an unholy, but innate passion." To develop into a MAN under such disadvantages is a beautiful illustration of grace and the possibility of overcoming the worst animal propensities.

Another, having very little of the animal, may maintain a pure, exemplary life with a hundredth part of the grace needed in the other case. The old theory that men at birth are as a sheet of white paper, is quite far from the truth. There is a mystic writing, though as with invisible ink at birth and, it may be, for quite a time after birth, develops amid the fires of circumstances and into either a fine or vulgar hand. The owners did not do the writing; this was the work of parents and, perhaps, by ancestors generations removed.

For all this man is not responsible; but he is accountable for his *practice*. The first nature, the animal, can be transformed into the "second nature," the man; and if made "a new creature in Christ Jesus," such must necessarily be the result. In many instances it may require a lifelong effort, a heroic struggle to maintain the higher phases of human being in the ascendancy, reg-

ulating and reigning over the animal passions. All skill is acquired by repeated action in a given way. Raphael was a lifelong, persevering student with the brush, and, therefore, a master of the same; another may not be able to sketch the simplest form on canvas, but needs a label for its identity, and all because no practice, training. Thus it is difficult for a vicious man to become a virtuous man.

But if at childhood he would form pure habits and persevere in following them, in time it will become a "second nature" to live purely. Without purity of heart he cannot see God. Unless the "lion" and the "ravenous beast" are kept under due regulation, he cannot walk in the "way of Holiness."

"A CONFESSION OF FAITH."

By W. HANSOM, B.D., LL.D. [METHODIST EPISCOPAL], GRANITE FALLS, MINN.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. . . . And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.—John iv. 39, 41, 42.

THIS confession is short, yet contains the essential truth of Christianity. Its picked and packed words express the fulness of Gospel truth. It is a *spontaneous* confession. These Samaritans had solved the problem for themselves, and triumphantly proclaim their success. The *completeness* of it is evident, and excites admiration.

1. ITS BREADTH. "Saviour of the world." It is remarkably unlike the creed of the Jews and Samaritans. Both were equally narrow in their views. Christian universalism finds its opposite in Judaistic limitation. According to the one, the Saviour is for those who

are born into the Jewish nation, or are united with it as proselytes. But according to the other, He is for the "world," without regard to national distinctions or boundaries.

The supreme difficulty has been to bring the Church to a realization of the fact so clearly proclaimed in this statement of belief.

The case of Peter in the house of Cornelius shows how difficult it was for this conception of the universal reach of God's love to man to gain possession of a Jewish mind.

Paul's experience shows how greatly the Gospel evangelism was hindered and hampered by the old Jewish narrowness. How sorely he was vexed and tried by it in every field he worked!

We have a Gospel which is all-inclusive, even for the "world."

2. ITS DEPTH. "*Saviour* of the world." These Samaritans struck the keynote of the Gospel when they declared Jesus to be the Saviour. Not simply *Teacher*, or *Example*, but *Saviour*.

That is just what the world needs. There is a great difference between knowing what men *need* and what they *wish*. The true statesman considers what His people need and seeks to attain it. The demagogue cares only to know what the people desire, and seeks to secure it. To know what men desire requires no keenness of insight, no high-minded principle. But to determine what is required to place the nation in a higher condition and on a firmer basis, and to keep this before the eye amid the bustle of the passing hour, is an advance of wisdom but rarely found.

The world needs Jesus the Saviour. In its blindness it may cry, "Away with Him," yet it needs Him none the less.

We are apt to be unduly influenced by surface facts, and form wrong judgments as to what the world needs to secure its "Golden Age." We may talk about "national wealth," invention and mechanical arts, science, literature, and fine arts. But the disease

lies beyond the reach of these remedies. What we really need is a Saviour. Our trouble is moral wrongness. The remedy is regeneration of our moral nature. Jesus came to save His people from their sins. Here is a Gospel deep and thorough.

3. ITS CERTAINTY. "We know," etc. Mark the degrees of faith as set forth in this narrative.

Verse 39 presents the first degree of faith—the *coming to Jesus as a result of testimony*. What an advantage it is to speak experimentally concerning Divine things. The woman could say but little in reference to Christ, but what she did say was said feelingly and effectively. She simply told what He had done for her soul.

Verses 40, 41 present the higher degree of faith. Its *development through personal contact with Jesus*. Faith developed into full assurance. "This is the Christ."

We know, not we think it *probable*, but *we know that this is indeed the Christ*. Glorious certainty!

The ground of this certainty is not the woman's story, but *Christ's own word*; for "we have heard Him ourselves," etc. So "faith comes by hearing" the report of men, and induces to come and make trial for one's self. The trial convinced the Samaritans. Their faith stood not in the wisdom of men, but in the power of God.

Such testimony is what men need to turn them from the error of their ways to the personal experience of the saving power of Jesus Christ. But to give such testimony a man must be saved, know it in his heart, and show it in his life. Then he becomes a living epistle known and read of men.

Your three R's without religion will be but as tow in the flame. . . . They will not suffice to arm you against the enemies of the future. You might as well weave spiders' webs as barriers against a tiger's leaps.—FARRAR.

THE GREAT CIRCULATION.

BY REV. MEAD A. KELSEY [CONGREGATIONALIST], HART, MICH.

Go ye into all the world, and preach the Gospel to every creature. — Mark xvi. 15.

But tarry ye in the city of Jerusalem until ye be endued with power from on high. — Luke xxiv. 49.

THE words from Mark suggest one of the natural characteristics of the Gospel. It is circulatory. This in turn suggests an analogy between the Gospel, which is the life of the world, and the crimson tide, which is the life of the body.

1. Notice that it is necessary for the life and health of the body that the blood should circulate. Likewise it is necessary for the life and health of the world that the Gospel should have "free course."

2. Notice that it is necessary that the blood should circulate for its own sake. Stagnant, it becomes an offence. So the Gospel result, if it becomes stagnant in individual or church.

3. Notice the designed extent of the vascular circulation. It is throughout *all the body*. So the Gospel is designed to circulate throughout *all the world*.

Some are so foolish as to care only for themselves; others for their church, etc., forgetting that "We are members one of another," and that if "one member suffer, all the members suffer with it." These words were spoken of the spiritual body, but may be extended to the world of mankind.

4. Next notice the means of circulation. If the blood is to circulate it must have channels through which to flow. So the Gospel. "Go ye." Thus every regenerate soul becomes a part of a great circulatory system for the communication of the Gospel to the world. In connection with this thought we do well to remember that the channels through which the blood flows vary in size from a large artery to the minute capillary, but that each performs essential func-

tions that could not be performed by the other.

5. Next notice the power of circulation. If the blood is to circulate it must be propelled—there must be a motive power. Thus it is with the Gospel, and therefore the words of Jesus, "Tarry ye . . . until ye be endued with power from on high." What the heart is in the midst of the body the Holy Spirit is in the church.

STRIKING THOUGHTS FROM RECENT SERMONS.

ALL improvements worked by religion about us at home tend to our own personal comfort and safety. But when we take kindly thought for the other side of the globe, then, for an instant, at least, we become heroic. We turn our loyalty to our Maker into a force which helps to make Him universal King. We prove to ourselves that the thought of God's infinite greatness and love has not made Him a cloudy and indefinite thing to us on the one hand, and on the other, that the little, mean, and narrow conditions of the everyday life we had have not ground us down into pettiness, since we have still an interest in great ideals. "Ringed with the azure world we stand," when we become coworkers with Him who sent forth His light and His truth so long ago, that light and truth which we can help send brightly on their way, and which are yet to see the day of their tenderest power over men. Was it not on Christianity that the poet was musing when he wrote:

"We spell the record of our long descent,
More largely conscious of the life that is."

It is the lives that have been lived in the past, with all their self-surrender, and all their patience, and all their trust in the certainty of a final Best; it is Paul facing the mob at Jerusalem, Athanasius against the world, Luther before the Imperial Diet, Martyn toiling across the plains of Persia, Coan buried in an island of the Pacific among the tears of 12,000 natives whom he had converted; it is these that make us feel what a grand reality is that presence of God in the soul which men of the baser sort deny. Only with this faith in the invisible and the spiritual can any life attain its full growth and greatness.—*Archdeacon Mackay-Smith.*

THE strength of the Word of God is in itself and not in its defenders. To cosset and buttress it is to defame it. To defend it is to betray it. To uncover it, to offer it to criticism, to throw down the gauntlet and challenge investigation is our grandest and most commanding confession of faith in it.—*Parkhurst.*

MIGHTY ideals are requisite to mighty achievements. The mightiest ideals are born now where they always have been born, in that lofty sphere of contemplation of and communion with and obedience to an all-wise, all-holy, and all-gracious God.—*Montague.*

NOT from the statesman, the scholar, or the philanthropist can we hear of the true remedy for sin and suffering, so we turn to the sky, and ask God for the answer. It comes, and it is purity of heart. Jesus says, "I will be king of hearts. I will purify the hearts of men, and win them to me." The admonition that Jesus gave over and over again was, "Sin no more, sin no more." That should be the cry of the Christian

Church to-day. Christ did not come as a philosopher or scholar. He came to reach the hearts of men, and He knew that if that great work could be accomplished, all the glorious achievements of scholarship and statesmanship and philanthropy would follow as a direct result.—*Bishop Newman*.

The chief point of attack during the last century has been the Bible. It has been a tremendous conflict between Christianity and destructive criticism, led by Baur and Strauss, and the German skeptics. But they have not been able to stand before the defenses of Tischendorf, Scholz, Griesbach, Tholuck, Dörner, Ullman, and others. The second attack is that of those whose weapon is what they call comparative religion. They would assign to Christianity the place of present-best religion in an evolution toward a final-best. They hold that Jesus is after all only a great hero of religion. But similarity is not sameness. There is a boundary line beyond which resemblances cease, and there it is we discover the heaven-wide differences between Christianity and non-Christian systems. Christianity has nothing to fear in the crucible of honest comparison. But Christians are called to be stubbornly faithful to truth, rather than amiable toward error.—*Bishop McLaren*.

The Incarnation is spiritual truth philosophically stated. That spiritual truth is the secret of all life seen in the highest life of earth. God is in all life. He is in all life in proportion to the place of any life in the scale of being. He is in man, as man is the crown and consummation of being—the intelligence and the moral life which constitute essential humanity. He is in man in proportion as a man is truly human—that is, Divine. He is supremely in Jesus, the Christ in whom the supreme human characteristic goodness dominates the whole being. He is uniquely in Jesus Christ, as Christ is an unique man—a new order of creation, the type of the spiritual humanity yet to come upon the earth—the human nature in which God is to be enshrined. Jesus Christ is, therefore, as the spiritual sense has ever discerned, a man filled with the indwelling God—"God manifest in the flesh." Such a unique man and such a new creation, such an incoming of the spiritual man, must be thought of by us as a break in the Divine order of growth, or evolution, through which God is leading on life toward Himself.—*Newton*.

The record makes me think that, standing over this earth that Spring morning, God looked upon the darkness that palled the heights of this world, and the chasms of it, and the awful reaches of it, and uttered, whether in the Hebrew of earth or some language celestial I know not, that word which stands for the subtle, bright, glowing and all-pervading fluid, that word which thrills and garlands, and lifts everything it touches, that word the full meaning of which all the chemists of the ages have busied themselves in exploring, that word which suggests a force that flies one hundred and ninety thousand miles in a second, and by undulations seven hundred and twenty-seven trillions in a second, that one word that God utters—Light!—*Talmage*.

The business of the scholar is the pursuit of truth. He is to find out and formulate the facts regardless of articles of creeds, teachings of traditions, decrees of councils, or votes of assemblies. If he does less than this, he is a coward and a deserter. If he does more, he is a demagogue and a charlatan.—*President Hyde*.

In the case of every man who has lived so as to cloud his reason or weaken his will, body and mind suffer together; the law of nature brings them into judgment; it is the judgment of God. But because the judgment or the punishment comes naturally many do not regard it as coming from God. God is not visible to them, not apprehended save in exceptional acts. Without knowing it, and without intending it, such men

practically eliminate God; and while insisting on His omnipresence, they deny His presence and His power in nearly all the phenomena of life.—*President Webster*.

THE Christian life is the imitation of Christ. It is death for the renewal of life. But when Christ died it was no feeble cleansing of the court of the Gentiles; it was a rending of the Temple veil, a cleansing and an admission of the whole world, an abrogation of the exclusive Temple service, a suffering without the camp that He might sanctify the people of all nations with His own blood. The cleansing of the outer court was in vain, for the Holy of Holies was defiled, and yet it was not in vain, for it pointed to the completion of a system, and the offering of a sacrifice, whose efficacy no human power can define or limit—an atonement and a reconciliation for all mankind.—*President Carter*.

LET the communion of the Son with the Divine Father be an inspiration for growth into a life like His. Let it be so in the conscious and unconscious development of your inmost living, and ever let the forces of that inmost living turn into forces for action in all that is worthy of you as men. In a word, let the transforming and enabling power of the Divine presence enter into your soul in its every part, and bring its every part to completeness. Be ye therefore imitators of God as loving children. This is the message from the beginning, and the message of the hour.—*President Dwight*.

THEMES AND TEXTS OF RECENT SERMONS.

1. An Earnest Contention for the Faith. "Thou, therefore, endure hardness as a good soldier of Jesus Christ."—2 Tim. ii. 3. Bishop McLaren, Chicago, Ill.
2. Christian Unity. "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind, and in the same judgment."—1 Cor. i. 10. Lyman Abbott, D.D., Brooklyn, N. Y.
3. Natural and Spiritual Irrigation. "Then cometh he to a city of Samaria, which is called Sychar," etc.—John iv. 5-42. Rev. A. A. Cameron, Denver, Col.
4. Qualities of the Soul. "Thou art my God, and I will praise thee; thou art my God, I will exalt thee."—Psalm cxviii. 28. Rev. S. R. Fuller, Malden, Mass.
5. The Logic of Christian Missions. "And he said unto me, Depart, for I will send thee far hence unto the Gentiles. And they gave him audience unto this word and then lifted up their voices and said, Away with such a fellow from the earth; for it is not fit that he should live."—Acts xxii. 21, 22. Alexander Mackay-Smith, D.D., New York City.
6. Christian Activity. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm cxxvi. 6. Henry Baker, D.D., Philadelphia, Pa.
7. The Only Remedy. "For I came not to call the righteous, but sinners, to repentance."—Matt. ix. 13. J. P. Newman, D.D., Omaha, Neb.
8. The First Martyr. "And they stoned Stephen, calling upon God, and saying, Lord

- Jesse, receive my spirit."—Acts vii. 59. P. S. Henson, D.D., Chicago, Ill.
9. The Bible and the Creeds. "Prove all things; hold fast that which is good."—1 Thess. v. 21. C. H. Parkhurst, D.D., New York City.
 10. Work for the Day, and Work for all the Days. "Heaven and earth shall pass away, but my word shall not pass away."—Mark xiii. 31. Rev. Myron W. Reed, Indianapolis, Ind.
 11. The Fruit of the Spirit. "For the fruit of the Spirit is in all goodness and righteousness and truth."—Eph. v. 9. S. D. McConnell, D.D., Philadelphia, Pa.
 12. Worth and Worthlessness. "What is the chaff to the wheat?"—Jer. xxiii. 28. Jesse B. Thomas, D.D., Brooklyn, N. Y.
 13. When War is Blessed. "But if thou do that which is evil be afraid: for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."—Rom. xiii. 4. Joseph T. Duryea, D.D., Omaha, Neb.
 14. The True Source of Indomitable Courage. "Be strong and of good courage; be not afraid. Neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."—Josh. i. 9. A. J. F. Behrends, D.D., Brooklyn, N. Y.
 15. Truth. "Pilate saith unto him, What is truth?"—John xviii. 38. Francis L. Patton, D.D., Princeton, N. J.
 16. Love of Money, the Basis of Plottocracy. "The love of money is the root of all evil."—1 Tim. vi. 10. Charles S. Walker, D.D., Amherst, Mass.
 17. Truth-Speaking the Highest Recommendation. "But by manifestations of the truth commending ourselves to every man's conscience in the sight of God."—2 Cor. iv. 2. Milton Valentine, D.D., Gettysburg, Pa.
 18. Almost. "King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."—Acts xxvi. 27-29. Rev. John McNeil, London, Eng.
- men, even as we do toward you."—1 Thess. iii. 9.)
2. Half-and-Half Consecration. ("Ephraim is a cake not turned."—Hosea vii. 8.)
 3. The Secret of a Forsaken Sanctuary. ("Our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs."—2 Chron. xxix. 6.)
 4. Duty Co-ordinate with Opportunity. ("As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 10.)
 5. The Secrecy of Badness. ("Men loved darkness rather than light, because their deeds were evil."—John iii. 19.)
 6. The Secrecy of Goodness. ("When thou doest thine alms let not thy left hand know what thy right hand doeth."—Matt. vi. 3.)
 7. The Inadequacy of Curiosity as a Motive in Coming to Christ. ("And they went out to see what it was that was done. . . . And they began to pray him to depart out of their coast."—Mark v. 14, 17.)
 8. The Illegality of Mob Law. ("We are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse."—Acts xix. 40.)
 9. Mockery, the Fume of Ignorance. ("And they laughed Him to scorn, knowing that she was dead."—Luke viii. 53.)
 10. Divine Remembrance Deplored and Desired. ("Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me, for thy goodness" sake, O Lord."—Psalm xxv. 7.)
 11. The Abiding Place of Anger. ("Anger resteth in the bosom of fools."—Eccl. vii. 9.)
 12. The Gambling Curse. ("Ye are they that forsake Jehovah, that forget my holy mountain, that prepare a table for that troop [i.e., Luck], and that furnish the drink-offering unto that number [i.e., Chance.]"—Isa. lxv. 11.)
 13. Cracked Trumpets of Gospel Heralds. ("For if the trumpet give an uncertain sound, who shall prepare himself for battle?"—1 Cor. xiv. 8.)
 14. Unavailing Regret. ("Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of the house was laid before their eyes, wept with a loud voice."—Ezra iii. 12.)

Suggestive Themes for Pulpit Treatment.

