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REVIEW SECTION.

I.—RICHARD BAXTER.

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THE Christian ministry of to-day can ill afford to be unacquainted with the life and works of such men as Richard Baxter. Like John Howe, he has left writings which are a store-house of suggestive thought. Like Milton and De Foe, he has enjoyed the honor of having some of his works publicly burned at Oxford. As a preacher, he has singularly demonstrated the power of the truth to mould and educate the masses. If for nothing else, the story of Baxter's ministry at Kidderminster would make him illustrious as an example of *popular* preaching in the best sense of that much abused phrase. No man more than he has illustrated the inherent moral power of a devoted Christian pastorate. And lastly, no man more than he has shown how study, close, hard study, goes to the making of an effective ministry in its widest reach and longest hold. His mistakes are profitable, for they teach very plainly what should be shunned. To reproduce his ministry would be an anachronism. Each age has its own pulpit, which must speak so as to be heard. The seventeenth century must teach that and not the nineteenth; the nineteenth must speak to that and not to the twentieth. I am not familiar with courses of homiletic training in our theological seminaries, but I can readily see how they might be the gainer from a series of lectures on such ministries as that of Baxter. He was born November 12, 1615, at Eaton Constantine, Shropshire, England. He died December 8, 1691, at London. His life was therefore passed in that stormiest and in some respects greatest period of English history which embraces the reigns of Charles I., Oliver Cromwell, Charles II., and James II. The account he has left in his autobiography of his confirmation would seem to show that he owed little to early religious training. "When I was a school-boy about fifteen years of age, the bishop coming into the county, many went to him to be confirmed. We, that were boys, each went out to see the bishop among the rest, not knowing anything of the meaning of the business. When we came thither, we met about thirty or forty in all, of our own stature and temper, that had

come to be *bishopped*, as it was then called. The bishop examined us, not at all in one article of faith, but in a churchyard; in haste we were set in a rank, and he passed hastily over us, laying his hands on our heads and saying a few words, which neither I nor any that I spoke with understood, so hastily were they uttered, and a very short prayer recited, and there was an end. But whether we were Christians or infidels, or knew so much as that there was a God, the bishop neither knew nor inquired."

Baxter's mental education was hardly more complete. He was at first under the instruction of curates, for whose character he had little respect. His next instructor, "during no less than two years never instructed him one hour, but spent his time, for the most part, in talking against the factious Puritans." He got some classical training from Mr. John Owen, master of the free school at Wroxeter, and from his care went to Mr. Richard Wickstead instead of to the university. Here he got no teaching, but had access to a good library, of which he made faithful use. His dignified reply to Anthony á Wood's captious question as to the place of his education is worth recalling. "As to myself my faults are no disgrace to any university, for I was of none. I have little but what I read out of books and inconsiderable helps of country tutors. Weakness and pain helped me to study how to die; that set me on studying how to live; beginning with necessities I proceeded by degrees, and am now going to see that for which I have lived and studied." The allusion to "weakness and pain" brings out the life-long struggle Baxter had with ill-health. He was always in the hands of the doctors; from first to last no fewer than thirty-six tried their hands upon him. Orme in his biography says: "He was diseased literally from head to foot; his stomach flatulent and acidulous; violent rheumatic headaches; prodigious bleedings at the nose; his blood so thin and acrid that it oozed out from the points of his fingers and kept them often raw and bloody, etc., etc.," and then naively adds: "To be more particular would be disagreeable." Baxter himself says of one of his illnesses: "I was restored by the mercy of God and the help of Dr. Bates, *and the moss of a dead man's skull*, which I had from Dr. Michlethwait." And yet despite this frightful catalogue of diseases and their medical treatment, Baxter lived to write more than a hundred and fifty treatises; to be an army chaplain under Cromwell; to fulfill a long and arduous pastorate at Kidderminister, and to endure imprisonment after a trial before Jeffries.

At the age of eighteen Baxter was recommended to seek employment at the court of Charles I. It sounds odd to hear from his biographer that he was "introduced to Sir Henry Newport, the Master of the Revels, who took him to Whitehall." A month's experience of its gayeties drew from him the verdict: "I had quickly enough of the

Court, when I saw a stage-play instead of a sermon on the Lord's days in the afternoon, and saw what course was there in fashion." Baxter would have made a poor courtier, even had no scruples of conscience troubled him. But this short experience determined him fully as to his career. He turned his whole soul toward the Christian ministry. The pages of his autobiography reveal a steady growth of this great purpose. His preparation for the ministry was already in progress by his studies in scholastic theology. One great English treatise, more than all others, moulded the future Baxter. He mastered the *Ecclesiastical Polity* of Hooker. He might have had a worse training for his work as preacher and theologian than the study of this noble specimen of theological learning and reasoning, in its stately English style. In 1638 he sought ordination at the hands of the Bishop of Worcester, was by him ordained and after brief ministries at Dudley and Bridgworth entered, in 1640, on that ministry at Kidderminster which was to be so remarkable a chapter in his life. For two years he labored among the people, finding the moral and spiritual condition at the lowest ebb. His fidelity and boldness stirred up the enmity of the "baser sort." He was repeatedly mobbed. Meantime the Civil War was on foot. The country was divided. Kidderminister was Loyalist. Baxter never trusted Charles I., and he was thought by his townsmen to sympathize with the decree of Parliament removing all images and crucifixes from the churches. The mob was enraged—his life was threatened, and he was compelled to flee. Thus after two years the work at Kidderminster was suspended, to be resumed in after times. We find him next holding a *quasi*-chaplaincy at Coventry where "he lived in the governor's house, followed his studies as quietly as in a time of peace for about a year, preaching once a week to the soldiers, and once on the Lord's Day to the people, taking nothing from either but my diet."

When "Cromwell lay at Cambridge with that famous troop with which he began his army," the officers proposed to "make their troop a gathered church," and invited Baxter to become its pastor. Baxter disapproved the step and declined the call. Subsequently, however, though leaving his "studies, and friends and quietness of Coventry" with great reluctance, he became the chaplain to Col. Whalley's regiment. Baxter's account of his military chaplaincy in the autobiography is full of lively detail. "I set myself from day to day to find out the corruptions of the soldiers and *dispute them out of their mistakes,** both religious and political. My life among them was a daily contending against seducers, and gently arguing with the more respectable." We suspect that the chaplaincy was strongly colored by Baxter's love of polemical debate, too much so for its highest success. It is not to his chaplaincy that we should turn for his best record. It is easy to picture Baxter among Cromwell's soldiers by some camp-fire

* The italics are ours.

holding a long and loud discussion over points in Anti-Nomianism and Armenianism, which he says were rife in the army. He remained in it for two years, and what will always be memorable about it is the fact that he wrote at this time his *Saints' Everlasting Rest.* In 1646 we find him once more at his old post in Kidderminster. There for fourteen years he remained at work among the nailers and weavers. The parish had the best of attraction for a man of such mould—plenty of hard work. His parishioners for the most part were poor, many of them wretchedly so. Vice abounded and, of course, ignorance, the concomitant and effect of vice. The cottagers suffered from being ill-fed and ill-housed. In fact, Kidderminster presented every problem for the gospel to solve and Baxter grappled with it manfully and successfully. It is very doubtful whether there exists any illustration of the power of the gospel to redeem and elevate a whole community more suggestive than this ministry at Kidderminster. To parallel it we must go to the field of foreign missions. It deserves a special study from the ministry of to-day in our larger cities, many of whom are so earnestly grappling with the same problems that confronted Baxter. They will gain impetus and practical knowledge from his record of the patient and heroic ministry there. "In a word," he says, "when I came thither, there was about one family in a street that worshiped God; and when I came away, there were some streets where there was not one poor family that did not do so; and that did not, by professing sincere Godliness, give us hopes of their sincerity. And in those families which were the worst, being inns and ale-houses, usually some persons in each house did seem to be religious."

The methods by which he accomplished such results were first of all his preaching. "The congregation was usually full, so that we were fain to build *five galleries* after my coming thither, the church being very capacious and the most commodious and convenient I ever was in."

But to preaching was added pastoral labor, such as the following: "Two days every week, my assistant and myself took fourteen families between us for private catechising and confirming, he going through the parish and the town coming to me. . . . Every Thursday evening my neighbors who were most desirous and had opportunity met at my house, and there one of them repeated the sermon [of the previous Sunday]; afterward, they proposed whatever doubts any of them had about the sermon or any other case of conscience, and I resolved their doubts." It would be interesting to know what results would follow, if the ministry of the present day should give their parishioners such a chance to propose whatever doubts any of them had about the sermon.

Baxter looked just as carefully after the physical well-being of his pastoral charge. He had some knowledge of medicine, and for five or six years practiced physic. "Because I never once took a penny of

any one, I was crowded with patients, so that almost twenty would be at my doors at once." Indeed the work became so onerous that in self-defense he procured a godly, diligent physician to come and live in the town, to whom he turned over this part of his ministry. He gave away in charity not only much of his income from the parish, £80 and sometimes £90 per annum; the income from his books, some £60 or £80 a year, was also distributed. "I took," he says, "the aptest of their children from the school, and sent divers of them to the universities, where for eight pounds a year, or ten at most, by the help of my friends, I maintained them. Some of them are honorable ministers now out at work with their brethren." He gave away books as well as money. "Of some small books I gave each family one, which came to about eight hundred (from which we have incidentally the size of the parish) . . . and every family that was poor and had not a Bible, I gave a Bible." Thus centuries before Bible or Tract or Education Societies, Baxter was his own Bible and Tract and Education Society. But the most significant comment Baxter makes on his Kidderminster pastorate in the autobiography is perhaps this. We commend it to the consideration of our readers in this age of shifting pastorates, unemployed parishes and vacant ministers. "Finally it much furthered my success that I stayed still in this one place near two years before the wars and above fourteen years after. . . . It was a good advantage to me to have almost all the religious people of the place of my own instructing and reproving, . . . and that I stayed to see them grow up to some confirmedness and maturity." If to all this we add, that during this period Baxter wrote some sixty of his treatises, we shall realize what his work was. Among them was the *Call to the Unconverted*, and his *Gildas Salvianus, the Reformed Pastor*. Both these works bear the glorious impress of this remarkable ministry.

It would be an interesting task to survey closely the remainder of Baxter's life; to detail his correspondence with Eliot, the apostle to the Indians; to depict his final separation from the Church of England after Charles II. had offered him a bishopric; to unfold his lectures as a Non-Conforming preacher in London after he had been refused his old parish at Kidderminster, and to describe the ejectment of the two thousand Non-Conformists from their livings, among whom was Baxter, on that second St. Bartholomew's day, August 24, 1662. The closing years of his life were full of labors, but full also of vicissitudes, sufferings, poverty, and imprisonment. Along with Howe and Bunyan, Baxter refused to accept the Act of Indulgence craftily offered by James II., for which all subsequent lovers of liberty have praised him. Of his arrest, imprisonment, and trial before the infamous Jeffries, it is best to seek the story in Macaulay's brilliant pages. If any reader of this REVIEW has not already done so,

let him take down Macaulay's "History" and read it straightway there.

Baxter died December 8, 1691, and in his funeral sermon, Dr. Bates summed up his claims on our regard in a judgment from which few will dissent that "he should be venerated as the leader of the noble army of Non-Conformist confessors." That Baxter's works are now little studied there is every reason to think. "Which of Baxter's works shall I read?" Boswell is reported to have asked Dr. Johnson. "Read them all, they are all excellent," was the reply. So, too, Dr. Isaac Bonner wittily said of Baxter. that "his practical writings were never mended and his controversial ones seldom refuted." These men were not mistaken in their judgments. Baxter will repay close study of him to-day. Some of his writings are of course out of date. But some are surprisingly *in* date, and of these we mean to speak. Baxter is popularly known by his *Saint's Rest* and his *Call to the Unconverted.* The abridged edition of the former gives no idea of what the venerable folio is as a work of masterly power. Of his autobiography too much can hardly be said as a faithful record and striking picture of those stirring times.

The work of his to which it is the design of this article to call attention is his "Christian Directory; or, a Sum of Practical Theology and Cases of Conscience." It was written when for not subscribing he was forbidden to preach. It is the largest of all his works and in many respects the most characteristic. As arranged by Baxter, it discusses Christian Ethics, or private duties; Christian Economics, or family duties; Christian Ecclesiastics, or church duties; Christian Polities, or duties to rulers and neighbors. During the Kidderminster ministry Baxter found that the only way to rouse in his parishioners any sense of sinfulness was by bringing home to their consciences concrete cases of wrongdoing. He followed out this plan in the "Christian Directory." In other words, Baxter's preaching and writing were largely *ethical.* His times demanded it. So do ours. It is urged against this, that this is not *gospel preaching.* But the failure to waken the sense of sin, which *must precede* all true acceptance of Christ, comes from want of close dealing with the American conscience of the year of our Lord 1889. Take, for example, the business practices of to-day. Take the stock gambling, the gambling in wheat, the gambling in pretty much everything; take the political courses, which are immoral; take the lax morals, and see what a field for *ethical* teaching. There must be some true idea of conscience. Baxter in his "Directory" is careful to have well established views on this point. He insists with force and point on the responsibility for a true conscience. What is needed often is quite as much change of conscience as a change of heart. How does it come about that the moral sense of American Christians is so apathetic over this enormous evil of stock, and specially of wheat gambling?