1. The Divine Origin of Human Love. ("And the Lord make you to increase and abound in love one toward another and toward all

primary application is to royalty. In the previous verse the *wrath* of a king has been, by a striking metaphor, represented as messengers of death. Comp. Esther vii. 6-10. When a king is angry, how swift and sure is his vengeance!

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

The Blessedness of the King's Favor.

In the light of the king's countenance is life, and his favor is as a cloud of the latter rain.—Prov. xvi. 15.

This is a general proverb. Its

Before the word goes forth out of his mouth, his will is executed; messengers of death stand about him ready to execute his indignant sentence. And so a wise man will seek to soften the king's wrath and pacify him—nay, will *keep* at peace with him. In this verse "the light of his countenance," and "his favor" supply the antithesis to his wrath; and in these is life, for the object of the royal complacency is in no danger from the messengers of death. Apply this to the King of kings, and what a sublime lesson on life! Here we have suggested:

1. The blessedness of reconciliation.
2. The conditions of serviceableness.

A holy life in its ideal combines two elements: abiding in the light and love of God, and yielding fruit in service. This proverb suggests sunshine and shower. He who is reconciled to God in Christ abides in the light of His smile. He walks in light and dwells in love, and so every condition of holiness and happiness is assured. And the same divine favor bestows the abundance of the Spirit, the latter rain which brings fertility, which insures fruitfulness as well as holiness. We have seldom struck a more suggestive proverb in its application to the higher life.

"Seek first the Kingdom of God."

—Matt. vi. 33.

THIS verse can be properly understood only as it is studied as the centre of thought around which the whole argument clusters.

Ten reasons or arguments are here to be found for giving the kingdom pre-eminence:

1. All earthly good is transient; this endures.
2. Our treasure should be where our heart should be.
3. Our eye should be single in order to clear vision.
4. Our service should be undivided to be effective.
5. Only one object deserves supreme concern.

6. We should put faith in God's Fatherhood.

7. Anxiety is not only useless; but harmful.

8. We are called to live an unworldly life.

9. Each day's duties and wants are enough at a time.

10. We have the positive promise of "all our need." The study of this chapter in the light of these thoughts will give it new charm. Every detail can be woven into this fabric of argument. The heart and its treasure; the eye as the type of life's aim; the impossible service of two contrary masters; the vanity and vexation of an anticipated want; the argument from God's care of fowls and plants; the impotency of care to prolong our days or provide our wants; the identification of the child of God with the worldling, by distrust of God, etc.

An Argument for Home Missions.

1. *The debt to one's own household.* "If any provide not for his own, and especially for those of his own house," etc. The nation is a larger family, with a common home, laws, interests, and destiny. To provide a religious culture, all the means of grace for the same national household is the first obligation of the members of the family.

2. *The duty to the east hordes of strangers within our gates.* Comp. Isaiah lxi., which might have been written for our land. Here is the centre of convergence for all peoples. In one day in 1877, 10,000 immigrants landed on our shores. The only hope of blending and fusing all these heterogeneous elements is that the Gospel shall be preached to them.

3. *The destiny before us as a commissioned missionary nation.* God unveiled this continent at the grand crisis of history. He gave it to the Reformed faith. He meant that here should be found the field of supply for the wants of a dying world, the radiating point of missions.

The Law of Spiritual Accommodation.

I am made all things to all men, that by all means I might save some.—1 Cor. ix. 23; comp. x. 33.

HERE is the supreme secret of service to human souls—the accommodation of one's self to others; and the two passages must be taken together to get the beauty of the whole thought.

1. It is an accommodation *to all men*; to Jew, to Gentile; to those under law, to those without law; to weak, to strong.

It is an accommodation by way of *identification*; as though himself just what they were. This means an Englishman becoming an Irishman to save an Irishman; a man of culture becoming an ignorant fool to save a fool—going down to the slums to save the inmates of the slums—becoming a slave to save slaves.

It is an accommodation by way of *self-denial* and *self-oblivion*; not seeking one's own pleasure or even "profit," that others may be saved. A renunciation of self-gratification and even self-advancement and advantage for their sakes.

2. It is an accommodation *in all things*. Whatever it implies no *wrong* to do or to leave undone is sacrificed in order to be a blessing to others. The question is, What will remove a stumbling-block out of others' way? What will *serve* others? "I have made myself servant unto all" (ix. 19.)

3. It is an accommodation *in order to save others*. Notice, "that I might by all means save some." Everybody may not be benefited by the self-denial or self-offering. "Duty is ours; results are God's." But what is offered to Him is not lost, although it may seem to be utterly wasted, so far as man is concerned. We never get to the true platform of service until what we do we do unto the Lord, and are not disturbed by its apparent unfruitfulness. He values it *just as highly*, without regard to obvious results.

Funeral Sermon.

THE SAINT IN A STRAIT.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you.—Phil. i. 23, 24.

IN Rotherham's most helpful version of the New Testament this passage is translated: "I am held in constraint by reason of the two, having a strong desire to be released and to be with Christ, for this were far, far better," etc.

This is, perhaps, the boldest statement in the Word of God of the believer's *defiance of death*. Paul's vivid conception of the bliss and nearness of "being with Christ" is such that he cannot only calmly contemplate death, but *yearn* for it as the doorway to the blessed presence beyond. *Mors Janua Vitæ. Dum exspiro spero*. There is no uncertainty about the future. He catches through the dark portals a glimpse of the supernal glory beyond, and leaps toward it. But for his care and consideration for his children, whom in Christ Jesus he had begotten in the Gospel, he would joyfully take those gates by violence, as the earnest believers take the kingdom of heaven by force. Instead of shrinking back he rather presses forward. No text, perhaps, puts the believer's departure before us more bereft of its sting and terror. It reminds us of the Norsemen courting death on the battle-field, because beyond its blood and smoke they saw Walhalla with its heroes, and banquet, and crowns, and victor songs. Jay, in his "Evening Exercises," tells of a party of pilgrims returning to their native shores of Brittany after long absence, and leaping into the sea, impatient to get to the land.

We cannot forbear to add the entire ode of Pope, entitled "The Dying Christian to his Soul."

I.

Vital spark of heavenly flame!
Quit, oh quit this mortal frame!

Trembling, hoping, lingering, flying,
Oh, the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life!

II.

Hark, they whisper: angels say,
Sister spirit, come away!
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death?

III.

The world recedes: it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring;
Lend, lend your wings! I mount! I fly!
O Grave, where is thy victory!
O Death, where is thy sting!

The Three Advents: A Key to Sacred History.

THERE are *three prominent events* in sacred history, all of them ADVENTS.

1. Creation, or man's advent. 2. Incarnation, or Christ's Advent, as Last Adam. 3. The Second Coming, or the Final Advent of Christ. About the first—the advent of man—cluster five events: The creation of the world, the creation of man, the fall, the curse, the promise of a Redeemer. About the first advent of Christ cluster five more: Incarnation, manifestation, crucifixion, resurrection, ascension, with the ascension gift of Holy Ghost. About the second coming cluster five great consummations: "Redemption," "Restitution," "Regeneration," "Resurrection," "Revelation"—the biblical terms to express them. It will be seen that each advent thus links itself to that which follows—the promise of a Redeemer links the first with the second, and the Ascension links the second with the last, which is the Descent of Christ again to earth.

The Resurrection of the Dead.

IN 1 Cor. xv. we have not only a very extended discourse on the Resurrection, but on the philosophy of the Resurrection, for in part, at least, Paul answers the question, "How are the dead raised

up, and WITH WHAT BODY do they come?"—a fact too often overlooked in the study of this chapter. A careful investigation of his argument might also show that many scientific objections urged he meets and obviates.

For example, it is said there can be no resurrection, for the identical particles pass into other forms. But Paul does not teach *sameness of material*. He says, "Thou sowest not that body that shall be," and compares it to grain. The seed sown does not come up in the stalk; it insures a stalk, a stalk of the same kind of grain, and a stalk vitally connected with the very seed sown. So the body we bury is not the body that rises, *in its material particles*; but the body of the resurrection will spring from it, be like it, and be vitally connected with it. Identity and sameness are not to be confounded. Every particle of our body changes in course of years, yet it is the identical body still. Paul also, in detail, gives us the differences between the present and future body, in six particulars, most important of which is that the future body is to be *pneumatical*, not *psychical*—a spirit-body, not a soul-body. The differences will bear close examination.

Polarities of Magnetism.

DR. KAY, in his Commentary on Isaiah, uses the *Polarities of Magnetism* to illustrate the mysteries of Redemption. He says those polarities are profoundly mysterious, yet they are not inconsistent, and no more are those contrasted sides of the divine action in the work of redemption. For what else, indeed, was "Immanuel" born, but that he might be the "servant of the Lord," who by the suffering of death should bring in everlasting life? See Bible Commentary, Isaiah xxii. 25.

Hints of the Trinity in the Old Testament.

REV. DAVID BARON, the converted "prince of the House of David," has

shown in his marvellous Bible Expositions how the adumbrations of the Trinity are found all through the Old Testament, from the "Let us make man in our image," in Genesis, and the plural *Elohim*, down to Malachi, with the "God of Israel," the "Lord" suddenly coming to His Temples, as the "Messenger of the Covenant," and the "Spirit," with whom is the residue or excellency. The attentive student will find hints of the Triune God where he has never thought of them before. Many promises are threefold—*e.g.*, *Christ's* promised presence (Matt. xxviii.), the promise of the *Father*, the power of the *Holy Ghost*. In Luke xv. the three parabolic divisions seem to hint the three persons of the Godhead—the *Son* as Shepherd, the *Father* of the Prodigal, the *Holy Spirit*, as the *woman* in the house seeking the lost silver that belongs on the necklace of the Bride. And so the threefold "verily, verily," in John iii. 3, 5, 11. In the first place, we observe "the Kingdom of *God*;" in the second, the birth "of the *Spirit*;" in the third, *Christ* speaks as a witness. It is curious and interesting to trace the *triune* form in many statements, promises, and presentations of truth. Sometimes it is suggested in clusters of graces, like Faith, Hope, Charity—God as the object of *Faith*, the Lord Jesus our blessed *Hope*; the *Holy Spirit* the Spirit of *Love*.

Unwarrantable Funeral Eulogy.

"SAUL and Jonathan were lovely and pleasant in their lives, and in their deaths they were not divided" (2 Sam. i. 23). What an example of the tenderness of human love covering over the

faults and follies of the dead, and veiling with praise even sin and apostasy from God! A most suggestive warning to ministers on funeral occasions.

A Fine Motto.

Deuteronomy xxxiii. 3 furnishes a fine motto: "Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words." He loved the people—that is, they were on His heart, they were in His hand, and they were at His feet hearing His words.

Hypocrisy.

IN one of the paintings in the old world is a suggestive picture of hypocrisy. A friar is seen clad in canonicals, and apparently absorbed in his religious devotions. We draw very near. What seemed to have been a book proves to be a punch bowl, into which the clasped hands are squeezing a lemon.

A Law of God.

IN God's government it is a law that the things most easily obtained are the necessities of life, and luxuries are more difficult to obtain. Things that are decidedly hurtful, like alcohol, are obtained only by torturing nature by a kind of malignant sorcery.

Human Praise.

THE Pope of Rome has to build himself a tomb while he is alive, if he wants any, because his successor may not care enough for him to build a monument to his memory.

THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D.

AUGUST 3-8.—TROUBLE AND DELIVERANCE.—Jonah ii.—vii. 9.

First.—*The Fact of Trouble.* "When my soul fainted within me." Strange

and supernatural as many of the incidents in Jonah's history may seem, he is at one with all men in a common experience of trouble. Life is full of

sunny places. No child of man is born to a heritage of unmitigated grief. Glimpses of the blue canopy bending above break through upon the cloudiest passages of life. Some compensating mercy is sure to throw its mellow light over the angriest storm. And yet there are in every life broad spaces black with trouble. Instance some specimens of trouble.

(a) Business troubles ; (b) home troubles ; (c) troubles of doubt—your heart is sick at the sin and misery which crowd the world. So many hampered lives ; so many obstacles to goodness ; so many and so powerful temptations ; so many apparent contradictions to the truth of an infinite goodness ; your heart fails you and the light fades ; or (d), and this was more especially Jonah's trouble, you are thrust off into a conscious distance from God ; like Jonah, you have fled from duty, and so from the Divine presence, and your heart is lonely. Sunk into various trouble, men can often take to themselves without exaggeration Jonah's language, and say, "The floods compass me about ; Thy billows and Thy waves pass over me ; the depth hath closed me round about ; the weeds are wrapped about my head."

Second.—Deliverance from Trouble. The steps toward such deliverance are stated in our Scripture. I am sure, if any one of us will conscientiously tread them, as Jonah did, he will find himself, as Jonah did, upon the dry land once more ; he will be led out of the darkness into the sunshine ; if not into thoroughly different circumstances, at least into such contentment in his circumstances that the dark place shall be flooded with heaven's light.

(a) Jonah tells us, "When my soul fainted within me, *I remembered the Lord.*" That word "fainted" means, literally, dizzied, overwhelmed ; the word is used of actual faintness from heat, thirst, exhaustion, when a film comes over the eyes. When Jonah had so touched the undermost limit of trouble that his nature could no longer bear it, then *he remembered God.* *Mem-*

ory of God, that is always the first step toward deliverance.

Man is free, but only within the boundaries of a higher law. Man's freedom is a restricted freedom, and in obedience to that right restriction is happiness only possible. Your canary bird is hanging in its cage. The bird is free to do what it shall please within its cage—fly from perch to perch, feed itself, bathe itself, sing its song. But if the bird escape from its cage and fly forth, even though it fly into the summer, unused to care for itself and find its food, it surely flies into trouble and into death. Safety and plenty for the bird are in the freedom within its cage, not in freedom outside that. Such is man's freedom ; he may rejoice within the enclosure of God's surrounding law of right ; outside that law he is sure of misery, death. Here was the cause of Jonah's trouble—that he would go forth beyond the commanding and encircling will of God. As long as he would keep himself there he could meet only trouble in the long run. When he was willing to yield his *self-will* and remember God, his deliverance had begun. Concerning God's righteous and commanding restrictions we must not say "I *must*, therefore I will." Thrusting that bitter word away, we must find it a glad thing to say, "I *ought*, therefore I will." As one has said, "*Ought* is the heavenly reading for *must*." Submissive memory of God is the first step toward deliverance from trouble.

(b) *Prayer* is the next step. Says Jonah, "I remembered the Lord, and *my prayer* came in unto Thee." Are you overswept by trouble, drowned in it as Jonah was beneath the sea—not rocks nor waters can prevent the passage of your prayer straight into the holy temple of the Lord.

(c) *A thankful trust* is the next step. Says Jonah, "But I will sacrifice unto Thee with the voice of thanksgiving." The most thankless task any man can attempt is the arraignment of Providence. It is only like dashing one's head against a stone-wall, which does

not hurt the wall, but does the head. There are many who do this. They will not accept the fact of discipline. They are careless of character, careful only of comfort. They have never a thought about their own selfishness, sin, defiance, ingratitude. They will never think that often a dark providence in the hand of God is what a bitter medicine is in the hand of the physician. But a thankful trust does recognize the fact that God will not treat one wrongly; will bring to man the nobler good of character out of a deprivation of some lower good. When we are thankful for dark providences, if only they force us near to God, we are very near deliverance.

(d) *Accepting even distasteful duty* is the next step. Says Jonah, "I will pay that I have vowed." Jonah will go to Nineveh. And lo! he finds himself delivered.

Lessons.—1. We have it more in our power than we often think to live in the light of God.

2. The best thing to do in trouble is to pray and work.

3. God sends the darkest and strangest providences for a shining end.

AUGUST 10-15. — THE BROKEN-HEARTED CHRIST.—John xix. 34.

Simply to move upon the feelings by a detailed description of the sufferings of the crucifixion cannot be wise. The great event is both too sacred and too stupendous for such treatment. Yet it is always right and wise—provided it be done reverently—to part the veil of a numbing familiarity and introduce the soul into a vivid conception of the awful reality of that great death whence springs our life. And there is a view of the *physical cause* of that great death so real and so true that I often think there is no better path along which we may travel into a conception of the tremendous vicarious verity of the great death.

This is our question, What was the physical cause of the death of Christ?

(a) Manifestly not the crucifixion it-

self. He had not hung long enough upon the cross for death to come along the slow though cruel path of crucifixion. The Roman soldiers were smitten with surprise that He was *so soon* dead.

(b) Hold to the essential and literal humanity of our Lord Jesus.

(c) Consider that that human life of His was not a life which drew upon the resources of a supernatural power. Take the first temptation, for example. It is specimen, in its resistance, of the entire method of our Lord's earthly life. "Had Christ by direct miracle fed Himself He had lifted Himself out of the circle and system of humanity; had annulled the very terms of the nature which made Him one with men. While His supernatural power was His own, it existed not for Himself, but for us." The taunts of the cross answered to this temptation—"He saved others; Himself He cannot save."

(d) Consider that in the agony of Gethsemane the bloody sweat must have weakened the heart of Christ. And also think of the sleeplessness of the night before the crucifixion—the tasked sympathy of it in parting from the disciples; the subsequent fatiguing trials and arraignments; the awful scourging, the cruel buffeting, the fainting under the weight of the cross. Our Lord when nailed to the cross was in a condition physically greatly weakened.

(e) Notice, that the crucifixion seems to culminate in a moment of inconceivable spiritual agony. From the sufferer's lips is pressed the cry, "My God, my God, why hast *Thou* forsaken me?" I have no desire to minimize the meaning of that cry. Personally I believe it represented a real fact. He in His own body bore our sins upon the tree. Personally I hold in the strongest way to the vicariousness of the death of Christ. In abysmal meaning I believe He stood in the sinner's place. The Divine desertion was the withdrawal of the Divine Holiness from the august sacrifice taking upon Himself and expiating the world's sin.

And now we are ready, I think, to attempt answer to the question, What was the physical cause of the death of Christ? I believe Christ died because the heart of Christ literally and veritably broke. For of such literal and veritable heart-breaking our Scripture seems to tell. In Strauss's "Physical Cause of the Death of Christ," it seems to me, this is shown abundantly. Under the presence of that agony in Gethsemane; under the whelming woes of the previous night and succeeding morning; under the putting to His lips of that cup of the Divine desertion, the weakened heart at last snapped under the unimaginable strain. And when the spear of the Roman soldier cleft the pericardium, there issued precisely what would issue were the heart itself ruptured—"clots of extravasated blood and water."

Learn, first, *the tremendous reality of the vicarious Atonement*. All this awful suffering could not have been because of anything Christ Himself had been or done. For He was sinless. It must have been for us. He was wounded for our transgressions.

Learn, second, *the love of God*. Where such evidence of the Divine love as here?—that God so loved the world as to allow His only begotten Son voluntarily to take upon Himself such suffering.

Learn, third, *the danger confronting Sin*. If one refuse such atonement, wrought out at such awful cost, what must not be sin's doom?

Learn, fourth, that in the light of such suffering for sin's expiation, *sin, in the sight of God, cannot be what men so often think it, a slight thing and a trivial*.

AUGUST 17-22.—OUR CHOICE OF THE TRUE LIFE.—Ezra i. 3.

God always keeps His promises. Amid the corruption and failure of the Jewish state; amid the disastrous, sinful years preceding the utter destruction by Nebuchadnezzar of their proud Jerusalem, with its shining temple Solomon

had built, and its pleasant palaces, and its strong lines of fortifying walls—even to these sinful Jews God gave promise by the mouth of His prophet Jeremiah. See Jeremiah xxix. 10-14.

And seventy years after the beginning of this sad captivity God began to keep His promise through Cyrus the Great, then the undisputed master of that Eastern world. See Ezra i. 1-4.

To the proclamation of Cyrus, allowing the return of the Jews, about 50,000 Jews responded. Not all the exiled Jews responded. Some, however, did.

Now this proclamation of the great Cyrus, and their treatment of it by these Jews, is singularly typical of the call to men of the Lord Christ to the noble life and heaven, and of their treatment of it.

First.—Cyrus presented these exiled Jews with the chance of a free choice. Cyrus did not compel. "Who is there among you, of all God's people, let him go to Jerusalem." These Jews might or they might not go to Jerusalem. It was for each one of them to choose.

So Christ, in His call to the true life and heaven, puts before men the chance of an utterly free choice. "Ye will not come unto Me that ye might have life." "Him that cometh to Me I will in no wise cast out."

Second.—This choice which Cyrus presented to these exiled Jews was a choice of exclusions. They could not stay in Palestine and at the same time go to their own country. If they chose to go to Palestine, they must yield what things would keep them in Babylon. They might carry with them many things (Ezra i. 7-11). But their houses and lands, every detaining thing must be surrendered.

So this choice which Christ presents to men, when He calls them to the true life and heaven, is necessarily a choice of exclusions. Many things, in choosing to yield to Christ's call, a man may carry with himself. Christianity is not narrowness. Read the charter of a Christian liberty in 1 Cor. iii. 21-23. But Christ comes to save a man from

sin. What Babylonish and preventing sins you cleave to *must* be yielded.

Third.—It was a choice *toward nobleness* which Cyrus gave these exiled Jews. Surely it was better, nobler to go to Jerusalem and rebuild God's temple than to dwell in exiled ease in Babylon.

So Christ's call is a call to nobleness. Nothing can be nobler than refusing the sin which exiles from God and heaven, to give one's self to Jesus, utterly owning Him as Saviour and as Lord.

Fourth.—This choice which Cyrus opened for these exiled Jews was a choice *necessitating faith*. Between Babylon and Palestine stretched vast wide sandy plains. It was difficult and even dangerous to traverse them. But for the help and heartening of the Jews choosing the nobler destiny, there was the Divine promise. They were to attempt the long hard journey in faith in that promise.

So far the Christian, the man who accepts Christ's call to the nobler life, there are Divine promises. He is to make the Christian journey, live the Christian life in faith in them.

Fifth.—This necessity of choice is the doom for life. For every one of us, in high spiritual way, this choice confronts Babylon or Jerusalem.

AUGUST 24-29.—LESSONS FROM A VICTORY.—1 Sam. xvii. 45-47.

It is needless that I rehearse the familiar story. Let us at once give heed to the lessons it may teach us for the fight of life.

(a) *Be content to use the sling.* It has been commonly supposed, as another has suggested, that in laying aside Saul's armor and preferring his own sling, David was yielding every advantage, was lessening his chances, was rendering himself almost defenceless. Rather, it was the wisest possible thing for David to refuse Saul's armor and to trust to the simple sling. It was the wisest thing on the human side of it alone, without including David's God in the account. For the giant was open

to attack only in the forehead. He could not move swiftly beneath his cumbersome weight of armor. He was formidable only at close quarters. But David, lightly clothed, could dodge and run from, and at last in this way weary out the giant's blows.

But, more emphatically, the sling was *David's own weapon*. It was one of the instruments of his shepherd life. His hand was wonted to it. Many a time, doubtless, had he lamed, by a stone slung from a sling, some sheep that would not obey the shepherd's voice, but would go wandering off. The sling was the very weapon for David. It was a fine and genuine stroke of military genius thus to discard Saul's armor and to cling to the simple sling.

Here is a suggestion of most practical import for the fight of life. The Father noteth with special thought the sparrow's fall. The Father, then, has surely thought concerning you. You are in the world, the result of a distinct and special thought of God. He has placed you here that you may achieve a special work, and for that work He has fitted you with special faculties. Use, then, your faculties for your work. Do not try to be other than that for which God meant you—as He has revealed His meaning in your capacity, disposition, circumstance. Leave Saul his armor. You cannot manage that. Grasp your sling. You cannot match Saul in his armor. But you can beat Saul every time with *your own* sling.

(b) *You must become skilful in the use of your sling.* It was because David had learned how to use his sling he could do such execution with it. How David's skill comes out in the account! He chose five smooth stones—*smooth*, of the right sort; *five*—enough of them; he did not weight himself down with a burden of stones. Wanted—men who *can* use their sling. *Skilled* labor—on every side the world is hungry for it.

(c) Especially in spiritual battling there is always *some Goliath*—some master sin, some monster sin which must be smitten down. Goliath must be slain

before the Philistines could be overcome.

(d) The true way of victory is by *Faith*. While David used his skill to the utmost and rightly, it was in the name of the Lord of Hosts he went forth. The most skilful and best furnished man is a weak man apart from God.

(e) *How to nurture Faith*. Now David's vanquishing of the lion and the bear stood him in good stead. God

had helped then, God would help him now in this mightier conflict. Faith grows by thankful thought on God's past helping. His past helping is sure pledge of His present helping.

(f) *The true aim for the Life-battle*. Not self, but God. This was David's purpose and war-ery—that all the earth may know that there is a God in Israel. Give yourself to God, and so fight the fight of life. So in all highest senses you must be invincible.

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.

NO. XXXII.—THE 130TH PSALM.

The Pilgrim Song of Penitence.

THIS is one of the seven psalms styled from an early period Penitential,* and the only one of that class found in the "Songs of Degrees," or Pilgrim Psalms, as they are now generally called. It is the shortest of the seven, but very far from being the least striking. Its opening line in the Latin version, *De profundis clamavi*, has come to be a proverb. The great Dr. Owen put some of his best work in an exposition of its contents, and the late Dr. Bethune gave its substance in a volume styled "The History of a Penitent." It is generally supposed to be of late date, to which some of its expressions point. It is regular in structure. First comes the outcry (vv. 1, 2); then the indirect confession of sin (vv. 3, 4); which is followed by utterances of longing and hope (vv. 5, 6); and the closing couplet exhorts Israel to the same patience of hope (vv. 7, 8).

Out of the depths have I cried unto Thee, Jehovah.

Lord, hear Thou my voice;
Let Thine ears be attent to my uttered supplications.

*Viz.: vi., xxxii., xxxviii., li., cii., cxxx., cxliii.

If Thou, O Jehovah, shouldst mark iniquities,
Lord, who can stand?
But with Thee is forgiveness,
In order that Thou mayest be feared.

I wait for Jehovah, my soul doth wait,
And in His word do I hope.
My soul looketh for Jehovah,
More than watchmen look for the morning,
More than watchmen for the morning.

Hope thou, Israel, in Jehovah;
For with Jehovah is lovingkindness,
And with Him is abundant redemption:
And He will redeem Israel
From all his iniquities.

I. *The Cry* (vv. 1, 2).

The verb may be rendered in the present (Delitzsch and DeWitt), but it is better to adhere to the strict perfect as indicating a long experience continued up to the present moment. The singer calls out of the depths, as if he were in a miry gulf or on some angry sea where waves and billows were breaking over him. The figure is strong, but not extravagant, for the evil complained of is not that of ignorance, or weakness, or sorrow, but of sin. The sufferer was before insensible to the number and character and aggravations of his sins, thought them few and slight and easily got over, and was therefore in peace. But now he sees what they are; how he has offended God, broken His law, trifled with His name, failed in reverence, in worship, in thankfulness, and in affection. He becomes aware of the violation of social duties, the indulgence

of anger, revenge, impurity, covetousness, the practice of evil-speaking, uncharitableness, harsh judgments, uncharitable concealments, and various forms of selfishness. It is not merely one precept or two that he has broken, but a multitude, and this notwithstanding the goodness of God in providence and in grace. And this becomes the worse when it is seen that it shows the nature to be corrupt. Only an evil fountain within could send forth so many evil streams in such unbroken succession. Here is the dreadful depth in which he finds himself—like a quicksand, in which the more he struggles the deeper he sinks.

Hence his outcry. What else can he do? Where else can he go? He needs an entire renovation; only the Creator can bestow that. He needs absolution; only the Being offended can grant this. To Him, therefore, to Jehovah he addresses himself. He prays earnestly and perseveringly. His heart is set upon an answer, and he cries loudly and unweariedly.

II. *The Indirect Confession* (vv. 3, 4).

Instead of an open acknowledgment we have a question clearly implying the consciousness of guilt. If Jehovah should take the matter in hand, no escape would be possible. For He is the all-seeing God, from whom nothing can be hid, the Holy One who is of purer eyes than to behold evil, and cannot look upon perverseness. Other standards are deflected and partial; this is uniform and steadfast. Its Author cannot be deceived, and will not be mocked. Who then shall stand when He rises up? Who shall maintain his ground before Him? The question answers itself. None; no, not one. All have gone out of the way; all are concluded under sin. This is the teaching of Scripture throughout. Not one of the saints, from Abel down, ever expected salvation save through mercy. All, all have sinned and come short of the glory of God.

Still there is hope, as the next verse shows. It is not apparent to human

reason how this can be. The heathen sages admired and praised clemency, but not mercy, for they did not see how this could be reconciled with justice. But the glory of the Gospel is that it maintains and honors both justice and mercy. This fact and the reason of it are fully set forth in the New Testament, but are only intimated and hinted at in the Old. Here we have simply the assurance of forgiveness. It is with God, and partakes of His boundless perfection. Unlike human pardon, which often amounts to impurity and leads to recklessness, Divine forgiveness leads to the true fear of God—*i. e.*, reverence for His name and will. The pardoned sinner renders grateful service to the God of his salvation. He hates the sin which alienated him from his heavenly Father, and he strives to make a suitable return for the mercy vouchsafed to him. Gratitude for pardon produces far more fear and reverence of God than all the dread which is inspired by punishment. Under the Old Testament the pious saw in the sacrifices and lustrations of the temple the emblem and sign of a satisfaction for sin, of the forgiving of transgression, and of the purifying of the soul from the taint of evil. No doubt the worldly minded and self-satisfied often misconstrued the service; but the songs of the psalmists teach us that to those of a contrary mind the Divine ordinances were radiant with evangelical light. They construed the grant of pardon not as a license to further sin, but as a stimulus to holy living and the devout fear of God.

III. *Expressions of Longing and Hope* (vv. 5, 6).

Knowing the boundless compassion of Jehovah, the believer waits for Him, for the manifestation of His favor. This is not a formal act, but one in which all his powers are engaged—"My soul doth wait." He knows the value of the blessing, and seeks it accordingly where alone it is to be obtained, even in Jehovah. Nor is this a vague and uncertain dependence, but one with a solid basis—"In His word do I hope." The

promise of God gives a sure warrant ; and having this the soul is able to wait the Lord's time, for His word is the word of One who never speaks in vain. Yet the waiting is eager and earnest. It is with anxious expectancy, as with those who watch for the morning, whether men who guard a city, or persons caring for the sick, or any others who feel the tedium of the night and long for the first appearance of the dawn. The psalmist was very far from the condition of those who forget God, or flee from Him, or desire not the knowledge of His name. On the contrary, all his expectation was from Him. And even more than the watcher who scans the heavens for the first flush of daybreak, does he habitually look for the tokens of God's presence and favor. President Edwards, during a long sickness, observed that those watching with him often looked out for the morning eagerly. It reminded him of this psalm ; and when the dawn came it seemed to him to be an image of the sweet light of God's glory. For such longing is not unsatisfied. They who have it experience the Beatitude, " Blessed are they that hunger and thirst after righteousness, for they shall be filled." Longings for earthly goods, for the prizes of this world, are often, are usually, disappointed, but never the conviction which leads a man to say, " My heart and my flesh cry out for the living God." Such a cry is sure to pierce the sky and reach the throne.

IV. *The Exhortation* (vv. 7, 8).

The sweet singer, not content with his own deliverance, would have others share the blessing. Hence the request and assurance, " Hope thou, Israel," etc. Divine grace is not easily exhausted. There is enough and to spare. With Jehovah is the loving-kindness, shown in creation's fulness, the array of fruits and flowers, the song of birds, brilliant skies, all that pleases in air, earth, and sea, the countless blessings that come upon the just and the unjust. Nay, with Him is " abundant redemption," deliverance for the lost and un-

done. It is not a scant provision, but liberal. There is no end to its riches, no limit to its efficacy. It extends to all vices, crimes, and shortcomings of heart, speech, or behavior—can make sins of scarlet as white as snow, such as are red like crimson to be as wool. Men may be steeped to the lips in sin, grown gray in iniquity, the vilest of the vile, ringleaders in transgression, and yet there is redemption for them, as there was for ungodly Nineveh, for the wicked Manasseh, for the persecuting Saul of Tarsus, for the publicans and harlots of Jerusalem, or the thieves and drunkards of Corinth (1 Cor. vi. 10, 11). For it is not man, but God that exercises it, as the psalm says, with intentional emphasis,

And He will redeem Israel.

Were it one of ourselves, it could hardly be. But God's thoughts and ways are as high above ours as the heavens are above the earth. Nothing is too hard for Him. Luther said, " In myself I see nothing but wrath, in the devil nothing but hatred, in the world nothing but fury and madness ; but with the Lord is mercy and redemption." Or, as F. W. Faber puts it,

For the love of God is broader
Than the measure of man's mind ;
And the heart of the Eternal
Is most wonderfully kind.

This exquisite psalm was a great favorite with Luther, whose versification of it still holds its place in the sacred songs of Germany. Once during the Augsburg Diet his manifold trials threw him into a swoon. On his recovery he said, " Come and let us in defiance of the devil sing the psalm, ' Lord, from the depths to thee I cry.' " It was especially dear to him, as it taught the forgiveness of sins to them that believe apart from the law and without works. It was this psalm sung in St. Paul's, May, 1738, and heard by John Wesley with deep emotion, that prepared him for the truth of justification by faith which he embraced shortly afterward, through reading Luther on the Galatians.

John the Baptist,

The Man, His Message, His Mission.

By PROFESSOR WM. ARNOLD STEVENS,
D.D., ROCHESTER, N. Y.

There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him.—John i. 6, 7.

THERE are three successive archways of thought through which the reader passes into the inner temple of John's gospel. The prologue is of triple structure: first, doctrinal (vv. 1-5); second, historical (vv. 6-13); third, experimental (vv. 14-18).

In the paragraph which opens with the verses quoted above, the *historical* basis of Christianity is presented—its emergence into human history, its creation and evolution as an organic fact. The fourth gospel is often spoken of as a theological treatise; however correct that characterization of it may be from one point of view, we must nevertheless not lose sight of the fact that the groundwork and the method of this wonderful book are alike distinctly historical.

I. THE MAN JOHN. "*There was a man sent from God.*" Thus the history of Christianity, as distinguished from that of Israel, begins. "The Christian Church sprang from a movement that was not begun by Christ." This opening sentence of *Ecce Homo*, the book so famous twenty-five years ago, startled some readers, but only stated a point of view familiar to the apostles and the earliest preachers of the Gospel. It was in the person of John the Baptist that Christianity emerged into history, and by him that the foundations of the Christian Church were laid.

He was "*sent from God*;" not in that he belonged to the priesthood, being of the tribe of Levi, and with the blood of Aaron in his veins; not as every man who renders pre-eminent service to his generation is God-sent; but as a prophet is sent, bearing a supernaturally given message, and invested with an authority which no lineage or personal endow-

ments, and no human institution, civil or ecclesiastical, could confer. Such was the claim that John put forward for himself (John i. 33, "He that sent me"), and such the claim which our Lord was distinctly understood to put forward for him. The Jewish hierarchy understood just what a claim to prophetic inspiration and authority meant, and the pages of history leave us in no doubt that it was on the issue thus made that the hierarchal leaders deliberately and finally rejected him.

Who may fitly describe this hero-prophet—a great man in many senses, and, according to the angelic message, "great in the sight of the Lord"? It is easy to picture his exterior as described in the Synoptists—a man of ascetic type, robed in a coarse mantle of woven camel's-hair, and belted with a leather girdle. But the details of his life are sparingly given; a few only of his sayings are recorded; he transmitted no system of doctrine; the society which he formed was meant to be organized not about himself, but about Jesus as its teacher and centre. Still there is no mistaking the mental and moral stature of this prophet, a man who towered above his age, not merely a *vox clamantis*, mighty in word, but mighty in deed.

One of the spiritual lessons of his life is finely suggested by Ewald. Conscious of a prophetic task, he had pondered Old Testament prophecy until its thought and spirit had passed into his very blood. He perceived that the coming of the Messiah was conditioned upon certain preparations and movements that were to be realized by and within the Israelite community itself. The entire theocracy was summoned to make ready for the coming of its King; there must be a preparing of the heart, a revival of faith and obedience. "John," says Ewald, "recognized the Divine call as directed in the first instance to himself." Not waiting for the nation, not even waiting for the appearance of the promised Elijah, he bowed his own soul before God, and *there* made ready for the

King. Not dreaming that he himself was Elijah, he passed into the wilderness and determined to be *an* Elijah. Thus is it in all our lives. Our ideals—the ideal thought, the ideal deed, the ideal hero—shape our destinies.