A study of Baxter's "Directory" would help our ministers to utterance on this subject. Besides, there comes in every community a time when there is a confusion of moral distinctions. It is a great thing for a minister to understand how to resolve cases of conscience, or, in other words, to clear up moral distinctions. Why is it wrong to deal in "futures"? What makes it of the nature of gambling? What, in fact, is the sin of gambling? Is betting wrong, and why? These are illustrations of a round of moral questions which it is for the public to answer. Our Chairs of Moral Philosophy may deal with them, for aught I know. But they need discussion on a far wider arena. If we turn to the "Christian Directory," Part II., Christian Economics, chapter ix, we find Baxter discussing questions like this: How far may a wife give without her husband's consent? Is a wife guilty of her husband's unlawful getting, if she keep it? Does adultery dissolve marriage? Is the injured person *bound* to divorce the other or left free? Many of these questions smack too much of Romish casuistry, perhaps. All that we affirm is, that a study of the "Christian Directory" will give any minister some idea of the great importance of making clear moral distinctions. Tirades against novel reading do little good. There is an innocent and a guilty use of novels. Denunciations of men who deal in stocks are silly. A man may buy and sell stocks as honestly as teas or silks, yet if we were asked at this moment where a clean and full exposé of the wrong in stock-gambling could be found, we should not be able to point to any sermon or treatise, but to an article in *Harper's Weekly* some years since. And it strikes the writer with amazement, that the gambling in bread-stuffs has not long before this roused the moral indignation of the community to a pitch which would have compelled laws suppressing it, or if this be not possible, which would have suppressed it by its own inherent power. There are sins which we dare not commit in daylight. Much of Richard Baxter's dealing with these ethical questions will seem trivial, but he had the right idea, viz.: that pulpit teaching must learn how to grapple with them. The Sermon on the Mount is the gospel, in part. Baxter's "Christian Directory" was an attempt to bring that down upon the conscience of England. We need to have this done upon the conscience of American people in some more vigorous fashion, if we are to keep up the semblance of a decent respect for the Ten Commandments.

II.—THE RITES, CEREMONIES AND CUSTOMS OF THE JEWS.

By Rev. B. Pick, Ph.D., Allegheny, Pa.

In his preface to the "Mighty Hand" or Yad ha-hazaka, the celebrated Moses Maimonides, or the second Moses as he is called by the Jews, writes thus: "The number of the precepts of the law is 613, of

which there are 248 affirmative precepts, or *precepts of commission*, and 365 negative precepts, or *precepts of omission.*" Following Maimonides we speak of

I. THE PHYLACTERIES.

The custom of wearing phylacteries at prayers is deduced from "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes" (Exod. xiii : 9–16 ; Deut. vi : 8 ; xi : 18). The phylacteries contain portions of Scripture (written upon slips of parchment and put into a little leather box) (Exod. xiii: 1–10 ; 11–16 ; Deut. vi : 4–9 ; xi : 13–21), and are so arranged as to be put for a sign upon the hand and as a frontlet between the eyes, by straps of leather attached to the box. As in our Lord's time the scribes and Pharisees made broad their phylacteries for to be seen of men, so, likewise, such of the modern Jews as profess to be more holy than the rest have their phylacteries very broad indeed, and of the size of a man's fist.

When a male child is twelve years and eleven months old his father is obliged to instruct him in the observances relating to the phylacteries. When the boy is thirteen years and one day old, he takes the responsibility of the law upon himself, and is then called *bar mitswah, i.e.*, son of commandment. The phylacteries are chiefly used at morning prayers ; the orthodox Jews of Poland, Jerusalem and Russia wear them from morning till evening. The phylactery for the hand is put on first and the following prayer said : "Blessed art Thou, Oh Lord our God, King of the Universe, who hast sanctified us with Thy precepts and commanded us to wear phylacteries." On putting on the head phylactery a similar prayer is said. That God wears phylacteries, as we read in the Talmud, belongs to the many absurdities connected with the use of phylacteries.

II. THE FRINGES.

From Numb. xv : 37–40 and Deut. xxii : 12 we see that the Jews were commanded to wear fringes on the borders of their garments. Christ observed this precept, for we read of the woman touching the border of His garment. This border (*craspedon*) signifies literally a fringe. From Deut. xxii : 12 the rabbis at first concluded that the fringes should be put on the upper garment ; but at a later period the Jews were ordered to make a special garment, called by the rabbis a *talith*, for the purpose of putting fringes on it. The talith resembled a shawl in shape, and is made of white sheep or lamb's wool. Each corner is provided with fringes, and minute injunctions are laid down how these fringes are to be made, how many threads, knots, twists, etc. The length of the fringes is to be twelve fingers' breadth, but it is considered as a mark of great piety to have them very long, and to this fact no doubt the rebuke by Christ refers in Math. xxiii : 5.

There is yet another talith, called the *little talith*. According to the injunctions of the rabbis, the Jews were obliged to wear fringes

the whole day, but in order to avoid the odium and ridicule likely to be incurred by the singularity of appearance in such a dress as the great talith, they use it only at prayers in the synagogue or at home. In order to fulfill the rabbinic injunction, the Jews have another kind of vestment, the little talith, consisting of two quadrangular pieces joined together by two broad straps, and a space left sufficient for the head to pass between, exactly like a popish scapular. Modern Jews wear this little talith in such a way as not to be seen at all. As a matter of course prayers are offered when the large talith is put on.

III. THE MEZUZAH, OR SIGN ON THE DOOR-POST.

The portions of Deut. vi : 4–9 and xi : 13–21 are written on parchment and the scroll is put into a cane, or a cylindrical tube of glass or tin, in which a hole is made, that the word *Shaddai, i.e.*, Almighty, may be visible. This tube is then fastened to the door-post on the right of him that enters the door. This is called the mezuzah. Devout Jews never go out or come into their houses without saluting or kissing it as they pass. It is to be examined twice in seven years, and if it should be worn out and decayed it must be buried with some great man. Like the phylacteries and fringes the mezuzah is an object of great superstitious reverence.

IV. CIRCUMCISION.

When a male child is born, it is circumcised on the eighth day, even if that day happens to be on the Sabbath. The godfather is chosen from amongst the relations or near friends, and is called *baal berith* or *sandak*. The ceremony is as follows : The circumciser or *mohel* being provided with the necessary utensils, as knife, bandages, etc., the child is brought to the door of the synagogue by the godmother, when the godfather receives it from her and carries it into the synagogue, where a large chair with two seats is placed ; the one for the godfather, the other is called the seat of Elijah the prophet. As soon as the godfather enters with the child, the congregation say : "Blessed is he that cometh to be circumcised and enter into the covenant on the eighth day." The godfather being seated, and the child placed on a cushion in his lap, the operation is performed. This done, the circumciser takes a glass of wine into his right hand and says a prayer. When everything is over, they all partake of a breakfast.

V. REDEMPTION OF THE FIRST-BORN.

When the first-born male is thirty days old, the parents invite to their house the friends and a *cohen* or priest to a meal for the following day. The priest, having invoked God's blessing upon the repast, and offered some introductory prayers, looks at the child which is presented to him by the father, and the price of redemption, about $3, answering to five silver shekels. The father then says to the priest : "This is my first-born son. I wish to redeem him according to God's commandment, written in the Book of the Law" (Exod. xiii : 2 ; Numb.

xviii: 16, 17). The priest replies: "Do you, indeed, wish to redeem this your first-born son with the price presented in the law?" The father having answered in the affirmative, the child is returned to the father and the redemption money swung round the head of the infant in token of his vicarious authority, offering up at the same time a prayer. The priest then lays his hand upon the child's head and blesses it. This ceremony is called *pidyon ha-ben.*

VI. MARRIAGE.

When a young man has made his choice, himself or his father informs the maiden's father of it, whereupon the young couple are legally betrothed and a marriage contract made. On the day appointed for the wedding, the marriage ceremony takes place either in the synagogue or in open air. Under a canopy, or *chupah,* about three or four yards square, supported by four poles, held by four men, the officiating rabbi awaits the arrival of the bridal couple. First comes the bridegroom, led by his male friend, and is welcomed by the joyous spectators with the exclamation, *baruoh habá, i.e.,* blessed is he who is now come! Soon after his arrival, the bride, accompanied by her female friends, is then brought to him and led three times round the bridegroom, in accordance with Jer. xxxi: 22. The rabbi then covers the bridal pair with the talith which the bridegroom has on, joins their hands together, and pronounces over a cup of wine the benediction of affiance. The engaged couple then taste the wine and immediately afterward the bridegroom puts a ring on the bride's finger, repeating in Hebrew after the rabbi: "Behold thou art betrothed unto me with this ring, according to the rites of Moses and Israel." The rabbi then reads aloud in the presence of the appointed witnesses the *Kethubah,* or marriage settlement (which is different from the marriage contract mentioned before), written in Syro-Chaldaic. The rabbi concludes by pronouncing over another cup of wine seven benedictions. These blessings uttered, the now husband and wife taste the second glass of wine, and then an empty glass is placed on the floor, upon which the husband stamps, crushing it to atoms. All now cry out with one voice, *mazal tov, i.e.,* good luck, and the marriage ceremony is over, to be followed by the usual festivities.

VII. DAILY PRAYERS AND CONFESSION OF FAITH.

The Jewish ritual contains a series of prayers to be said morning and evening, whether in the synagogue or out of it. The main prayer is the *Shema Israel* and the *Shemoneh Esreh.* The first, so called from the first words ("Hear O Israel") occurring in it, the devout Israelite repeats morning and evening. It is a kind of confession of faith and consists of three prayers from the Pentateuch, viz.: Deut. vi.: 4–9; xi: 13–21 and Numb. xv: 37–41. In the morning it is preceded by two and succeeded by one in the evening, both preceded and succeeded by two prayers.

The second main prayer is called *Shemoneh Esreh,* or eighteen benedictions. Besides these and some other prayers contained in the Jewish ritual, the devout Israelite repeats after his morning prayer the thirteen articles of Jewish faith, composed by Moses Maimonides, of the twelfth century, and of which the twelfth runs thus: "I believe with a perfect faith that the Messiah will come, and although His coming be delayed, I will still await His speedy appearance."

VIII. THE JEWISH SABBATH.

Among the rabbinic Jews the Sabbath is still observed in the strictest pharisaical manner. On Friday afternoon, some little time before sunset, the necessary preparations for the Sabbath are being made. Before the Sabbath the Jews bathe, trim their beards, and put on their Sabbath garments; the Jewesses in their turn plait their hair, bathe, and before Sabbath begins deck themselves out in their best dresses. When the holy day is actually ushered in, all money is at once laid aside. The Jewesses cover the table with a clean white cloth and get ready the plates, dishes, seats, etc., for the feast. Upon the table they lay two loaves and cover them with a napkin; they then light a lamp and offer up a prayer. This done, the Jews leave off their week-day occupations and the Sabbath begins. A visit is now paid to the synagogue. On arriving at home, they find the table prepared. Before partaking of the meal the house-father intones the prayer *shalom alaychem melachay ha-shares, i.e.,* peace be unto you, ye ministering angels. Before eating, the father of the family washes his hands, recites part of the second chapter of Genesis, and pronounces then the several benedictions over the wine, Sabbath, and bread. After supper, especially in winter, the German Jews sing Sabbath songs; the Portuguese Jews, however, sing them summer and winter. One of these songs treats also of the river *Sambatyon,* or Sabbath river, a river which the Jews believe exists somewhere in the world, and which flows rapidly the whole week through, but on the Sabbath is silent.

The Sabbath morning is spent in the synagogue, where prayers are made and the law is read, together with a section from the prophetical writings, which section is called *Haphtarah, i.e.,* conclusion.

The *Habdalah-prayer* concludes the Sabbath evening service in the following manner: Evening prayers having been said, the precentor takes a cup of wine in his right hand and a spice-box in his left, whilst a boy holds a burning wax torch toward him. Having pronounced the blessing over the wine and spices, he then stretches out his hands and keeps them incurvated round the torch and says another benediction, in which he blesses God for the distinction (*habdalah*) between Israel and the Gentiles, between the seventh day and the other six days of work. After this benediction, the precentor pours a little of the wine on the ground and gives the rest to the children to drink.

All now return home, wishing each other "a good week," and with that the Sabbath ends.

IX. NEW YEAR'S DAY.

The New Year is regarded by the Jews as a festival and the month in which it occurs (generally in our September) is looked upon as very sacred, for they believe that the destiny of every individual is now determined, and that the Creator, on the first day of Tishri, weighs the merits and demerits of all. Those who are meritorious are sealed to life and those who are guilty are sealed to death, whilst judgment upon those whose merits and demerits are equal is delayed until the Day of Atonement. Hence the intervening days between the New Year and the Day of Atonement are spent by the pious in praying, fasting, and imploring forgiveness. The day before the New Year is regarded as a fast, and after morning service in the synagogue, the Jews visit the graves of the dead, upon whom they call for intercessory prayers. In the evening they again repair to the synagogue, and on their return home for supper the table is laid with several kinds of sweet provisions, especially apples and honey. At an early hour the Jews go to their synagogue and continue their devotions till about noon. Various prayers, blessings and legends are strung together in addition to the ordinary morning service. The most important part of the service is the ceremony of blowing the *shophar* or ram's horn (compare Numb. xxix: 1 and Levit. xxiii: 24), which is done by a well-qualified person. This festival lasts for two days.