So John became the greatest of the prophets. His entire ministry, including his imprisonment, appears to have lasted about three years. The power with which he brought his message to bear upon his generation may be measured by its effect. The trumpet blast of his voice shook the land. It awoke a reformation, a revival of spiritual life. Herod Antipas was for a time awed before him, fearing, as did the hierarchy at Jerusalem, his influence with the people. The corrupt Judaism of the age began to crack and crumble, as did the walls of Jericho before the trumpets of the priests in the army of Joshua. He preached, taught, baptized, gathered a body of disciples, until his mission was accomplished and he had made ready for the Lord a prepared people.

II. HIS MESSAGE. "Came for witness;" witness, testimony, namely, testimony concerning the light. By these words the evangelist characterizes John's message to the chosen people. In Matthew the burden of his message is, "Repent, for the kingdom of heaven is at hand." The current conception of John the Baptist's preaching is perhaps drawn too exclusively from the opening of the Synoptic narrative; it is that of a preacher of righteousness, a voice crying, "Prepare!" It is true that from the first to the last of his ministry his word to that evil and adulterous generation was one of warning; compare the opening verses of Matthew iii. with the closing verses of John iii., the latter passage being, if not a report, at least an echo of the Baptist's own teaching. He insisted on works meet for repentance. From Luke we learn that he gave practical instruction in morals to soldiers, publicans, and others among the multitude. From Luke also we learn incidentally that to his own disciples he gave instruction concerning

prayer. (See Luke ii. 1.) At the close of the section in Luke iii. it is said, "With many other exhortations, therefore, preached he *good tidings* unto the people," concerning which Dr. Reynolds remarks, "These solemn searching words touching the kingdom of God, touching righteousness, temperance, and judgment to come, concerning the destruction of hereditary privilege, the urgent need of repentance, the certain approach of a day that should burn as an oven, and of the purging, leaping, quenchless, consuming fire, are in the mind of the great evangelist (Luke) *a gospel*."

But the fourth evangelist, both in the text above and in subsequent chapters, unfolds the purport of John's message more fully than either of the Synoptists—its wider scope, its richer contents. It was far more than an ethical preaching of righteousness. It was testimony concerning Christ. "The testimony of Jesus is the spirit of prophecy." John not only announced the Messiah's approach, and when He had come declared the fact in the presence of the rulers, but taught His disciples concerning His person and His redemptive work. The preacher in the wilderness was also the teacher. He taught of faith and the forgiveness of sins, of eternal life and of the Holy Spirit, of the pre-existence of Christ and of the expiatory sacrifice by which He was to redeem His people. It would be interesting, did our space allow, to frame together the fragments of John's doctrinal as well as practical teaching which have been incidentally taken up into the gospel narrative. That this fuller gospel which we are now considering belongs to the later period of his ministry, as Dr. Reynolds in his instructive treatise (so also Edersheim) seems to assume, it might be difficult to establish. The gathering and the instruction of a body of disciples appear to have begun very early in his ministry.

We must not pause to trace his teachings back to Old Testament sources, nor to inquire whether he owed to Jesus

Himself that which he taught concerning the Deity and work of the Messiah. He seems to have grasped firmly the Isaiah doctrine of the Remnant—an Israel within Israel that should constitute the nucleus of the new theocracy; also the Isaiah doctrine of the suffering Messiah, the Lamb slain to take away the sin of the world. His mind was "saturated," as it has well been said, with the imagery and the thought of Isaiah.

His disciples were slow to learn the central truth he enforced. They persisted, many of them, in rendering to the Herald the honor that belonged to the King. "All men are coming to him," is their complaint. And years afterward Paul found disciples of John at Ephesus who needed to be reminded of the first lessons of their teacher concerning the Divine Christ and the Divine Spirit. "And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on Him who should come after him, that is, on Jesus" (Acts xix. 4).

We find traces also in post-apostolic history of semi-Christian sects who believed on John rather than on Jesus. But we have the explicit and unmistakable testimony of the New Testament historians that John's reply at Ænon expressed the spirit of his teaching and his life.

"Only let the sun be bright,
And the day-star hide its radiance in
that perfect Light of Light."

III. HIS MISSION. "*That all might believe through him.*" In these words the evangelist comprehensively defines John's mission. The emphasis seems to be on the word *believe*. It was a spiritual result at which he aimed, to elicit faith, faith in Christ; that faith on which the birth of eternal life within the soul was conditioned, and on which the kingdom of God on earth was to rise. It is interesting to find St. Paul defining similarly his own apostolic mission, "Unto obedience of faith among all the nations" (Rom. i. 5). This was

also the aim and mission of the fourth gospel itself, "That ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name" (xx. 31).

In order, however, to understand John's peculiar mission, a further analysis is required. This the text does not give, nor the date for it, though the closing words of the text suggest it.

"*Through him.*" Not through Christ, as Lampe and some others have explained, but through John; in order that through his testimony, his ministry, all might believe on Christ. This phrase of the text suggests the question of John's mission as distinguished from that of every prophet who had preceded him or of every apostle who came after him—that by virtue of which he occupies a unique place in history. As we have seen above, the conception of an itinerant preacher denouncing sin, demanding repentance, and simply announcing the Messiah's approach, is inadequate; it does not explain the Scripture point of view, or account for the facts of subsequent history. From the data afforded us in the gospel narrative, I select two for a brief word of comment.

"He that *sent me to baptize*" (John i. 33). The Divine commission to baptize was recognized from the first as a unique and characteristic feature of his ministry. With the question of the nature and significance of the rite we cannot here deal; suffice it to say, in the face of the Roman Catholic Tridentine anathema, it was in a certain true sense Christian baptism. As the gospel preached by the Forerunner was germinally the Christian gospel, so the baptism he administered was germinally Christian baptism. Its purpose was not ceremonial purification, as was the case with similar lustrations under the Jewish code. It was a public and official act, performed not by the person himself, but by an authorized administrator. On the part of the administrator it declared that the person baptized was received into that new covenant-community

which in the name of the Messiah was then gathering about the prophet John.

"To make ready for the Lord a prepared people" (Luke i. 17; see the Greek text; the Revision reads, "a people prepared for Him"). No other single expression in the gospels suggests more strikingly the main object of John's ministry as conceived of from the point of view of the apostles, and indeed of the entire New Testament history; to make ready a prepared people—*λαὸν κατασκευασμένον*. The *λαός*, God's chosen people, rejected the Messiah; there must come into being a new *λαός* an Israel within Israel, an Israel of faith. As the result of John's ministry there should appear not only believers, but a *body* of believers, "an elect race, a royal

priesthood, a holy nation, a people for God's own possession." It cannot be denied that institutional Christianity, the kingdom of God in its visibly organized form, had a distinct beginning in that body of believers who were first known as John's disciples.

John's chief mission, I conclude, then, was to initiate the formation of a new covenant-community which should supersede the old theocracy founded upon the Mosaic covenant; he was to gather and instruct a body of disciples as a nucleus of Christ's kingdom and Church; it was not the kingdom, it was not the Church, nor a church, but it was a religious society in which the new kingdom had its first recognized form.

EUROPEAN DEPARTMENT.

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

The Situation.

ONE must be in the midst of the movements of Continental Europe to form a conception of the intricate nature of the political problems and the complications in the situation. The relation of various nations is so strained that the slightest provocation may lead to a rupture. "Had a stone been thrown at the Empress Frederick while in Paris, there would have been war," was the recent utterance of a German officer. So anxious are the nations to keep the peace that they keep their armies in constant readiness for war, in order to inspire the foe with a sense of the danger of beginning the conflict. But this perpetual preparation and the consequent excitement may precipitate war. The destructiveness of modern weapons naturally makes nations slow to begin a conflict whose awful devastations no one can imagine. With the present bitterness the antagonists would wage a war of extermination. All Europe would likely be involved. Just how destructive the new implements would be no one can tell, for they have never been

tried on the field of battle. But there is another element of uncertainty. With the most studious care the nations watch the development of the military forces of their allies and enemies. Thus, Germany studies the exact military strength of Russia and France, the efficiency of the different branches of the service, the location of the troops, their discipline, drill, and arms, the mobility of their armies, and the resources of the countries in case of war. But a most important element is beyond the power of calculation—the ability in the leadership of the various armies. The old leaders are dead; new and untried men would have to be the commanders-in-chief. All that has thus far been revealed by reviews and sham battles, of course, gives no idea of the ability of the various generals in an actual campaign and on the field of battle.

In spite of all rumors to the contrary, the Triple Alliance seems to be firmly established for the present. There have been suspicions that Austria and Russia would be drawn more closely together; and voices are also heard in Germany

which claim that a German and Russian alliance is preferable to that of Germany with Austria. So, when Crispi retired, it was thought that more friendly relations would be established between Italy and France. But it does not seem likely that for some time to come the alliance between Germany, Austria, and Italy will be severed. It is, however, well known that the Czechs of Austria hate the Germans and favor the Russians and the French, and that the Irredentists of Italy are avowed enemies of Austria and long for an alliance with France. Numerous evidences have lately been given to show that France and Russia are zealous in cultivating their friendship, and many regard this as proof that an outbreak of hostilities is expected. So far as the governments are concerned, it is believed that peace is earnestly desired; but it is well known that governments are not always masters of circumstances, particularly when the press and certain parties seem intent on war, as in Russia and France.

The national affairs are scarcely less complicated than the international. There is intense partisanship and a bitter war of factions. While the nations are rent by internal strifes the socialists oppose all the other parties at home, and seek to form an international bond between all laborers. These inner conflicts make the situation the more critical because there is a lack of principles which unite the different factions, and likewise of eminent statesmen who have the confidence of the nations and can control the hostile factions. This is one of the chief difficulties since the retirement of Bismarck and Crispi. However able their successors may be, they have not been sufficiently tried to convince the people of their ability to meet any emergency. Especially in Germany is there a feeling of uncertainty respecting the management of internal and of foreign affairs. The emperor is known to have all things in his hands and to be determined to keep the control of affairs. But it is not evident as yet how this is possible for any man, nor has he

been long enough at the head of affairs to let the people know fully what to expect of him. Besides Bismarck other ministers have been retired. Count Waldersee, Moltke's successor and Moltke's choice for that place, has been removed from Berlin. New men are in their places, the emperor is surrounded by other advisers, and the people do not know what to think of the prevailing influence in the highest circles. This feeling of uncertainty, coupled with a degree of anxiety, pervades all parties. The old governmental parties are deeply dissatisfied and are seriously asking, Whither are we drifting? If the government has definite policies, the people are anxious to learn what they are. Now it seems as if a certain course was to be taken, but then another is adopted. All may go well so long as the weather is calm; but there are fears that for a storm the right pilot may be wanting. "We cannot get through the waves if the man on the bridge loses his course," says a prominent journal. And the general feeling of uncertainty leads to the exclamation, "The outlook into the future is doubtful."

The prevalent anxiety, and the desire to have a steady hand to guide the ship in a definite and clearly defined course, accounts for the popularity Bismarck has again gained in the press. It is not because he is warmly loved. No one desires to question his great services to Germany. Even his enemies put him in the front rank of the world's greatest statesmen. But the general feeling is that his internal policy was full of mistakes; that it developed socialism and occasioned the remarkable revival of ultramontaniam; that it corrupted the press, and that its effect was to suppress independence and individuality in officials, in legislative bodies, and in the nation. He was so fully everything that everybody else seemed as nothing. His supremacy was managed in a spirit which is denounced as the worst tyranny. His return to power would be generally lamented were it not that such deep dissatisfaction exists respect-

ing the present state of affairs. Some of the journals now praise him as the only man who could inspire foreigners with confidence in the able management of German affairs, and who could gain a dominant influence for the direction of international concerns. The Continent needs, above all, a leader who has the confidence of his people and authority among the nations.

Socialism is continuing its vigorous agitations. In Germany, where its organization and political power are greatest, a new occasion for these agitations is found in the excessive prices of the necessaries of life. The government refuses to reduce the high duties on grain and meat, and so the laborers are everywhere requested to protest against this refusal. The matter is made worse because the socialists and liberals regard these duties as a discrimination against laborers and in favor of land-owners.

While the socialistic press reveals a defiant spirit and expresses the greatest confidence in the ultimate success of the movement, the churches are being more and more aroused to a sense of their duty to the masses. An Evangelical Social Congress held in Berlin at the close of May was largely attended, and excited much interest. Orthodox theologians united with men of the Ritschl school and with the liberal party in the church in efforts to meet the overwhelming demands made by socialism. Ministers and laymen took part in the convention. Professor Wagner, one of the leading authorities in political economy and social questions, was among the speakers. Socialism itself was discussed, its just claims and its false demands, the relation of the individual to society, the technical training of the young, socialism in the country, the religious aspect of socialism, and the duties of the pastors and churches to the masses—these were among the themes. The socialists are not reached directly by such meetings. But the convention shows that the pastors and Christians generally are be-

coming more deeply interested in the subject; that they study it; that they realize that the church must do more for the laborers than heretofore, and that new efforts and new energy will be enlisted in the cause.

The papal encyclical has thus far failed to arouse any especial interest. Great expectations were excited by repeated announcements that the most eminent prelates were engaged in its preparation. It was thought that the vast power of that church would collect the highest wisdom of the various countries and concentrate it in the encyclical. After much prophetic heralding, and after long preparation, the bull has at last fallen on the world. Whatever its effect may be on the Catholics, it is hard to see how it can have any influence on others. Before me lies the document itself, and the comments of the leading socialistic paper are beside it. The socialistic organ treats it, as might be expected, with an air of haughty superiority, and for some of its expressions the contempt is not disguised. Socialists themselves will not be affected by it; they have already cast it aside, and go on vigorously with their work.

It is significant that the document ascribes to the State a mission respecting socialism which has heretofore not been usual on the part of the papacy. Generally the State has been treated as subordinate to the Church; but in respect to socialism a degree of independence is given the State. Of course, the Catholic Church is represented as the only power which can cope with the monster. Other churches receive no recognition. Special pleas are made for the authority of the church, and for its orders; and between the lines one easily sees that the bull emphasizes the duty of the State to give full play to the orders, and to permit the Jesuits to return to countries from which they have been banished.

As to the real value of the encyclical, all who have thoroughly studied socialism will probably read the document with great disappointment. Socialists want to better their condition in this

life, and all efforts to make their suffering here more tolerable by referring them to the rewards of heaven increases their hatred of religion. They claim that a religion which furnishes no relief for the present is not fit for man. We want science, they say, not religion; and their most serious objection to religion is that it lays on heaven the stress which this world ought to have. The bull is accordingly calculated to repel materialistic socialists. But how it can be of any special value to Christians does not appear. The most valuable parts of the document consist of exhortations which have been repeated for months, until they have become platitudes. The absence of new views and new methods may not be a serious objection, since it is difficult to say anything new on a subject so hackneyed and engaging the best thought of eminent thinkers and specialists. But it is a very serious objection that the encyclical is not even on the summit of modern Christian thought on the subject of socialism. It is this fact which makes one question the ability of that church to deal radically and effectively with the problem; whether prelates without families, with no immediate personal concern for the future, trying to get at the heart of the people without having the same heart as the people, are fit to deal with socialism. The encyclical makes it perfectly clear to the writer that Rome has not the conditions for the solution of the momentous religious questions involved, and that if it is to be done by any church it must be by that of Protestantism. At Protestant conventions, in evangelical journals, pamphlets, and books, there are far more vigorous and more able discussions of the socialistic question than in the bull. And while the papacy shows by this document that it is determined to continue its old course and make the world come to its standpoint, the Protestant churches are intent on mastering the social questions, on bringing into especial prominence the Scripture which applies to them, and on the institution

of such new means and methods as will be best adapted to meet the peculiar social needs of the hour.

Creative Energy in the Church.

PROBLEMS everywhere, complicated, perplexing, and momentous; solutions which reveal new and deeper problems, and which expose threads that lead to hidden relations; inquiries into the ultimate causes and the foundations of ethics and religion; movements which involve all that is dearest to the heart; agitations which affect human belief and the very existence of society—these are the signs of the times on the Continent. The questions are such as come with imperative demands to the mind, and yet the very possibility of their solution is often doubtful. This increases the perplexity. The mind constantly inquiring is constantly baffled. This is true in science, whose theories require demonstration; it is the case with philosophy, whose principles are in dispute; it is so in biblical and historical criticism, whose data are in so many instances insufficient; and in social tendencies there is a confusion of theories and aims which seems to put all hope of an understanding out of the question.

Many look at these tendencies and find them bewildering and disheartening. Men are aroused from their dogmatic slumbers and torn from their conservative moorings. Some are overwhelmed by the confusion, the distraction, and the destruction, and it seems as if the moral world were rushing into chaos. They see the end of the Holy City, but not the better dispensation that takes its place; they behold the fall of the Roman Empire, but not the new world that arises.

The more hopeful side is not merely the confidence that truth must finally emerge from all conflict, and that God will not forsake His cause. It also sees in the present a period of remarkable opportunity. The feeling has become general that existing agencies do not

suffice ; that a higher form of development is required ; and in connection with this conviction there is an unusual development of energy, a seeking of something better than the past. The impulse to earnest minds is not a love of novelty, but the fact that necessity is laid upon them. The demands for reform in government, in schools, in art, in society, in the church, are evidences that the best minds are pushing forward to inaugurate a new era in thought and life.

A German religious writer says : " A new era presents new problems, and demands new means and new processes." The stirring activities of the present are believed to be but the signs of an epoch from which a new period of development is to date. The inadequacy of the existing means gives the impulse to attain better ones. In the thought and life of the church this is very marked. That the church, as it is, does not meet the moral and spiritual demands of the times is generally admitted, and daily becomes more painfully evident. This very conviction is a blessing. It leads the church to a fuller consciousness of self, induces it to study the requirements of the age, and arouses its energies for their fulfilment. The church sees that it has been slumbering ; it now knows that it has been meal which the world has leavened, instead of being the leaven of the world ; and devout men are everywhere arising in the church, trying to arouse it to the performance of its duty. Men with prophetic zeal and apostolic spirit are beginning the judgment of the age by first judging the house of God.

Everywhere evidences are seen of a struggle for new principles, for a deeper basis, for a better adapted form. More mind, more spirit, more conscience is the cry in education ; if not less nature, at least more humanity is the demand in literature ; more thought, purer ideals, richer symbolism is the requirement in art. Much of the old has outlived itself ; the new is pressing forward to victory. Now, as always in creative

periods, there are uncertainty and confusion as to what shall finally prevail. Hence the tentative efforts to supplant the old, or to develop new forms from the old. The spirit reaches forward to realize its aspirations, the mind agonizes to solve its deepest problems. Masters are in demand who can fulfil the prophecies with which the age teems.

La Place held that " discoveries consist in the union of such ideas as fit each other, and yet have been held apart in the past." Evidently, the synthesis of what belongs together but is separated will produce needed creations in thought. Both philosophy and science have been violently separated from religion ; how can they again be united so as to give each its right place and yet all form but one harmonious system ? A true theology that cannot tyrannize over other intellectual products may yet so grow as to embrace them, or else put itself into proper relation to them. The head has been divorced from the heart, intellectuality from spirituality, reason from faith, theology from religion, negative criticism from positive construction. Extreme specialization has made men fragmentary ; yet men are not fragments, but organisms. Systems have been shallow, narrow, and exclusive ; now they are required to be deep, large, and inclusive. Besides the one-sided specialization there has arisen, in Germany, a tendency to show the relation of all the specialties and of all thoughts and movements ; to prove that they are really one. Thus in lectures and books culture is discussed as the totality of all the civilizing factors that work in society. Philosophy is treated as it stands related to all other departments of thought. Art is considered in its effect on all human interests. This union of heretofore separate ideas, subjects, disciplines, and intellectual movements means growth and new relations and new creations. All the tendencies of thought are considered in their relation to the great socialistic movement ; and it cannot be questioned that new developments in the interpre-

tation and in the structure of society may be expected.

While theologians are engaged in determining the place of theology in the great organism of human thought, and are striving to find new adjustments and new development, we see a still greater effort of creative energy in the work of the church. Here, too, the necessities of the case are the inspiration to the exertion of the utmost energy. At a convention of ministers now held in Berlin a speaker said that the pastors are losing the favor of the people, that the masses must be won back by consecrated and self-denying labor, and that ministers must go out into the hedges and highways to do this. For special services of the pastor, as baptisms, weddings, and funerals, there were certain fees heretofore fixed by law; now the preachers demand that all such services shall be free. All hierarchical claims and bearing are repudiated; they want to serve the people. The supreme aim of the newly awakened energy is the adaptation of living Scripture to the living needs of the times. Hence the age, as well as the Bible, is carefully studied. There is a demand for revolutionizing religious instruction in the schools. Conviction must take the place of memorizing, heart must be substituted for form. It is urged that the pulpit be made more living, more biblical, less a tradition and more a testimony, with intellect that has been dipped in the soul, with themes of actual interest and personal concern. The preacher has been too much a high-priest; now the veil of the temple is to be rent, the holy of holies is to be accessible to all, lay activity is to be developed, woman is to be made a power in God's house, and the preacher is to go from the pulpit to socialistic assemblies to advocate the cause of God and man in the face of atheism and anarchy. New ways from the church to the masses is the demand. Organizations are springing up among Christian laborers; Christian capitalists are brought into more immediate contact with their employés; societies of

various kinds are formed for the relief of suffering; and avenues are sought to the homes and the hearts of the needy and the distressed. New methods of Christian work are sought; and new methods are the ways to revolution in thought and to reformation in life. An extensive Christian literature discusses the means and methods to meet the emergencies of the present. Christian love is stimulated, and thought energizes to find the peculiar religious adaptation for the times. Earnest believers insist that the church must be freed from the State, that it ought to manage its own affairs, elect its own officers, appoint its theological professors, and develop all its powers according to its own genius.

While all is impulse, energy, movement, it is, of course, impossible to prophesy the final result. Men, however, as confidently predict a new era as they are convinced of its need. Already differences which kept Protestants apart are thrust into the background in view of the threatening aspect of socialism and ultramontaniam. Not dogmatic agreement, but Christian cooperation, is the watchword. The vast concerns of the kingdom of God are swallowing up the petty denominational interests, the sectarian prejudices, and the local limitations. Churches in the city and the country must be revived to restore the lost masses and to check new encroachments of socialism.

Traditional forms and methods and organizations are apt to lose their force amid great revolutions. They are no longer adapted to the circumstances. As the times and men change, so must the means that affect them. It is different with new creations. They spring from the times for the times. The age puts itself into them for the accomplishment of its purposes. That its creations embody the old, but in a new form and as a new development, is as natural as for the age itself to be but a growth from the past. But its peculiar adaptation to the times is not the sole advantage of the new creation. The men who develop the new are themselves devel-

oped in the process. They grow with the creation, become a part of it, just as it is a part of themselves, and thus it enlists their energies as no merely transmitted form could do. What is transmitted may work mechanically; what men elaborate and create involves their soul.

This is the solution of the power of creative epochs as compared with the periods which transmit and unfold but do not create.

The divinely human creations of the era proportionate to the crisis—what must they be? Has the age the inspired genius, the Christian personalities for the work? Amid the overwhelming necessities of the present, and the aggressive gloom weighing on many a heart, the church is eagerly listening for the voice which says, "Old things are passed away; behold, all things are become new."

Church History an Element of General Culture.

THE theology of the day is concentrated as never before on the study of the Scriptures. Whatever destructive elements may enter into this study, the final result must be positive and constructive. It is because the Bible is regarded as so valuable that inquiries into its text, its authors, its history, its authority, and its interpretation are so absorbing the attention of scholars. As the Bible contains the seed of the spiritual life, earnest men are naturally anxious to get the right seed, and to get it in the purest and most vigorous form.

Next to Scripture, the first place in theological study belongs to the history of the Christian church. This history shows how the Christian leaven works, and how the grain of mustard seed which Christ planted has grown through the ages. Church history is, therefore, an illustration of the power of Scripture, showing how Christian truth has affected different men under different circumstances, what effect it has wrought on nations, how it has influenced civili-

zation, and what victories it has gained. Church history is a product and an interpreter of Scripture.

Besides this relation to the Bible there are other elements in church history which make it especially valuable for our times. Men now want reality, not mere speculations or theories. This reality is given in history. Those who have no taste for abstract doctrine find in church history that doctrine in a concrete form, in actual life, in real processes, in living personalities. Ecclesiastical history is an embodiment of personal Christian realism, the very thing demanded and needed by our age.

These facts will help us to understand the indications that a new era for the study of church history is about to be inaugurated. Not only are the Bible and this history the chief studies of theologians now; not only are learned works on the history of the church appearing; but efforts are also made to make that history more an element of general culture. Besides the learned works, many of a more popular character are published. The publication of Christian biography has also received a new impulse on the Continent, and works of this kind are continually dropping from the press.

Hase, the eminent church historian, who did so much to make his specialty popular, said: "We are approaching a time when church history will be regarded as a part of general culture." We, of course, cannot tell how soon this prophecy will be fulfilled, but there is good reason for believing that its fulfillment has already begun. Unless the signs of the times deceive, church history, including Christian biography, will receive more attention in the pulpit, will have special columns devoted to it in religious journals, and will take the place of novels in Sunday-school libraries and in Christian homes.

Here are possibilities that may serve as an inspiration to the best talent and most ardent devotion. Church history, as a part of general culture, will add to the substance of Scripture the sub-

stance of the Christian life, and the result must be blessed. The resources are immense; and as the ages grow, the wealth is constantly on the increase. Why withhold from the people the treasures of the apostolic church, of the Fathers, of the middle ages, of the Reformation, and of the great personalities, and organizations, and movements since the birth of Protestantism? The mines in which scholars now work so sedulously contain gold which our churches need as much as our theologians. The time to give it the genuine stamp and general circulation has evidently come.

With the Thinkers.

Schelling.—The recently published correspondence between Maximilian II. and Schelling has brought to light some interesting facts and views respecting this philosopher. He was convinced that there are things which cannot be manufactured; they must grow. At one time the king proposed a prize to create, if possible, a new style of architecture. Schelling opposed the project for these reasons: "If our age had a character worthy to be expressed in architecture, it would find spontaneous expression in the architecture of the times. A style cannot be created by means of reflection."

Great hesitation in the expression of his views on the ultimate philosophical problems was characteristic of Schelling, and seems to have grown with age. He inspired great hopes and made many promises respecting the completion of his philosophy, but repeatedly disappointed his royal friend and the nation at large. "He hesitates, promises, seems to arouse himself for a great effort, hesitates again to utter the final conclusions of his system." This hesitation is not strange. He had rejected the conclusions of his earlier life, and was striving to develop a new system. Hegel had been dogmatic, and had given the world a philosophy which claimed to be absolute and final. Schel-

ling did not regard it in that light, and he might well hesitate to offer another finished system which might also excite suspicion, and perhaps be rejected. He was anxious to make the last expression of his philosophy the embodiment of his most mature thought. The magnitude of the ultimate problems must have made him hesitate to put the finishing touch to his system. As his own thoughts grew, the immeasurable depth and extent of the questions involved became more apparent. Solutions became difficult in proportion as he considered the problems from all sides, according to their historic development, as well as in their rational light.

Just because they are so great, great men may begin much and leave much unfinished. Their work is of a magnitude which requires ages and nations for its completion. All great thinkers and reformers only began their work. Schelling belongs to the men whose plans were too great for execution.

Vischer.—This eminent writer on aesthetics in Hegel's school is another illustration of the difficulty of satisfactory work in the highest departments. Thinkers grow by means of the work they do, and may outgrow their own productions. Vischer's work on aesthetics is the most elaborate that has been published, is full of abstract thought, and aims to give a complete system of aesthetic thought. The four large volumes on the subject are the great work of his life. But complete as the system seemed to be, it did not satisfy its author. He was constantly revising his views, but could never rest in any conclusions reached. He wrote, in 1871, that he was still lecturing on aesthetics. "In my manuscript, about the tenth, I am again dissatisfied with everything. The concept of the beautiful is exceedingly difficult." He declares that the effort to construct the notion of beauty always terminates in a logical chaos which bewilders him. The confidence in his book when he wrote it vanished later in life, and the whole subject became doubtful to his

mind. "I do not believe that I know anything correctly," he said. A revision of his book would have required a total reconstruction, and he died without accomplishing this. Vischer experienced what an artist wrote under his picture, "All beauty is difficult."

Lasson, one of the philosophers of the Berlin University, has given some vivid sketches of the characteristics of the times. He thinks our age characterized by passion, excitement, violent partisanship, and general restlessness. "Everybody wants to be excited. In breathless excitement we are constantly in pursuit of new forms." But while the new is craved, it soon wearies those who find it. Bombast and the spectacular are more welcome than what is simple and natural. Not the great themes, but the ordinary ones, the prosaic affairs of life have become the absorbing questions. "The conflicts found in the foreground of public life are the conflicts of classes. Not freedom or culture are the objects for which the contest is waged, but a livelihood and pleasure. What belongs to the sphere of the proletariat has become the general aim and pursuit of life."

An anonymous writer gives a similar picture of our times. He declares that the ruling factors of the day are pleasure, covetousness, vanity, boasting, position, and the ambition to get wealth as easily and speedily as possible. The higher moral aims are neglected, but material pleasures and interests are all-absorbing. "Men are indifferent to objects which exalt life and beautify existence. Everywhere—in business, in art, in politics—there is a fearful lack of moral feeling. Reputation, honor, conscience must yield to interest and utility. Egotism rules, the exaltation of the individual is supreme. Personal vanity, personal interests are the aim of all effort. The welfare of the neighbor and of the entire community are not considered."

Ruemelin, the recently deceased chancellor of the University of Tübingen, was a careful student of men and a keen

observer of events. Instead of the prevalent naturalism and empiricism, he held that an ideal standard must be made the measure of men. "The past and the present and the future can be understood only when measured by that which ought to be." In his study of social affairs he saw that theories abounded, but that little progress was made in determining the fundamental principles of society. "I cannot convince myself that all inquiries into the relation of the individual to society has made the slightest advance beyond the conception of an intimate and all-sided action and reaction, in which in various degrees all individuals are at the same time giving and receiving, active and passive."

Vaihinger.—In an address before scientists, this philosophic thinker formulated a number of important pedagogic laws. He agreed with Preyer, who in a preceding address had affirmed the following:

"A vigorously used organ withdraws nourishment from the neighboring organs and hinders their development."

"An organ that is not used loses its energy."

"An organ overstrained easily becomes useless."

"When a single function suffers, all the others suffer with it, and harmonious development is out of the question."

"Organic development proceeds from the inner to the outer; the reverse process is impossible."

"Artificial stimulus to growth leads to decay."

"The separate functions succeed each other, but they do not appear simultaneously."

"Only that which develops slowly is capable of long development."

To these *Vaihinger* adds another significant law. "The individual's history of development is the repetition of the history of the development of the race. That is, the development of each organic being repeats in brief the entire process which the ancestors of the individual passed through from the origin of the

race." This is called the phylogenetic development. The thought is that he who would rise to the summit of modern culture must in brief pass through all the phases of past culture. According to Vaihinger these are: Greek and Roman culture; Christianity; modern science and literature.

Naegeli.—The Swiss botanist, Naegeli, a scientist of the first rank, who died in Munich, May 10th, preceded Darwin in proclaiming the mutability of species. He held that there inheres in all organism the peculiar power of adapting itself to its surroundings, and that this power helps us the more easily to understand the tendencies of species to variation. But instead of attributing the variation solely to the environment, Professor Naegeli emphasized the inherent tendency of organisms to development and to change.

The law of adaptation to the environment has received extensive application in reference to human affairs. Even the intellect and the spirit have been made

so dependent on nature and the immediate surroundings as to be virtually controlled by them. Thus history, politics, sociology, ethics, and even religion have been subjected to the conditions of the environment, and efforts have not been wanting to explain them as purely natural products. That the mind, with its inherent energy, was too much ignored is evident. The intellect, the conscience, and the spirit were treated as entirely subject to mechanical law. Morals and religion have suffered immeasurably from this. The soul, persuaded that it was the helpless subject of its surroundings, but too willingly yielded to external influence and surrendered its own inherent rights.

The notice of the death of Naegeli suggested these reflections. He by no means went to the extreme of the materialistic Darwinians on the Continent; in a number of instances he opposed their metaphysical speculations, promulgated by them as mathematical demonstrations of science.

MISCELLANEOUS SECTION.

How I Manage Church Offerings.

By WAYLAND HOYT, D.D., MINNEAPOLIS, MINN.

AND I would always use the word "offering" rather than the word "collection" in speaking of the matter. That so common word "collection" leaves out too entirely the worshipful element. I think, after some little investigation, "offering" is the more usual New Testament word. At any event, it carries with it more of the New Testament meaning—viz., that the giving of money for the Lord's cause is an essentially religious act. I think we can do much for the education of the religious feelings about the matter by always using a word which more accurately expresses the religious side of the thing, and is more fitted to educe religious feeling in connection with it. "Collection"—you collect a debt; the word

has a hard, material business sound. "Offering"—that necessarily implies that your love, hope, prayer, gratitude go with what you give. So I would eschew the word "collection," and always say "offering." Both because the word comes nearer the telling of the thing, and also because of the educative effect; the teaching it expresses that the giving of money to the Lord is a thoroughly religious act and duty.

Well, I have found that, at least for the larger offerings, the following method is a very wide and searching one, and saves you from risking the relation of your church to some great cause on the chance effect of a sermon, or on the scantier congregation of a rainy Sunday. We will suppose the offering is for foreign missions. It is thus I have managed most successfully:

First. I have had appointed, say, a

half dozen young men, who are known as the committee for the foreign mission offering.

Second. I have prepared, a sufficient time before the offering is to be made, say a week or so, a pastoral letter, setting forth, in brief way, the importance of the special cause, the necessity that every one should give something, the need that each one give as much as possible. I have also included in this letter particular instructions—viz., the name and residence of the chairman of the committee, the special Sunday on which the offering is to be made, a request that each one put his offering in the offering envelope enclosed with the pastoral letter, and write upon it his name and the amount; also requesting that if any one, for any reason, must be absent on the specified Sunday, he will, as soon as possible, send his offering, either by mail or otherwise, to the chairman of the committee.

Third. I have usually procured from the society in whose behalf the offering was to be made—in this case it would be the Foreign Mission Society—some leaflets setting forth the present peculiar necessities, the way the work is being pushed, etc.

Fourth. I have then passed over the pastoral letter, the offering envelopes, the leaflets of information, to the committee of young men. I have requested them to have the pastoral letter plainly and handsomely printed; then that they take the lists of the entire church-membership and also of the congregation, and, directing an envelope to each person, and enclosing in the envelope pastoral letter, offering envelope, leaflets, etc., send it *through the mail to every man, woman and child.* I have discovered it is altogether better to send this *through the mail* than to put it in the pews for reasons like these: the occupant of the pew may be absent; something put into the pew is not so apt to be noticed; only through the mail can you touch the *non-resident* portion of your church and congregation. And I have esteemed it, in these matters of

giving, as important to reach the *non-resident* portion as the resident.

Fifth. Sometimes, on the Sunday preceding the offering Sunday, I have preached a sermon on the subject of the offering about to be made. Always I have announced that the members of the church and congregation would receive the coming week through the mail such a communication from the pastor. I have asked their careful heed to it, etc.

Sixth. When, on the appointed Sunday, the offering envelopes have come in, the young men have made lists of the givers and compared them with the church-membership and congregation lists, ascertaining thus who have responded and who have failed. It is then the duty of the young men to personally visit the few who have not responded and personally solicit an offering.

Seventh. Whatever slight expenses such method of offering necessarily involves has been taken out of the offering itself.