The first ten days of the month of Tishri are called the Ten Days of Repentance or Awful Days.

X. THE DAY OF ATONEMENT.

This day is deservedly regarded by the Jews as the most solemn of all the days in the year. The injunctions for the observance of this day are laid down in Levit. xvi and Numb. xix. The festival commences on the eve of the tenth. As the Jews have now no more a sacrifice to atone for their sins, they take on the eve of the day of atonement a cock for a man and a hen for a woman. The father of the family first makes the atonement for himself, then for his family. In taking the cock in his hand he says verses from Ps. cvii. and Job xxxiii., and whirling the cock around his head, he says: "This is my substitute, this is my ransom. The cock goeth to death, but I may be gathered and enter into a long and happy life, and into peace!" This is recited three times, and then the same ceremony is performed by or for other persons.

As soon as the setting sun proclaims that the festival is ushered in all go to the synagogue, which is lighted up with numerous candles. No food or water is taken till the next sunset. With the exception of a few hours night's rest, the whole time is spent in the synagogue with prayers and supplications. When the concluding prayer is finished, the

ram's horn is blown, and with the words: "Next year we shall be in Jerusalem," all leave the synagogue for their homes.

XI. OTHER FESTIVALS.

1. On the eve of the 14th of Tishri commences *The Feast of Tabernacle*, and while this festival lasts the devout Israelite makes the *succah* or *booth* his temporary abode for nine days. The days intervening between the third and seventh day of the feast are half-holy days and traffic and manual labor is allowed on these days.

2. On the 25th of Kislev (our November) commences the *Feast of Dedication* or *Chanukah*, which was not instituted by Moses, but by the Maccabees. This feast lasts for eight days and the principal ceremony consists in the lighting of candles in the following manner: one is kindled on the first, two on the second, and so on till the last night, when eight are lighted. At the lighting of the candles appropriate prayers are said.

3. Like the preceding, the *Feast of Purim* was not instituted by God, but owes its origin to the deliverance of the Jews effected by Esther (as narrated in the Book of Esther, or Megillah, as called by the Jews). It is celebrated in the month of Adar (corresponding to our February or March) with great rejoicing and merriment.

4. The *Feast of the Passover* is in many respects the most important in the Jewish year, and commences on the eve of the 13th day of Nisan (corresponding to our March or April). All leaven has to be removed. The ritual for the first two days is very elaborate. The four middle days of the feast are called common days, because manual labor is allowed on these days; but the last two days of the feast are kept as sacred as the first two.

5. The *Feast of the Pentecost* is kept on the 6th and 7th of Sivan, *i. e.*, between the second half of May and the first half of June, in commemoration of giving of the Law to Moses on Mount Sinai. On this occasion the Jews decorate their houses and synagogues with flowers and all kinds of green shrubs.

6. The *Fast of Jerusalem*, which commemorates the destruction of Jerusalem, is kept on the 9th of Ab (about the middle of July). On that day the Jews sit on the ground and chant in doleful tones the history of their country's calamities. No phylacteries are worn on this day, and besides the prescribed elegies, they read in the Book of Job and Lamentations of Jeremiah.

XII. IN DEATH AND AFTER DEATH.

When a Jew is about to die he is exhorted to have faith in God and to confess his sins. Should the sick be no more able to pray, those standing around his bed recite prayers from the prayer-book. As soon as the sick has died, the nearest relatives tear their coats on the left side of the chest, making a rent about three inches wide. The body is then taken from the bed, and placed upon long straw laid on the floor,

the head being covered with a black cloth, and a lit candle placed upon it. After the corpse has been washed it is wrapped in a white gown, white cap, white stockings, and the talith put over its head. The following day the dead is buried. On arriving home, the mourners take off their shoes, place a cushion on the ground on which to lie down, light a lamp which is to burn for seven days and nights without being extinguished, place a glass of water near the lamp, with a towel hung up at its side. For the Jews hope that the Angel of Death will wash his sword, already made bloody through the killing of the deceased, in the glass of water and dry it on the towel. When the seven days of mourning are over, every one follows again his usual avocation. For eleven months after the death of his father or mother the son has to offer up in the morning and evening the so-called *Kaddish* or the prayer for the dead. Where there is no son, some one is hired to perform this duty. This Kaddish-prayer the son has to offer annually on the anniversary day of his father's or mother's death.

III.—THE RICHES OF COWPER.

By Rev. J. W. Rogan, Savannah, Ga.

In order to the highest appreciation of any literary production it is necessary that there should be some acquaintance with the life-story of the author. This is especially true when it comes to the study of poetry, and pre-eminently true when it comes to the study of the poetry of Cowper, for his verse was wrung out of his experience. He did not write, as many have done, for money; no, nor yet for fame, but to give relief to a sad and overburdened heart. While other poets have had eventful lives, none of them, perhaps, have equaled in this respect the author of "The Task"; and while many of our fellows have been "men of sorrow and acquainted with grief," but few have had as much as he of the bitter mingled in the cup they had to drink.

Of a delicate constitution and of a peculiarly sensitive temperament; robbed by death of a loving mother when he was only six years of age; soon after sent to a public school and while there cowed by a young bully; threatened for two years with the loss of eyesight; admitted to the bar, but never knowing what it was to have a client; thwarted in love, by having his cousin Theodora, who warmly reciprocated his affections, torn forever from him, by her father, his uncle; while preparing for his examination for a clerkship in Parliament having his nervous system so wrought upon as to become hopelessly insane for several years, and ever afterward doomed to rest beneath the dark shadow of this malady; chagrined by seeing his first collection of poems go without readers and become a financial loss to his publisher; slighted by some of his old friends, and dependent upon others of them for support; and all the while, though deeply pious, and leading the most exemplary life, feeling that he was under the curse of God—his

was an experience that must awaken the interest and move the sympathies of all who know what it is to feel for another's woes. And yet, as one of his critics has well said, "What he wrote for amusement or relief, in the midst of supreme difficulties, surpasses the elaborate efforts of others made under the most favorable circumstances." In spite of the difficulties in his way, and, seemingly, without any effort on his part, he took his place in the world as one of the most gifted of the English letter-writters; one of the sweetest of hymnologists; and the most popular poet of his generation. While, if we judge him by the exactness, by the beauty, by the elegance of his verse, it cannot be claimed that he is entitled to a place in the very first rank of the world's poets; yet, if a poet is, as Jean Ingelow defines it, one that has

> "Those finer instincts that, like second sight
> And hearing, catch creation's undersong,
> And see by inner light";

or as Mrs. Charles, if possible, more faithfully puts it,

> One who "has an open eye to see things as they are,
> A glory in God's meanest works which passeth fiction far,"

why then there are few that can show a better title than Cowper to a place in this first rank. While others have written as they were furnished with some heroic subject, or as now and then they have been moved by the Muse, he seemed to look upon everything with a poet's eye, and has taken things most common and has invested them with a wondrous charm. It is astonishing to see the number of subjects he has treated, and what a rich store-house of material he has left, suitable for pulpit use. From hundreds of selections that might be made, the writer ventures to cite what shall follow, some of them, doubtless, very familiar to most of the readers of the HOMILETIC REVIEW, but some, possibly, not so familiar. Beginning with

"THE PROGRESS OF ERROR,"

take what he has to say upon the important subject of Early Education.