Eighth. The advantages of such a method I have found to be: that each person is personally asked; that the offering is not left to chance feeling or a chance attendance; that it is a good thing for the half dozen or dozen young men who are engaged about it; that so your entire congregation and membership, resident and *non-resident*, is thoroughly searched. I have frequently received letters from *non-residents* thanking me that they were not forgotten. It is a good thing, now and then, to tug at the tie still binding the *non-residents* to the church.

Ninth. It is quite easy thus to double an offering left hitherto, as an offering usually is, to the effect of a chance sermon or a chance attendance. I have never tried this method without a very large and marked increase of return.

Tenth. The *disadvantages* of this method are that you cannot successfully use it more than twice a year. You must not so bombard people with circulars and letters that they shall be-

come bothersome and an old story. It seems to me the best thing to do is to select the *two chief* offerings, and to trust to the more usual methods for the other offerings. But I have found this method for the *chief offerings* an admirable success.

The Church for the People.

BY REV. JOHN L. SCUDDER, JERSEY CITY, N. J.

By the people, of course, we mean the masses, the working classes, who compose about two thirds of society, and whose absence from our Protestant churches is one of the deplorable religious, or rather irreligious, features of the age. The object of this article is to suggest very briefly the remedy for this significant evil. Without any formal diagnosis of the disease, we proceed at once to write out the prescription, which contains the following ingredients.

1. *Put your church where the people are.* It is fatuous to suppose that poor people, who live in neighborhoods of their own, will travel to remote aristocratic quarters to worship God. And were they willing to make this weekly pilgrimage, they would not feel at home when they reach their journey's end. They could not pay the exorbitant pew rents, and their extreme sensitiveness forbids their taking religion gratuitously. In this fashionable sanctuary, moreover, there is an atmosphere of exclusiveness whose tendency is to chill the pious ardor of the average wage-worker. He is welcome; he may even be conducted to one of the finest pews in the house, and yet he feels that he is out of his element. There is an indefinable something about that service which whispers in his ear, "You may come if you wish, but really we do not want you here." Whether this is based upon fact or fancy, the man in moderate circumstances feels it, and it deters him from regular attendance.

The city church is an expensive institution. It is necessarily so. Conse-

quently, it accommodates itself, as a rule, to the wealthy or well-to-do classes, and seizes upon locations which are convenient to them. When they move, it moves. When the neighborhood deteriorates, and substantial pewholders change their residence, the down-town church usually dies or emigrates, and the poor man sees the church property converted into a business block or a row of tenements with a saloon on the corner. Owing to this uptown drift, there are vast districts in almost all our large cities where the people are practically churchless. In Chicago there is a territory containing 50,000 people without a single Protestant church. Where population is dense the Catholic Church thrives. It always comes to stay; but hitherto Protestantism has manifested a vicious tendency to move out as the masses move in. This is a reproach to Christianity, and needs to be remedied at once. If you expect the people to go to church, you must give them churches to go to.

2. *Bring the privileges of the sanctuary within the means of the wage-worker.* It stands to reason that a man who supports a wife and three children upon ten or twelve dollars a week cannot be a heavy contributor toward the support of the Gospel. One fourth of his income is expended in the payment of rent. And after he has provided his household with food, fuel, clothing, and other necessities of life there is little left for religion. A sickness or a funeral may run him in debt for several years. If his family attends church the price of sittings must be moderate, and he must not be perpetually bullied into buying tickets to church entertainments. Either the seats must be free, or pew rent must be extremely low. To be financially successful, such a church should have an immense seating capacity, so that the aggregate of small amounts might suffice to defray current expenses. If this is out of the question, the church ought to be endowed or receive systematic assistance from wealthier organizations and yet be allowed to

rule itself. The poorer classes of America are proud, self-respecting, and extremely sensitive. If they cannot be independent in their religious worship; if they cannot have their own churches; if they are to be patronized by prominent and sometimes officious members of aristocratic churches, and forced into missions where they are treated with semi-charitable consideration, they will desert the sanctuary *en masse* and worship God at home. To secure their attendance and zealous co-operation, autonomy must somehow be combined with a reduction of expense to the individual. The people are willing to give, but they can give but little.

3. *Make the exercises interesting, and keep abreast of the times.* The age is past when stupidity will be tolerated in the pulpit. The spirit of the twentieth century is here, and declares that the ministerial fossil must go. When the poor man can buy a Sunday paper containing thirty pages of interesting reading matter for five cents, he will not go to church and listen to platitudes for a dime. He can no longer be frightened into church attendance. The era of force and fear is over. If you get him into the sanctuary, it is because you are competent to interest him. He knows enough to know what good preaching is. He reads good sermons in the columns of the newspaper, and unless he can hear something of similar value in the pulpit in his vicinity, whatever of religion he receives will come through the eye rather than through the ear, as heretofore. These are plain, unvarnished statements of fact, to which the clergymen of this day must accommodate themselves as best they can. The people in this country have big ideas, and they want nothing but the best. Good music and wideawake, dramatic preaching, which deals with the problems of daily life, rather than petty dogmatism and ecclesiastical trivialities, seldom fail to draw and hold the people. As Chauncey Depew rightly observes, "Doctrinal differences, which were so prominent in times past, and were so

well studied and understood, no longer interest the pews." In this age it is remarkable how quickly an audience can be preached out of church by men of mediæval taste and temperament. The minister who expects to attract and maintain his grip upon the masses must live in the throbbing present, and not speak and act as if he belonged to an obsolete past, or an eternity to come. If there is one thing the people believe in, it is the "here." When the preacher shows a genuine interest in this very tangible department of existence, he may be enabled to interest them in the hereafter. If he would catch fish, he must keep "in the swim." And this leads up naturally to the last point.

4. *Become interested in the temporal as well as the spiritual welfare of the people.* Socialistic sentiments have invaded the minds of the working classes to such an extent that they regard with suspicion and aversion that class of clergymen who minister only to the spiritual wants of men, but are blind and apparently unsympathetic so far as their social and industrial welfare is concerned. Hitherto, in their struggle for justice and the amelioration of their condition, some of them have looked upon the church as their enemy and in league with capital, which, by the way, is scrupulous in matters of religious observance, and upon which the church has been dependent for its existence. They have come to believe that the sanctuary is an institution that belongs to their oppressors, and conducted in their interests; that religion is the rich man's luxury, and ministers a collection of canting parasites who draw comfortable salaries and talk much about heaven in order to dodge the issues of earth. Right or wrong, this is the growing sentiment of the wage-workers and, therefore, must be considered in this connection. Others, less rabid, regard the church too timid and conservative in its utterances on social questions, or believe that clergymen are either indifferent to their needs, or fail

to comprehend the great questions which agitate their bosoms.

Now, it is needless to say that such sentiments among the poorer classes militate mightily against their church attendance, and if they are to be brought into the sanctuary in large numbers such notions must be overthrown, not by words, but by deeds. The church must be thoroughly interested in the welfare of the laboring classes before the laboring classes will be interested in the church. When the pulpit advocates the cause of the weaker element in civilization, and discusses social problems as enthusiastically as theological dogmas; when consecrated capital, after the manner of Andrew Carnegie, will spend itself in behalf of the public good, and recognize its obligation to labor, by whose toil and sweat it has been enabled to reach its high position; when the church will become thoroughly practical, opening its doors every night in the week and providing the poor with places of amusement as well as for prayer, and thus effectually checkmate the saloon—then the people will see and believe that Christianity is valuable for the life that now is as well as that which is to come, and the church will become the most popular institution on the earth

"Our God is a Consuming Fire."

BY WILLIAM C. CONANT.

THE contributions of science to the support of revelation have been many, and they are multiplying. The established scientific conclusion that conflicts with any clear teaching of the Bible cannot be cited. And yet defenders of the faith are many of them much troubled with jealousy and suspicion of science. Even the broader minds are rarely employing science as the handmaid of revelation, that she is to become as surely as God made them both. They are too much occupied in contending with the ephemeral pseudo-science, that might better be left to a natural death, and too inattentive to the

grand re-enforcements of philosophic clearness, conceivableness, and credibility, which the broader developments of science are bringing to the testimonies of revelation.

For there are not only facts in science, but also scientific principles, aspects of things, and modes of conception, which the present age is the first to be able to apply to certain Divine truths; with the result not of perverting their essential significance, but of bringing it forth in new glory and power.

When the Christian mind, in common with the human mind, was a child, it thought as a child, it understood as a child, it spake as a child. Now, in the increasing maturity of human knowledge, Christian philosophy and the interpretation also may begin to put away childish things.

Out of several parts of revelation that I should be glad to see read under the elemental light of advanced philosophy, let me select at present one for that kind of illumination—who shall say that it is not the illumination of the Holy Spirit?—for "there is a Spirit in man, and the inspiration of the Almighty giveth him understanding."

The crude anthropomorphic imagery of Divine wrath has become a stumbling-block to the modern mind. At this juncture modern philosophy has prepared a new and clearer representation of the same tremendous fact, that has been distinctly foreshadowed by inspiration in the words, "Our God is a consuming fire." The discovery of the correlation and convertibility of forces, the dynamic theory of light and heat, and the marked progress of philosophic thought toward the reduction of all things to modes of one elemental force, enable us now—and I should say require us—to advance our physical conception of God to the sublime standard of the apostle who said that "by" [literally *in*] "Him all things consist." It is equally scriptural and philosophical to recognize in God the direct source of the whole constituent energy of the universe, and definitely to reduce the whole

harmonious complex of its constructive and operative forces to a scintillation from Infinite Being; a spark of which, as seen in the all-consuming energy of electrical motion or solar combustion, furnishes our highest visible example of at once destructive, constructive, and conservative power—the synthesis of destructiveness and beneficence, of infinite terror and infinite love.

The moral value to the modern mind of this doubly revealed synthesis (revealed by inspiration and philosophy) comes from the now perceived necessity of it in the very physical nature of things.

Our God is, must be, that "consuming fire" or infinite and omnipresent energy of the universe, whose lightest thrill, sent forth to quicken and rejoice all things that are in parallel and harmony with its course, would on the other hand necessarily shrivel into nothing a world that crossed its right and undeviating line. The beneficent energy, the love of God must go forth unceasingly and consistently, else no well-being, and no being whatever; but it must be woe to being that antagonizes its consistent course. The universal good-creating energy cannot come to a standstill or be turned aside into disorder to spare a foolhardy obstructor of its way. Our paltry railway trains are too fixed in line and necessity for that. More than delay and warning for a change of course by the transgressor cannot be conceived as possible in his behalf. The interposition of the Gospel to suspend, during a probation, the necessary result of man's throwing himself against the elemental force of the universe is the one thing actual in the case that were not naturally conceivable; the supreme marvel of the resources of Divine love.

This philosophical interpretation of the nature of Divine wrath, so called—as simply the necessary antagonism (passionless as physical momentum in so far as any sense of malice is concerned) of the elemental force of the universe against whatever would counteract it in its physical or moral channels alike—

clears away the false reflection of our personal resentment and hostility of spirit from the face of God, and reveals it radiant with unclouded love, or clouded only with pity for the victims self-immolated beneath the wheels of his own pure goodness.

All this was in the old Bible, but the combined discipline of revelation and science has been required to bring us to the point where we can elucidate to the world the once seeming paradox of a God of love and wrath. Divine revelation had staked out by two fixed points the true line of development for our idea of God. Starting from a single point, a straight line may run in any direction; but a second point, fixed for it to run through, governs the direction of departure from the first, and determines the exact course of the line *ad infinitum*. The first point fixed for the ruder stage of the human mind was God's just and consuming antagonism to evil, under the figure of the human passion, wrath. This by itself was but a partial, a one-sided, a possibly misleading aspect of God. As a straight line may be run through a single point in any direction, so men could start off from this primitive point on the false line of personal vindictiveness in God, and could even run it so far as to make the death of God's own Son a satisfaction to such a principle. There was needed a second and determining point to be fixed by the Gospel, which reveals that God is love. Some, indeed, start off to suit themselves, from this second point alone, in a direction uncontrolled by the former point, and so falsify God as a being who knows no practical antagonism to evil, and is no protection to moral order as against its adversaries. But to all who have held with the Bible the line of development for the idea of God has run through both the cardinal points of love and wrath that the Bible has staked, and has been controlled in its direction by both conjointly. And yet, in the infancy of our philosophy, the straight line has wavered to our eyes and remained undefinable in its unity and con-

sistency until a clear conception of the universe as constituted by one elemental force perpetually proceeding from God became possible for us. At length the jagged lightning line of vengeance straightens out into the undeviating line of God's beneficent energy, almightily beneficent to whatever falls in with its course, almightily destructive to whatever opposes that course.

If Satan is the mover of the rash essay to eliminate the God of the Bible from Nature, and to hide Him far from us behind or beneath Nature by means of advanced physical and biological science, the arch-deceiver has deceived himself, and will encounter shortly one of the most staggering disappointments of all his impious and malignant career. Whoever they may be that hope or fear to see God's presence disappear, receding into the obscurity of distance, into indirectness, into moral indifference, or into impersonality before the increasing light of philosophy, they are on the eve of an astonishing reversal of their anticipations. We might have known this *a priori*, from the nature of the case; for the closer we trace things to their spring and origin, the nearer and clearer must become our view of the Creator Himself. But more than this now; we have advanced sufficiently toward the goal of philosophy to see the Divine glory orbiting itself forth from the cloudy and fiery pillar of primitive symbolism, as the sun began to loom through the thinning envelope of terrestrial vapors in the day when God said, "Let there be light in the firmament." The mission of true philosophy in clearing our vision and atmosphere is more and more manifest to make the God revealed in the Bible and in Nature more intelligible for us; His attributes more harmonious, and His ways more consistent and purely glorious to our view.

But to this end there is one great element of revelation further that now takes on a new aspect of the most essential importance and the most absolute necessity. The moral element is the essential constituent of personality, and

we ourselves are persons and not things by virtue of our consciousness that there were no value to us in God or man without that disinterested passion for righteousness which we call the moral element. Although in the sense of malice the Divine energy is as passionless as the cyclone, its dread momentum is not, like that, unintelligent or unmoral, but is essentially a love force, to which every unrighteous thing or being is not merely oppugnant, but repugnant and abhorrent. In the sense of pain or displeasure, therefore, passion is no unfit analogue for us of the Divine attitude toward sin. This moral passion was abundantly displayed for the early simplicity of the race under the but too-familiar figure of anger; but how should it reappear in the philosophico-scriptural conception of an all-constituting love force to preserve that moral personality for which "we to ourselves, and God to us, are dear?" It is all involved, indeed, in the true moral idea of love; but that idea is known in its breadth but to "the flower of men;" and how could the moral personality of God be made known still to the many as they are without some new and commanding demonstration of His mortal intolerance of sin? It is not intended to limit the Atonement to the purpose of a demonstration; for as a mere demonstration it would demonstrate nothing, lacking reality as an expiation for sin; but it is in this light that I wish here simply to point out the indispensable necessity of the Atonement as a demonstration for us of moral personality in that one elemental force from which we may now see that all the forces that constitute the universe must directly proceed.

THE heart is a vine that may creep along the earth, but can also rise toward heaven. Its inmost nature is not revealed by the rocks it clasps and the thorns around which it twines, but by the tendrils which stretch upward and try to lift the vine heavenward.—*Stuckenberg*.

PREACHERS EXCHANGING VIEWS.

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

Open Your Lips.

IN the helpful articles on the use of the voice, which have appeared in the HOMILETIC REVIEW during the past year, one point in which I am particularly interested has not been touched upon. I am annoyed to find, when very earnest in the delivery of my sermons, that small flakes of saliva fly from my mouth. Is this due to a fault in speaking, or is it unavoidable in earnest delivery? The thought struck me that possibly it was caused by the use of more breath than necessary in the production of the tones, but as I have been able to find nothing in works on the voice, I would be glad to receive some information from the editor or readers of the HOMILETIC REVIEW. J. S. R.

[Disagreeable as the experience certainly must be, it is not confined to the writer of the above communication by any means. One of the most charming preachers to whom we have ever listened, an honored and beloved professor in one of our most famous universities, was afflicted, we remember, with the same infirmity, if such it is to be called. We believe it is largely due to what might be called an explosive enunciation, which is apt to accompany the faulty habit of speaking with closed teeth, and may be corrected by the concentration of one's attention upon it, a sturdy effort of the will against it, and a cultivation of the habit of speaking *ore rotundo*. Even in the most earnest delivery it is possible to hold the breath, as well as the voice, under control, and to avoid its sudden expulsion, which is apt to be attended with the consequences that annoy our correspondent.—Eds.]

Was Paul Married?

THE most satisfactory statement generally made regarding this point has

been that we can only *infer* that Paul was married. But would it not appear from the evidence we have actually in hand that Paul's marriage was not only a *fact*, but also that he was a father of children? The evidence, as I have found it, is threefold.

The first item of evidence to be stated is that Paul was a member of the Sanhedrin, as given us in his own words, Acts xxvi. 10: "I gave my voice against them;" that is, against Christians condemned to death. Reference to the Greek of this passage will convince any one that the expression, "I gave my voice against them," signified that Paul *cast his vote* against them, for *ψῆφος*, translated "voice," as above, means a pebble, which, every one knows, was the form of ballot always used in Paul's day.

Again, as a second item of evidence, it is known to the Bible student that nobody among the Jews in Paul's day could "give voice" or *cast vote* against persons, condemning them to death, except that great tribunal known as the Sanhedrin.

Third, no person was ever elected a member of this voting body except he be not only married, but the father of a family. For it was argued by the Jews that a father alone could show proper mercy—an indispensable requisite for a judicial body deciding matters of life and death.

Hence, I conclude upon this undeniably strong evidence that the great Apostle was a married man *and a father*. This view seems to be confirmed by what is stated in Conybeare and Howson's "The Life and Epistles of St. Paul." GEORGE V. REICHEL.

Correlatives.

So many ministers profess to see an apparent contradiction in the two passages of Scripture which follow, that I

write to ask how any trouble can possibly arise from reading them. I refer to the well-known clauses, "He that is not with me is against me," and "He that is not against us is for us." In Dr. Bradford's excellent little book, "Spirit and Life" (Fords, Howard & Hulbert, p. 259), the passages are said to be "apparently so contradictory." Many commentators have attempted to throw light on this "apparent contradiction." The writer has searched the passages in vain for anything that could be contorted into a discrepancy. Each is not only an axiom, but it has an axiomatic dependence on and connection with the other. If one is true, the other is. After using the first passage, the Master meant, "and the reverse of this is likewise true;" then used the other. It is equivalent to saying, "That which is light is not dark," and conversely, "that which is dark is not light." Where is the "apparent discrepancy"?