> "Our most important are our earliest years;
> The mind, impressible and soft, with ease
> Imbibes and copies what she hears and sees,
> And through life's labyrinth holds fast the clew
> That Education gives her, false or true."

Cull some of the things he has to say in this same poem upon the very common practice every minister of the gospel comes in contact with, viz.: that of Wresting Scripture:

> "Learning itself, received into a mind
> By nature weak, or viciously inclined,
> Serves but to lead philosophers astray,
> Where children would with ease discern the way;
> And of all arts sagacious dupes invent,
> To cheat themselves and gain the world's assent,
> The worst is—Scripture warped from its intent.

When some hypothesis absurd and vain
Has filled with all its fumes a critic's brain,
The text that sorts not with his darling whim,
Though plain to others, is obscure to him.

A critic on the sacred book should be
Candid and learned, dispassionate and free;
Free from the wayward bias bigots feel,
From Fancy's influence and intemperate Zeal;
But above all (or let the wretch refrain,
Nor touch the page he can but profane),
Free from the domineering power of Lust;
A lewd interpreter is never just.

Thus men go wrong, with an ingenious skill
Bend the straight rule to their own crooked will,
And with a clear and shining lamp supplied,
First put it out, then take it for a guide."

Take next his very striking lines on The Power of the Press:

"How shall I speak of thee, or thy power address
Thou God of our idolatry, the Press?"

Without taking the space to quote, the reader is referred to it as a true setting forth of the power, either for good or evil, of the printing-press.

Only one other quotation from this poem, and that is on the importance of A Sure and Steadfast Aim:

"None sends his arrow to the mark in view,
Whose hand is feeble, or his aim untrue;
For though, ere yet the shaft is on the wing
Or when it first forsakes the elastic string,
It err but little from the intended line,
It falls at last, far wide of his design;
So he who seeks a mansion in the sky
Must watch his purpose with a steadfast eye,
That prize belongs to none but the sincere,
The least obliquity is fatal here."

Passing on to his poem on "Truth" we find several subjects strikingly presented. The first, which needs only to be mentioned, is on The Simplicity of the Gospel:

"Oh, how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan!"

Also, just at the close of this poem, there are some sweet and touching lines setting forth The Christian's Plea at the Judgment:

"Since the dear hour that brought me to Thy foot, etc."

Let the reader study the passage.

In his "Table Talk" there is a couplet that is worthy of the consideration of all:

"To dally much with subjects mean or low
Proves that the mind is weak, or makes it so."

In this poem also he has something to say on Deliverers Raised up by Providence:

"Such men are raised to station and command.
When Providence means mercy to a land,
He speaks, and they appear; to Him they owe
Skill to direct, and strength to strike the blow,
To manage with address, to seize with power
The crisis of a decisive hour."

In his "Task," Book IV., he has a similar thought, asserting that not only are the lives of leaders thus divinely ordered, but that the same is true of all men.

"God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordained to fill."

Turning to his "Hope" take the following passages:

Life:

"No trifle, howsoever short it seem,
And, howsoever shadowy, no dream;
Its value, what no thought can ascertain,
Nor all an angel's eloquence explain."

Eulogy on Whitfield:

"He loved the world that hated him; the tear
That dropp'd upon his Bible was sincere,
Assail'd by scandal and the tongue of strife,
His only answer was a blameless life,
And he that forged and he that threw the dart
Had each a brother's interest in his heart."

Put by the side of this eulogy these lines from his "Verses to the Memory of Dr. Lloyd":

"In morals blameless as in manners meek,
He knew no wish that he might blush to speak,
But, happy in whatever state below,
And richer than the rich in being so."

His "Conversation" is a rich poem, abounding in moral reflections intermixed with humor and satire. Upon the general subject of conversation he gives a rule that will be found of great benefit, if followed, in *public* discourse as well as in *private* conversation:

"But still remember, if you mean to please,
To press your point with modesty and ease."

In this poem also are found some lines which, by reason of the similarity of thought, call to mind Burns' familiar lines:

"Oh wad some power the giftie gie us, etc."

Cowper has given this and additional thought in:

"Their own defects, invisible to them,
Seen in another they at once condemn;
And though, self-idolized in every case,
Hate their own likeness in a brother's face."

Passing to his poem on "Retirement" take this passage on Serving God Everywhere:

"Truth is not local; God alike pervades
And fills the world of traffic and the shades,

And may be feared amidst the busiest scenes,
Or scorned where business never intervenes."

Rest:

"Absence of occupation is not rest,
A mind quite vacant is a mind distress'd."

Coming to "The Task" there are in Book I. only two expressions which our space permits us to notice.

Deterioration:

"Our years,
As life declines, speed rapidly away,
And not a year but pilfers as he goes
Some youthful grace that age would gladly keep."

Ease:

"Like a coy maiden, Ease, when courted most
Farthest retires—an idol at whose shrine
Who oftenest sacrifice are favor'd least."

In Book II. we have his celebrated description of the true preacher.

In Book III. there are several elegant passages.

Dreamers:

"Dream after dream ensues,
And still they dream that they shall still succeed,
And still are disappointed. Rings the world
With the vain stir. I sum up half mankind,
And add two-thirds of the remaining half,
And find the total of their hopes and fears
Dreams, empty dreams. *The millions flit as gay*
As if created only like the fly,
That spreads his motley wings in the eye of noon,
To sport their season, and be seen no more."

In this same book he has a satirical passage which seems as if it might have been written in description of the materialistic scientist of to-day.

"And thus they spend
The little wick of life's poor lamp
In playing tricks with nature, giving laws
To distant worlds, and trifling with their own.
Ah! what is life thus spent, and what are they
But frantic who thus spend it? All for smoke,
Eternity for bubbles proves at last
A senseless bargain."

Take two or three extracts from what he has to say on God—How to be Discovered:

"God never meant that man should scale the heavens
By strides of human wisdom.

The mind indeed, enlighten'd from above,
Views Him in all; ascribes to the grand cause
The grand effect.

But never yet did philosophic tube,
That brings the planets home into the eye
Of observation, and discovers, else
Not visible, His family of worlds,
Discover Him that rules them.

Philosophy baptized
In the pure fountain of eternal love
Has eyes indeed; and viewing all she sees,
As meant to indicate a God to man,
Gives Him the praise, and forfeits not her own."

In Book IV. he touches on the often talked of Golden Age:

"Those days were never; airy dreams
Sat for the picture, and the poet's hand,
Imparting substance to an empty shade,
Imposed a gay delirium for a truth."

Space forbids us going further in this examination than citing one more passage. The one selected is in Book V. of "The Task," and may be entitled "Riches of the Child of God":

"He looks abroad into the varied field
Of nature, and though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own;
His are the mountains, and the valley his,
And the resplendent rivers, his to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, 'My Father made them all.'"

Here we must stop; but it is hoped that the quotations which have been given will suffice to open the eyes of some reader to the fact that the sad poet who passed away in the dawning year of this century left behind a contribution to literature which, after this lapse of time, is still worthy of study.

IV.—BODY AND MIND IN CHRISTIAN LIFE.

By Geo. M. Stone, D.D., Hartford, Conn.

No. I.

Hygiene in the Bible.

No Christian thinker of our time can afford to ignore the light which modern investigation in physiology and psychology has shed upon the difficulties of the Christian life. Least of all can such an one be indifferent to hints and anticipations of light along these lines of investigation, furnished by the Scriptures themselves. Now that Christian physicians and Christian jurists are finding the roots and germs of much that is most valuable in hygiene and jurisprudence in the Bible, it would be manifestly unwise for us to estimate lightly the contributions which both are making to solid Christian thought. A special division of the general theme, viz.: "Hygiene in the Bible," will be briefly treated in the present paper.

The saying of Dr. Oliver Wendell Holmes, that the education of a child should begin one hundred years before it was born, is saturated with the spirit of Biblical wisdom on the subject of heredity. No book treats with such gravity and poised use of promise and warning the

antecedent conditions of physical soundness. Where science was long silent, this book spoke early of inevitable connections between sin and physical disease. Even at present the concession is freely made by scientists that "the laws which govern the transmission of hereditary characteristics are generally unknown, while the number and diversity of inheritable deviations of structure and peculiarities of temperament are endless." The fearful mortgage executed by the sins of one generation upon the condition of others to follow finds its place in the Decalogue in the words, "For I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

This law of entail does not indeed "explain the laws which govern the transmission of hereditary characteristics," but it does account for all of them in a general way. But in connection with this and similar warning signals, what a grandly significant preventive and remedial economy was set on foot even under the legal dispensation! After the Marah waters had been made sweet, the Lord said to the children of Israel: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee."

As a regimen for health, the wisdom of the Levitical code has been universally approved. Dr. Geo. T. Jackson says of this code: "The rules of hygiene were carefully laid down, many of them being most excellent, as that of circumcision, which not only marked the Jew as a Jew, but was cleanly and preventive of many maladies. Minute directions were given for the regeneration of lepers, isolation of the sick, and the treatment of vessels used by them, what food should be eaten, and the slaying of cattle; the marriage of relations was interdicted, thus preserving the vigor of the race." The great questions of food, personal cleanliness, and sanitary protection, each of them living questions in every crowded community to-day, were brought to the front by the desert lawgiver, and positive deliverances were made respecting them. The rigorous cleansings enjoined in some cases would seem almost to have anticipated the germ theory of disease, the highest analysis of infection known to pathologists of the present day. From these and kindred considerations we are authorized in emphasizing,

I. The general fact that men are saved *in* their bodies and not out of them; and hence we infer that physical conditions powerfully modify spiritual influences. Says Robertson of Brighton, in his penetrating sermon upon Elijah's despondency:

"We are fearfully and wonderfully made. Of that constitution, which in our ignorance we call union of soul and body, we know little respecting what is cause and what effect. We would fain believe that the mind has power

over the body; but it is just as true that the body rules the mind. Causes apparently the most trivial—a heated room, want of exercise, a sunless day, a northern aspect—will make all the difference between happiness and unhappiness, between faith and doubt, between courage and indecision. To our fancy there is something humiliating in being thus at the mercy of our animal organism. We would fain find nobler causes for our emotions. We talk of the hiding of God's countenance, and the fiery darts of Satan. But the picture given here is true. The body is the channel of our noblest emotions as well as our sublimest sorrows. Instead of vilifying the body, complaining that our nobler part is chained down to a base partner, it is worth recollecting that the body, too, is the gift of God, in its way Divine,—'the temple of the Holy Ghost'; and that to keep the body in temperance, soberness, and chastity, to guard it from pernicious influence, and to obey the laws of health, are just as much religious as they are moral duties; just as much obligatory on the Christian as they are on a member of a Sanitary Committee.'

He adds, respecting God's treatment of Elijah, these words:

"First, He recruited His servant's exhausted strength. Read the history. Miraculous meals are given,—then Elijah sleeps, wakes, and eats: on the strength of that, goes forty days' journey. In other words, like a wise physician, God administers food, rest and exercise; and then, and not till then, proceeds to expostulate, for, before, Elijah's mind was unfit for reasoning."

A noted American preacher was once asked if he enjoyed assurance of faith. He replied, "Except when the wind is in the east." The answer exaggerates the truth just enough to give it boldness of outline. Many times the spirit is brought to the confessional when the body has been the occasion of a lapse in faith and courage. Originally the law of harmony ruled in the reciprocal relations of body and soul. Traces of that harmony still remain. "The living body," it has been said, "is a natural rythmic machine, beating time by its arterial pulsations, its respiratory motions, and its executive actions." But alas, what discord and alienations, as between the spirit and its material organism, have come in the track of transgression! These hostile dispositions are only intensified at first by the regeneration of the spirit. It is of the renewed man that the Apostle is speaking when he says: "For the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary the one to the other." He outlines in another remarkable passage the career of conquest which opens before the Christian athlete in the words: "And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air; but I buffet my body, and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected." By this severe treatment of the body, the Apostle would not have us believe in the inherent evil of the matter of which it is composed. Says President A. H. Strong: "This has been called the 'caged-eagle theory' of man's existence; it holds that the body is a prison only, or, as Plato

expressed it, 'the tomb of the soul,' so that the soul can be pure only by escaping from the body. But matter is not eternal. God made it, and made it pure. The body was made to be the servant of the spirit. We must not throw the blame of sin upon the senses, but upon the spirit that used the senses so wickedly. To attribute sin to the body is to make God, the author of the body, to be also the author of sin—which is the greatest of blasphemies. Men cannot 'Justly accuse their Maker, or their making, or their fate.'*

"Goethe and Napoleon I. were neither of them markedly sensual men; yet the spiritual vivisection which Goethe practiced on Frederica Brion, his perfidious misrepresentation of his relations with Kestner's wife in the 'Sorrows of Werther,' and his flattery of Napoleon, when Wieland rejected with scorn the advances of the invader of his country, show Goethe to have been a very incarnation of heartlessness and selfishness; while of Napoleon it has been well said that 'his self-sufficiency surpassed the self-sufficiency of common men as the great Sahara desert surpasses an ordinary sandpatch.' Hutton calls Goethe 'a Narcissus in love with himself.' Like George Eliot's 'Dinah,' in Adam Bede, Goethe's 'Confessions of a Beautiful Soul,' in Wilhelm Meister, are the purely artistic delineation of a character with which he had no inner sympathy. And the most truthful epitaph to Napoleon was: 'The little butchers of Ghent to Napoleon the Great' (butcher)."