A. W. McDOWELL.

MARSHALL, TEXAS.

self that He might redeem unto Himself a peculiar people zealous of good works?

H. A. C.

EAST LIVERPOOL, O.

"Wit in the Pulpit."

IN the *Contemporary* for May the Rev. H. R. Haweis has an article on the above subject wherein he declares that wit and humor, as well as anecdote, have their places in the pulpit, the only condition being that they flow spontaneously and are not irreverent. Surely that must be regarded a strange position for one to take, when it is remembered that the pulpit has to deal with such tremendous realities as sin and death and hell. Who could imagine the Apostles or their Master, as they passed from city to city, heralding the arrival of the Kingdom, cracking jokes in the synagogues, or starting a laugh by some whimsical turn of thought? And why should their successors claim a larger liberty than theirs? Let us be sober while diligent in our holding forth the Word of Life.

A. G. L.

"Not by Might, . . . but by My Spirit."

THERE are many professing Christians these days who, in action, seem to regard the church of the living God as they would some mere human organization. In fact, with some the lodge or club undoubtedly takes first place. This class seem to think that the church belongs to the minister and a few of the faithful, and that what is done by them is done mainly for themselves. Even in attendance, some seem to come out of respect to the pastor rather than from real love to the Master. The prayer-meeting is well attended when he is present, but is neglected in his absence. This class think that they are conferring a favor on the pastor and officers in everything that they do. How convince them that the interest is common; that the chief thought should be the strengthening of their own souls and the honoring of the divine Saviour who established the church and gave Him-

Pump or Fountain—Which?

THIS is a thirsty world. Good, clear fresh water is an indispensable commodity, especially in the summer time. In order that the supply may equal the demand, wells are sunk and cisterns hollowed out, and then the suction-pump is inserted. If the well is deep and the pump a new-fangled iron one, then expect to work. It is a sort of free gymnasium. You pump, pump, pump, until your back is lame, you are out of breath, and the noise made by the friction of the iron is heard far down the street. How much better were a living fountain of water flowing silently and copiously from the cleft in the rocks! The hill-side spring makes no trouble, never gets out of repair, and after having nicely cooled the milk and butter in the spring-house, it flows forth on other errands of beneficence.

There exists a mental and spiritual thirst in all our congregations that is as commendable as it is limitless. The better the sermons the greater the demand for them; these *must* be forthcoming—two a week the year round. Shall the sermons be *pumped* out of the heart and brain of the preacher, or shall they flow freely and spontaneously from a personality that is surcharged with helpful truth? Who does not know how exhaustive and laborious is the ceaseless effort to provide for others without retaining anything for one's self? How may the "pump" process be replaced by the easy and delightful "fountain" method? We venture a few suggestions:

1. Select themes for pulpit treatment in which you yourself are at the moment most interested. Fruitful themes are constantly suggested by letters, conversation, reading, and public events.

2. Resolutely refer every subject of thought to your own Christian consciousness and experience. The habit of always adding the personal element to one's thinking soon becomes second nature.

3. Keep the mind wide awake. Ceaseless mental activity that questions, ransacks, penetrates things to get at the bottom of them, will serve to keep the barrel full.

4. Remember that the spiritual needs of your people are not greater than your own. Why should you not first enjoy what you give to them?

JOSEPH F. FLINT.

FLORA, ILL.

Cigar-Box vs. Theme-Book.

THE suggestion of W. H. Isley (HOMILETIC REVIEW, XXI., 187) that the minister keep a theme-book is a most important one. I have, however, adopted a plan which serves my purpose better. I employ sheets of unruled paper, preferably 4x6, and briefly note the text, the theme, and any part of the outline which may suggest itself. These notes then go into an ordinary

cigar-box on my desk, and are so frequently thumbed that they are very familiar. If, in the course of reading, I find additional material, a reference to the volume is at once made; if a newspaper furnishes a clipping it is pinned to its appropriate sheet; when one sheet is filled another blank is attached to it. Thus it results that I usually have some two hundred embryonic sermons, and it rarely happens that among them I cannot find something toward which my mind turns with zest.

R. E. SCHUH.

HULL, MASS.

Advice to Young Preachers.

WHEN you go to a church with the intention of settling there exercise a manly frankness with the pulpit committee, and tell them the main points of your situation—such points as have a direct bearing upon the terms of settlement. One point, for example, may be the question as to whether you be married or are single. It may be that the church prefers to have for its pastor a married man; but you, we will say, are unmarried, yet expect to be married ere long. Now, be frank and honest enough to tell the facts in the case. This may seem to be uncalled-for advice; but here is an example which shows that such advice is sometimes called for. A young man studying theology in a certain seminary wanted to supply a certain church for one year. He learned that the church desired a married man, but he was single, although he was expecting to be married in a few months. But he conveyed the plain impression to the pulpit committee that he had a wife. He frequently spoke of his "wife." The church hired him, and he began service on the first of January. The impression prevailed far and near that he was a married man until about the first of April, when he arrived at the parsonage with a lady to whom he was just married! Of course, public feeling set strongly against him. He was accused

with deception and lying. He remained till the end of his year, and so did the constant criticisms against him, on account of his deception. Had he, at first, frankly told the real facts in the case, saying that, although not yet married, he expected soon to be, he would have secured the place just the same, and also preserved a reputation for honesty and manly frankness. Nothing is gained by indirection, but much is lost. Young preacher, take heedful care of your honor in all of your dealings with the churches you may serve.

C. H. WETHERBE.

Pulpit Notices.

IN the May REVIEW you ask for experimental solutions of the "pulpit notice problem." Mine is as follows:

some time since I intimated to the congregation that all notices must be given to some of the elders in time to be considered by them, and that they would decide as to what should be announced, thus relieving me of the unpleasantness of receiving notices as I was going into the pulpit, and deciding then and there whether I should give them or not. In addition, the Session, at my request, resolved that no notices besides those of our congregational meetings should be given from the pulpit, where there had been opportunity to advertise in the regular way by handbills, or through the public prints. Occasionally I intimate to the congregation the resolution of the Session, in order to keep it fresh in their memories, and thus prevent the sending of undesirable notices. The plan has worked most satisfactorily.

E. S.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

"First of all, the News."

Ye bring more wrath upon Israel by profaning the Sabbath.—Neh. xiii. 18.

THIS sentence stands at the head of the first column on the editorial page of one of our leading representative New York dailies. It is the announcement of the controlling principle in the management of that journal, and, indeed, of all our more influential journals. It is a virtual declaration that no trouble, no expense, no interest of individual or community will be allowed to stand in the way of that which is asserted to be "first of all" in importance. Even the expressed will of the Great Personal First of all and Head over all cannot be allowed to interfere with it. It is what might be called an apotheosizing of "news." Everything else is held subservient to it, whether command of God or right of man.

That we are not doing the journal referred to an injustice, we quote from a leader in a recent Monday issue to prove. "The demand for yesterday's (Sunday) *Recorder* was so great that it was impossible to meet it, although the presses were kept running long after the usual hour and until the pressmen were exhausted by their labors." It is a boast without the first savor of regret for what it asserts. It tells of violated Divine law, and of the wanton infliction of injury upon the fellow without any show of compunction. Indeed, so far is compunction from the thoughts of those responsible for what is stated to have occurred, that the announcement follows almost immediately that the next Sabbath's issue is to be characterized by even greater attractions, and therefore, inferentially, is to demand still more exhausting labor. In the face of such statements it seems like a brazer,

attempt to shift responsibility, when the first editorial sentence reads, "Ten to one it is your own fault if to day is 'Blue Monday.'" We would like to have watched the expression on the countenance of one of the exhausted pressmen as he perused that effusion of editorial charity and wisdom.

Robbing the laborer of his much-needed Sabbath rest, rendering him, if not indifferent to, at least disqualified for his Sabbath obligations, incapacitating thousands upon thousands of minds for the proper reception of Divine truth, if not altogether disinclining them thereto, the Sunday newspaper may be regarded as one of the greatest of existing enemies of Divine institutions and of human interests, one of the most aggressive and baneful of all modern forces of evil, the more so that its assaults upon morality are not open and direct, but insidious and indirect. As such, Christian men owe it to their Master and to the world to discountenance it by every means in their power. They should refrain from its perusal and use all proper means to induce others to do the same. They should refuse to use its columns for the advertisement of their business. Churches should not patronize it by announcing their services in it. Ministers should exert their influence against it in public and in private. A lost Sabbath means ultimately a lost morality, for the loss of that which conserves religion is the loss of that which conserves morality. A lost Sabbath means a lost nationality, for its loss means the exhaustion of all the resources which constitute the strength of nationality. This it was that the experience of Israel, which is held up in the Holy Scriptures as a warning to the world's nations, attested. Toward a similar experience, urged on by the baleful influence of the "Sunday newspaper," America is hurrying with increasing speed. For that influence, in measure at least, the membership of the Christian Church is responsible. Let it bear the burden of that responsibility no longer.

Extravagance and Poverty.

Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste?—Haggai i. 4.

THAT the occasion of the irritation, which, in increasing degree, is manifesting itself among the poor, is not simply the contrast in conditions between themselves and the wealthy, we think is very certain. Other occasions combine with this to give double intensity to the feeling. Among these is the conviction that so much goes to absolute waste simply to gratify a morbid desire for display. It is not that the poor of a certain class, at least, would have that which is thrown away thus apportioned directly or indirectly among themselves, but simply that it is galling to them to see that, which comes so hardly as a compensation for their labor, poured out like water before their eyes in useless extravagances; doubly so, because they recognize the fact that in the social world this display, or the financial ability to make it, is regarded as the one great essential, the *sine quâ non* of recognition and influence, by the side of which moral and intellectual worth have no value whatever. Shakespeare voices the sentiments of these irritated classes when, in the opening scene of "Coriolanus," he puts into the mouth of one of the citizens of Rome the words, "We are accounted poor citizens; the patricians good. What authority surfeits on would relieve us. If they would yield us but the superfluity, while it were wholesome, we might guess they relieved us humanely; but they think we are too dear."

It is a matter for congratulation that the wasteful luxury of certain classes in society is arousing to indignant remonstrance not only those who might be denominated professional humanitarians, but some of the most brilliant of our distinctively literary writers. The voice of the popular litterateur is able to reach many an ear inaccessible to others. Its power in securing needed reforms is shown in the wonderful

influence of such a production as "The Black Beauty." We may, therefore, hope that the literary movement of which we have written will result in leavening the popular mind with a truth that as yet is hardly appreciated. Readers of the *Arena* will recall the contrast, drawn a few months since by Mr. Flower, in an article entitled "The Froth and the Dregs," between the pitiable *exposé* of "high life" in Ward McAllister's egotistic "Society as I Have Found It" and the pitiful exhibit of "low life" in General Booth's "In Darkest England." In the *Forum* for July, Oswald Ottendorfer, writing of the decaying manhood of America with a somewhat pessimistic pen, traces the evil not to the admixtures consequent upon an unrestricted immigration, but to the growing tendency toward a centralization of wealth and power, with its attendant vices.* His words will bear repeating :

"It cannot be denied that symptoms are appearing in our public and private life of a decay in the character of our people. . . . The tendency toward the centralization of wealth and power is the most characteristic symptom that has appeared in the development of our public and economic life during the last thirty years. It has undermined the self-reliance of our citizens and induced them to look to the Government as a paternal power for help and assistance. It has induced them to engage in a vile chase for success, irrespective of principle and virtue. It has beguiled them into aping foreign customs and habits. It has made them forget that American citizenship is the highest type, and has caused them so far to lose their self-respect that they importune our ministers in Europe for introductions at court, and consider it their greatest ambition

* In the *Forum* for November, 1889, Mr. Thomas G. Shearman made the following calculation as to the distribution of one half the wealth of the country, based on the census of 1880 :

200 persons or families owned	\$30,000,000 each.
400 " " " "	10,000,000 "
1,000 " " " "	5,000,000 "
2,000 " " " "	2,500,000 "
6,000 " " " "	1,000,000 "
15,000 " " " "	500,000 "

In the same periodical for January of this year Mr. Shearman declares that the above estimates were in the main correct, but remarks that "there are at least seventy American estates which average \$35,000,000 each."

to splurge in all sorts of extravagances. This degeneration certainly cannot be traced to the influence of immigration. A dozen titled adventurers coming over here from Europe, who are introduced into the best circles, who turn the heads of the belles of society, and who induce our 'dudes' to imitate their snobbish follies, contribute more to corrupt the habits and customs of the best classes of our people, who consider themselves pre-eminently American, than a million of poor immigrants."

It is this snobbish extravagance which is undeniably fostering the irritation and discontent which are exhibiting themselves in many forms. That there may be such a thing as unpretentious possession of wealth is undeniable, but equally undeniable is it that such possession is not common. Lavish expenditure in a thousand different directions is by far more common. The tendency of wealth seems to be, almost inevitably, toward vain display and wasteful luxury, if not disgraceful profligacy. Were the principles advocated by Mr. Carnegie in his now famous articles on "Wealth" and "The Best Fields of Philanthropy" to be put into general practice, there would be little occasion for criticism in this direction. But they are not, and in all probability they will not be. The idea of "trusteeship" is not apt to enter the minds of the excessively rich in connection with their expenditures. It would be a most difficult thing to convince such, as a class, that they are but the guardians and administrators of trust funds, and not exclusive owners. Rarely is it that one meets with such words from representatives of this class as are to be found in the *North American Review* for July, from the pen of Baron de Hirsch, the Jewish philanthropist: "It is my inmost conviction that I must consider myself as only the temporary administrator of the wealth I have amassed, and it is my duty to contribute, in my own way, to the relief of the suffering." The essential idea of administration is service, and the tendency of large possession is to foster the feeling of mastery rather than that of ministry. It is the Spirit of the Owner of all things, who,

though so rich, became poor that man through His poverty might be rich, that is needed to change this disposition. He uses all things for blessing, and sets an example worthy to be followed by those whom He entrusts with any portion of these, be it large or small. Especially

ought Christian men of wealth to see to it that their use of possession shall be such as shall tend to the allaying and not the increase of the popular discontent and bitterness. Let judgment in this particular begin in the household of God.

EDITORIAL NOTES.

Heretics and Heresy.

MORE, perhaps, to-day than at any time for a generation are these two words to be heard and seen upon every side; heard in churches, in ecclesiastical assemblages, in private circles, and in public gatherings; seen in the pages or columns of reviews, journals, and newspapers, secular and religious. Many a man charges his neighbor with heresy who could give no comprehensive or comprehensible definition of what heresy is; and many another lightly arrogates to himself the title of heretic who has not sense enough to be one. For heresy involves the holding of a creed. It demands deliberate choice, more or less intelligent choice. By its very etymology it signifies a selection and, by implication, a rejection. There are not a few who seek to dignify their irrational scepticism by claiming for it the title of heresy. But not all unbelief is heretical. Nor is heresy the absence of belief in one or more of the dogmas of a particular theological system on the part of a professed adherent of that system. But it is the rejection of one or more of the fundamental doctrines of Holy Scripture, and the substitution of something else in its place. By fundamental doctrine we are to understand one that is set forth in the Scriptures themselves, either directly or inferentially, as vital. Jeremy Taylor well says, in his famous "Liberty of Prophecy," "It is observable that no heresies are noted *signanter* (with distinct particularity) in Scripture, but such as are great errors practical, *in materia pietatis*, such whose doctrines taught impiety, . . . and,

therefore, in the code *De Sancta Trinitate et Fide Catholica*, heresy is called . . . 'a wicked opinion and an ungodly doctrine.'"

It is a sad commentary on the weakness and fallibility of human nature that there have been times—and they are not altogether past times—when a disposition has been manifested to visit every divergence of opinion, even in non-essentials, with the meed due to heresy in its scriptural sense. The sniffing out of so-called heresies and the snuffing out of so-called heretics have ever characterized the darker ages in the history of the church, or those who have represented the spirit of the darker ages. There have been, and there are, men so thoroughly convinced of their possession of the truth, the whole truth, and nothing but the truth, that the slightest divergence from their individual views is, to their minds, most dangerous heterodoxy, and not to be tolerated. They have seemed to regard themselves as peculiarly set apart and qualified to guard the faith once delivered to the saints. They have forgotten the Master's own declaration: "He that is not against us is on our part," and have substituted, "He who does not adopt our views of truth is against Christ and His cause." They have ignored the statement of that Master's leading Apostle, that charity is a greater grace than faith; and so, in their false zeal for uniformity of creed, have been ready, with the assistance of thumb-screw, rack, gibbet, or their ecclesiastical equivalent, excision, to violate that liberty which the same Apostle enunciated in the sentence: "He that

is spiritual judgeth all things, yet he himself is judged of no man." Bishop Taylor's words continue as true to-day as when they were penned: "Men are nowadays and, indeed, always have been, since the expiration of the first blessed ages of Christianity, so in love with their own fancies and opinions as to think faith and all Christendom is concerned in their support and maintenance; and whoever is not so fond, and does not dandle them like themselves, it grows up to a quarrel, which, because it is in *materiâ theologâ*, is made a quarrel in religion, and God is entitled to it; and then, if you are once thought an enemy to God, it is our duty to persecute you even to death—we do God good service in it."

It is time that trials for heresy, save in the sense of the word as employed in the Scriptures themselves, should cease to be. That a devoted, loving, reverent scholar, whose profession of attachment to the written and the Living Word has been verified by a consistent life; that a teacher of youth in the great revelations of the Scriptures, to whose investigation he has consecrated talents that may well be called extraordinary, and whose fidelity has found attestation in the eager and successful efforts of his scholars to make the truths of those Scriptures the intelligent and cherished possession of others—that such a one should be called upon to stand trial, on charge of heresy, in what claims to be an enlightened age almost passes belief. If the true test of a creed be its moral and spiritual results, then are the fruits of his instructions, as shown in the lives and labors of those who have taken a part at least of their inspiration from him, a sufficient refutation of the charge brought against him.

One thing may be predicted with confidence: that, if divergence of view in regard to non-essentials is to be attended with the risk of deposition, many of the brightest minds in the church of Christ will be lost to its ministry. Men will not consent to face a possible disgrace when they can find abundant oppor-

tunity for service unattended by such risk. Conscious that they hold the truth as it is in Christ Jesus, devoted to His person, desirous of His honor, determined on His favor, eager for His work, they will not give up the liberty to which they have been called, to be entangled in the yoke of bondage to any system that is narrower than that whose limits have been marked out by his Spirit.

The Power Above Royalty.

THE recent disclosures in connection with the notorious baccarat trial recently concluded in London have not been of a character to give the people of England any marked confidence in their sovereign of the future. On the contrary, with a wonderful independence and an almost absolute unanimity, the press, religious and secular, has voiced the general conviction of the English mind that a radical change is necessary in the character of the Prince of Wales if he is to succeed his honored mother in the occupancy of England's throne. In other words, there is a remarkable illustration of the truth that in the conscience of England is a sovereign superior to the sovereignty of England. Strong as are her prejudices, close as is her attachment to monarchical institutions, yet her love of the purity and the honor and the general worth that go together to make up true manhood is stronger. The time has gone by when she will consent to have a bankrupt in character occupy or sully her throne. The more flagrant seems the conduct of the Prince that he, who is at the head of the State in England, is also at the head of the Church of England, and although that headship may be said to be of a political character, yet is it, at least, suggestive of one more intimate. Perhaps nothing in the way of argument could do more to confirm the growing conviction of the unwisdom of the union between Church and State than the combination of the headship of the two in the person of one so utterly unworthy of con-

fidence as the Prince seems determined to prove himself. Well will it be for Christian England if the agitation through which she is now passing shall result in the awakening of a sense of shame in the heart of her prospective ruler, a shame that shall pave the way for him to his people's honor. Well were it if the pledge demanded of Sir William Gordon-Cumming after the discovery, or asserted discovery, of his acts of cheating, should be taken by, if not demanded of, His Royal Highness. But what a commentary on the condition of things, that subjects should be compelled to encourage their future sovereign to set them a worthy example in virtue! This is the darker side of the picture. The brighter is that there should be a disposition to do this; that the conscience of the nation is still to the front; that the cry is from the national conscience to the monarch-to-be, and not from the monarch-to-be to the national conscience, Come up higher.

Rotary Clerkships.

AMONG the questions which have been started by the recent agitation in the General Assembly of the Presbyterian Church is one which has a bearing on the interests of all our representative ecclesiastical bodies. As can readily be seen, the continuance in office for an indefinite period of one man who has, in a sense at least, a managerial authority and power, has a tendency to develop in him, though it may be unconsciously, the autocratic spirit. Fully informed as to the mind of the members of the denomination, which he represents, long before the time for action comes, he has it in his power, according to the bias of his individual mind, either to forward or to thwart the general purpose or desire of such denomination by the influence he may bring to bear in the constitution of committees that may have to deal with questions that are under discussion. This is not to stigmatize him as wanting in judicial fairness. He simply acts

upon his judgment of what is best under existing circumstances. As almost invariably he is the adviser of the presiding officer, who, of necessity, does not know the composition of the body choosing him to his high office, he has the opportunity of stamping his individuality upon the results of the session by his suggestions as to who shall be appointed to committee work. And so from year to year his power not only continues, but increases, as he familiarizes himself more and more with the views of the representative members of his denominational body, until his will becomes its law.

This is a danger which ought to be obviated. It can be done by adopting a system of rotation in clerkships. Let it be the law of our ecclesiastical bodies that no individual shall be allowed to hold office, say, for more than five successive years. Let there be progression through the office of permanent clerkship to that of stated clerkship, the former being preparatory to the latter. This will do away with all occasion for the charge of undue influence on the part of the individual. It will suppress the tendency to fault-finding and bitterness which are too apt to succeed the sessions of our assemblies, conferences, and associations. And, more than all else, it will serve to close the mouths of those without, who are ever ready to find in the Church evidences of the same underhanded wire-pulling and the same unworthy, tricky methods that disgrace our political caucuses and conventions.

An English Prohibition District.

PERHAPS it is not generally known that in a certain district in England, with a population of over 50,000, there has been a practical testing of the working of prohibition for some years past, the results of which have been so satisfactory that no one would think of proposing a change. The district referred to is North Toxteth, in the parliamentary borough of Liverpool.

About thirty years since, the then inhabited portion of Toxteth comprising but a few streets and scattered dwellings, the growth of Liverpool rendered necessary the laying out of the green fields of that neighborhood for building purposes. It was determined by those who had control of the property thereabout that no building leases should be given without a clause prohibiting the sale of liquor on the premises. This, with the co-operation of the Liverpool magistrates and the support of popular opinion, has kept licensed houses out of a district with 168 streets, 10,000 houses, and from 50,000 to 60,000 population. So convinced are the people of this district of the wisdom and general benefits of prohibition that any attempt to secure a license, even on the borders of North Toxteth, is opposed by public demonstrations of a most pronounced character.

The testimony is that the public school in this district is the best attended in the city; that the requisition of police service is at a minimum; that, during a given period, out of 1498 applications for charitable relief, but 45 were from those residing in the limits of the district, while from a district but one eighth its area, with 100 public houses, there were 911 applicants; that the workhouse is without an occupant; that before prohibition the poor rate for Toxteth was from 2s. 6d. to 3s. in the pound; but since prohibition it has fallen to between 1s. and 10d., there being thus a saving of from £30,000 to £30,000 per annum in this direction alone; that, while the annual mortality in the district referred to as having 100 public houses is 25 per 1000, that of the prohibition district is but 10 per 1000; and that religious interest in the latter, as manifested in attendance upon church, is above the average.

These facts are worth more than a mere reading. They deserve to be pondered, "marked, learned, and inwardly digested." They indicate that prohibition represents the material, physical, intellectual, and spiritual well-being of

the individual and of the neighborhood, and should have universal encouragement and support

The American Institute of Sacred Literature.

THE opening of the Summer Schools and Schools of Sacred Literature has become an event of such significance as to justify an allusion to it in our columns. The Summer Schools are three in number: the New England School, whose sessions open at Lawrence Hall, Cambridge, Mass., on June 22d, at 9 A.M., and continue until July 11th; the Chautauqua Schools at Chautauqua, two terms, July 4th-August 14th; and the Chicago School at the Garrett Biblical Institute, Evanston, Ill., August 13th-September 2d. The Schools of Sacred Literature are eight in number, as follows: Bay View Chautauqua Assembly, Bay View, Mich., July 22d-August 12th; the Crescent Beach Association, Crescent Beach, Conn., July 21st-29th; the Lexington Chautauqua Assembly, Lexington, Ky., June 30th-July 10; the Mission Chautauqua Assembly, Perth Springs, Mo., July 3d-15th; the National Chautauqua of Glen Echo, Washington, D. C., June 16th-July 3d; the Niagara-on-the-Lake Assembly, Canada, July 11th-August 30th; the Ottawa Chautauqua Assembly, Ottawa, Kan., June 16th-26th; and the New England Chautauqua Assembly, South Framingham, Mass., July 14th-24th. The illustrious names of the instructors in these various schools are sufficient guarantee of the work that may be expected.

The American Psychical Society.

ONE of the peculiar characteristics of modern society is its tendency to organize itself, upon every conceivable pretext, into clubs, alliances, associations, fraternities, and what not, with constitutions and by-laws, and, of course, initiation fees and annual dues. When a new idea strikes a man, he cannot con-

tent himself until he has struck another with it, and the two, thus stricken, forthwith join their forces to secure a third victim to the all-important striking idea; whereupon follows the society. The old saying, "Two are a company; three a crowd," needs revision, so as to read, "Two are a company; three an association." Of the thousand and one organizations of this character which our age has seen, one, with careful nursing, perchance survives—it may be thrives; the thousand die to fertilize the soil in which its roots gather nourishment.

The American Psychological Society has an idea. Its idea is that the "field of spiritualistic phenomena" ought to be investigated. It proposes to investigate it. For the privilege of participating in this investigation there is a charge of five dollars per annum. Whether a careful prospecting has warranted the conviction that the returns of the investment will compensate those who have become partners in the enterprise, or whether it is a purely speculative enterprise, we have no knowledge. We fear there may be some disappointments, and that the stock will not be long in dropping below par. Still, as this is a distinctively scientific movement, and as the controlling desire seems to be to get at the truth of the matter concerning spiritualism (if spiritualism may be said to be interested in matter), in the interests of humanity we suppose we should wish it success. We trust no witch of Endor may disturb it in its operations with her exhibitions of resurrective genius, and that no subterranean visitant may set atremble or tilt the table on which the accomplished secretary and treasurer seeks to pen his spirited report, or empty his money-drawer of that which, it is to be supposed, is of little significance or service in the spirit realm.

It is but a matter of justice to state that membership in the organization by no means commits one to an acceptance of the doctrines of spiritualism, or even suggests a leaning toward them. The

movement is "distinctively scientific." We will watch with interest the progress of its investigations.

The Southern Negro Problem.

IN the July number of the *HOMILETIC* appears an editorial on an article by Rev. S. J. Barrows in the *Atlantic*, touching a subject entitled "*The Financial Bondage of the Southern Negro*," in both of which grave injustice is done. We take it that inasmuch as the *HOMILETIC* is a religious journal and speaks out against wrong-doing generally, its columns are open to just and temperate defence.

It cannot be truthfully said that any people are in bondage under the following conditions:

1. When they enjoy full liberty (a) to choose their own trade, vocation or profession, and (b) to pursue their chosen calling *when, where* and *as* they please.
2. When, having chosen to be farmers, they are perfectly free (a) to purchase a farm of twenty-five or thirty acres "at *from five to seven dollars an acre*," or (b) to rent land from whom they choose.
3. When, having decided to rent, they may do so on either of the following plans: (a) they may furnish their own stock and supplies; (b) they may furnish either their stock or their supplies; (c) they may furnish neither stock nor supplies.
4. When they can pay rent either (a) at so much in cash, or (b) at so many pounds of cotton, or (c) at such a portion of the crop.

These conditions are enjoyed by the negroes. To deny it is simply folly. The reader may inquire how came Mr. Barrows to write such an article, if our statement be true? Without assigning any place to the common enmity toward us in the South, or to the woful misinformation that goes North about us, we reply, the explanation is not far to seek. Some negroes go to all the professions, and a goodly number to farming. Of these some buy farms, some rent farms. Of the last group, some rent and furnish nothing. As a group they are the most worthless. Land-owners have to furnish them farms, stock, and supplies from January to January, both for themselves and their families. Now many of this class live off the land-owner from January 1 to April 1, and then leave, having a three-months' supply as a clear gain. Here is where the trouble arises and this the class of negroes with whom it exists. If the land-owners risk this plan, they have to do it on the common principle underlying the credit system, with the most unreliable portion of the negro race as debtors. Under the credit system, the paying portion always pay for their own goods and the goods of the other portion who do not pay. The evil is in the system. The crime is that of the absconding debtor. The creditor must save himself or refuse to credit. If he should do the latter, great suf-

fering would fall on many negroes. We should like Mr. Barrows, or you, Mr. Editor, to buy a farm here (they are for sale at from \$5 to \$20 an acre) and try your hand at running it with that class of negroes. You would soon change your elegant English concerning the "travesty on justice," to the inquiry, Why do not those Southern people expel such a population? If you or any of your readers will come South, the Southern people will treat you right. Our great want is reliable labor.

C. W. HUMPHREYS.

LANCASTER, S. C.

[We are glad, in the interests of justice, to publish the protest of our correspondent, and can readily see, in the light of his presentation of the case, the difficulty attending the adjustment of the matter in question. At the same time, we maintain that a careful reading of the editorial referred to will show the writer that it contains no reflection upon Southerner more than upon Northerner, and most strenuously deny that we share in any measure the feeling of enmity, if any such exists, to which he alludes. In the thoughts of Christian men, and especially of Christian ministers, there should be no suspicion of each other's motives or sentiments. The Master said, "All ye are brethren," and His apostle enjoined that we "love as brethren;" and it will be not only our first endeavor, but our first impulse to obey the injunction, if the Master's spirit be ours. We regret that our correspondent, after declaring that the class of negroes described by him as the real occasion of the trouble touched upon by us are "most worthless," "most unreliable," whose "crime is that of the absconding debtor," has no better wish for us than that we

should "buy a farm and try our hand at running it with that class of negroes." Does he desire our bankruptcy? But what an argument his letter presents for the moral and spiritual uplifting of the negroes of the South, which may God stimulate His living Church to accomplish!—Eds.]

Queries and Answers.

Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and the address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.

1. What is the custom in regard to the holding of Masonic funeral services in church? Should permission be granted or refused? A. F. M.

2. Is there any organization whose aim is to secure greater simplicity and economy in the management of funerals? If so, what and where is it? H. A. N.

3. When and where did the custom of wearing "canonicals" arise?

4. Please recommend some highly successful Club or League which has for its object the benefit of its members in the direction of literature, music and art, science, history and philosophy. Would like a copy of its constitution. M. H. W.

ANSWERS TO QUERIES IN JULY NUMBER.

1. There is a successful literary society at Cooperstown, N. Y., though we believe that "music and art" are not among the objects of its organization.

4. G. W. R. will find a helpful book for his purpose in "Moses and his Critics," edited by T. W. Chambers, D.D., LL.D., and published by Funk & Wagnalls.

BLUE MONDAY.

The Best Parishioner.

WHILE preaching in a little country church near I—, I had one of the best parishioners I ever knew. He was the only male member in the church who would do anything toward keeping it up. Hence he filled all the offices from elder to janitor. He would never allow his pas-

tor to go away unpaid. Though a man in moderate circumstances, he supplied the church with fuel and light, and often paid, as pastor's salary, \$115 per year. His benevolent contributions were liberal. In his donation to the pastor, the latter's wants and needs were always well considered. Knowing that he had a large family to provide for, he was often asked how he could afford to give so

much to the church. When he would reply, "I don't know how it is, but it seems as though the more I give, the more I have to give." K.

The Meanest Parishioner.

THERE WAS a man in my church who was accounted as wealthy as all the rest of the church put together, and there were some people well-to-do for a country church. When my father died, I was summoned by telegraph, and I had no opportunity to see any of my official members before taking the early train. As the funeral was on Saturday, and the distance considerable, I wrote to a theological seminary for a supply for my pulpit, and to this man, who was Chairman of the Parish Committee, asking him to entertain the visiting minister or to arrange for his entertainment. On my return he met me and told me that he sent the student to the hotel, and there was a bill of \$2.00 for me to pay for his entertainment, which I paid. *This wealthy brother owned the Hotel.*

It was during my first pastorate. A brother from the country wished to provide me with a turkey for Thanksgiving, to which I assented. A day or two before Thanksgiving he brought the turkey. He came just at our dinner hour. He sat down with us and ate very heartily, as though he enjoyed his dinner. As he arose from the table and left the house, I offered to pay him for the turkey, but he refused, wishing me to accept it as a gift. I thanked him and he departed. He went directly to the house of the church treasurer. They were just sitting down to dinner. He sat down with them and ate another full dinner and reported the turkey, asking for credit on the salary to the amount of its value.

M. H. P.

A MEMBER was asked by his pastor to subscribe for the church paper. The member, not having the money with him, borrowed the amount from the pastor. The paper came, and continued to come for three years. At the end of that time the editor kindly hinted that he ought to have some money. This insulted the dignity of the member, and flying into a passion, he assailed his pastor from whom he borrowed the money, which he had not paid back, and abused him for not having the paper discontinued when the year was out. The pastor was out of pocket one year's subscription, the man was out nothing. Yet the poor preacher received an abuse for lending the man money. I claim the prize for the meanest parishioner I ever knew.

J. L. M.

We were living in a small Western parish; I had been sick four or five weeks with typhoid fever; wife, physicians, and friends were hoping against hope for my recovery. The larder was nearly empty in the parsonage, the salary being greatly in arrears. Suspecting this fact, sym-

pathizing friends, not members of the church, made up a purse for immediate relief. This money was put into the hands of a member of the church, with instructions to take it to the pastor's wife; he, instead, put the same into his own pocket, and said nothing about it for three weeks. By this time I was convalescent and beginning to venture out-of-doors a little, when this brother chanced to call, and in the conversation which followed casually remarked that he had received a small sum of money for me (naming the amount) a day or two previous, for which, if it were agreeable to me, he would bring wood. Being a man of peace, I consented to the arrangement. He brought the wood, charging me fifty cents more per cord for it than the market price. If any clergyman ever had a meaner parishioner than this one, he has my sincerest sympathy.

C. S. F.

IN 1872 I was pastor of a church in a beautiful New Hampshire village. Among the members was an elderly farmer residing seven miles from the church. It was generally known that he had some fifteen or eighteen thousand dollars in bonds and other securities, beside a large and well-stocked farm. At his earnest and repeated solicitations to preach on some Sunday afternoon in an old church near his home, I finally consented. It was an exceedingly warm Sabbath in July. I hired a horse and carriage, drove to the old meeting house, and preached to, perhaps, a hundred persons. After the service the old gentleman invited me to call at his house. I did so, in the hope that he would pay my horse bill, or at least offer me a little food, for I had tasted none since breakfast. In both I was disappointed. As I was leaving, I asked him if he would give me two or three apples to eat as I drove back home. He produced four small russet apples. Knowing his penurious disposition, I said, "*How much shall I pay you for these?*" "*I guess about three cents,*" was the reply. "*I would give 'em to you, but it's getting late for apples, and they are mighty scarce round here.*"

General Clerical Anecdote.

IT WAS some time after the union of the two Presbyterian Churches in Canada, popularly known as the Old Kirk and the Free. A few families in a rural district in Ontario obstinately refused to go in with the majority who took the Church with them into the Union, and so were left without any kirk and unable to support a regular minister. The pastor of the church during the Scott Act Campaign (a local option Temperance Law) urged them strongly to vote for the Scott Act. One of them arose, and, speaking for the others, said with great indignation, "Na, na, you tuk frae us oor kirk, and now you mauna tak frae us oor whuskey." (No, no, you took from us our church, and now you must not take from us our whiskey.) W. A. H.