There would seem to be in the spiritual man peculiarities of structure similar to those of the physical organism. The latter has its nutritive, nervous, muscular, and circulatory systems. We must feed and exercise the Christ-nature within us. The new man makes conquest of the old, through the starvation, asphyxia, and inactivity of the latter, even as the Apostle exhorts us "to put to death our members which are upon earth."

II. Christ reaffirmed the sacredness of the human body, and by reason of His manifold miracles upon it expressed His estimate of the relation existing between its healthful state and its true spiritual well-being. He first healed the palsied man, and then forgave his sins. The first deed was to get a leverage for the second. He entered the spirit by its proper vestibule. Of His own body He said, "Destroy this temple and in three days I will raise it up again." The human body is not common clay. It is matter penetrated and at times transfigured by a living, sentient spirit. The after-glow of Holy Communion rested upon Moses' face when he came down from the Mount. The very garments of the Master shone on the Mount of Transfiguration, and were white as no fuller on earth could white them.

Milton describes the first human pair in their pristine beauty and dignity in contrast with all other creatures as,

* Milton, "Paradise Lost," iii: 112.

"Two of far nobler shape erect and tall,
Godlike, erect, with native honor clad,
In naked majesty seem'd lords of all,
And worthy seem'd; for in their looks divine
The image of their glorious Maker shone."

A degree of indignation half aflame seems to be indicated in the words of Christ, to the carping ruler of the synagogue, who had treated with undisguised vexation the restoration on the Sabbath of the woman who had a spirit of infirmity and was hopelessly bowed together. "The Lord then answered him and said, hypocrites! doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

In one of the chambers of the Louvre at Paris is a picture representing Raphael's idea of the perfection of physical form, in union with a rightly ordered soul. It is a wonderful creation, an eloquent sermon upon what we were once in Adam, and what we may become in Christ. When Christ came to save man, He brought an ideal far transcending that of Raphael. His patient and persistent work upon human bodies testifies to His desire to restore man to it, and reaches on to that bright consummation of resurrection, when, "as we have borne the image of the earthly, we shall also bear the image of the heavenly."

V.—APOLOGETICS IN THE PULPIT; ARE THEY MORE HURTFUL THAN USEFUL AT THE PRESENT TIME?

By Henry A. Buttz, D. D., Pres. Drew Theo. Seminary.

No. IV.

The definitions and limitations of the subject have been amply presented by the previous writers. Nothing certainly can be needed to emphasize the Scriptural aspects of the question, and the conditions for the proper employment of apologetics in the Christian pulpits.

It is agreed that apologetics must have a place somewhere. Skepticism has taken two forms, one the questioning or denial of the whole Christian system, the other of some of its fundamental features. In some cases a positive conclusion has not been reached and this step may be recognized as that of the doubter; in others, conclusions have been reached and the doubter has developed into the avowed unbeliever. In some form, unbelief is wide-spread, and direct attacks are made by those who are at once able and arrogant. The necessity for apologetics in some form and under some conditions is admitted by all.

The question presented for consideration, however, is a specific aspect of this general topic: "Are they not more hurtful than useful at the present time?" It assumes that there are times when apologetics in the pulpit are hurtful, and times when they are useful. The question

seems to assume also that at this time they are more hurtful than useful. Whatever may be the case at other times and in other conditions, we think that at this period they are more useful than hurtful.

The present forms of aggressive skepticism cannot be fully met without the pulpit. The words aggressive skepticism are employed, because there are other forms of which mention will be made later.

The chief method of attack on Christianity has been by books and general literature. This last is of two kinds; the literature which is purely destructive, written to undermine the faith in revealed religion, and that which is purely educational in its intent, but which is written from a non-Christian stand-point, or at least from a position of indifference. The former is very influential among illiterate people. A bold, dogmatic statement, a striking argument, even if it be illogical, stinging sarcasm and bitter invective, go very far with those who have no mental resources at command to modify or correct statements or reasonings thus presented. Hence the large number of those who are led astray by publications which are unknown even by name to many intelligent Christians. The impressions produced by many worthless books are far broader than those produced by books with similar sentiments but of a higher order. The inferior books are written in a style adapted to their readers and with a boldness which challenges attention, while better books are unread.

The literature not specially devoted to attacks upon Christianity often acomplishes a similar result, and none the less effective but on a different order of minds. There are many persons interested in all great questions of science, literature, or philosophy. They appreciate a high order of literary and scholarly labor. When books are written by those who like Gallio "care for none of these things," and with an attitude toward Christian truth hostile though unannounced, or else indifferent, the effects are very great, especially upon youthful minds. These men, who control the higher order of thought, have great influence on their generation within their own special realm, and if hostile to Christianity almost unconsciously to those affected by them they turn many from the faith.

So long as the attack on Christianity assumes a mere literary form it would seem that it could be best met in the same way, but that is not the condition of things to-day. Skepticism has now assumed the form of propagandism. It has taken the platform. It takes the form of public teaching. It addresses itself to the masses. Its church is the hall, its pulpit is the rostrum. It has challenged the church with its own methods of public address. Its teachers propose to lift what it calls the oppressions of centuries from the consciences of men. Many go to hear them, not infrequently those who attend the house of God.

How shall this last method, which is common at the present time, be met? That there should be an apologetic literature no one questions,

That the best minds and ripest scholarship of Christendom should produce works in defense of their faith goes without saying. But does the pulpit at the present time do more harm than good in the defense of the faith, is the question. The pulpit is the public expression of gospel truth, and it must antagonize all utterances which tend to overthrow the gospel. The voice must defend what the voice attacks. The appeal to the heart and conscience and intellect must respond to the appeal to prejudice and passion.

The power of the living voice in influencing men is one of the most important factors in the spread of the gospel. "Go ye into all the world and preach the gospel to every creature," *i. e.*, proclaim it, herald it. The people must hear, and "how can they hear without a preacher?" Much is said about the power of the press, about the influence of literature, and these are unquestioned. The press in the view of many is all powerful. It cannot, however, be a substitute for preaching. Publishing houses and printing-presses and tract distributors may be multiplied indefinitely, but they cannot take the place of the living ministry, speaking from the pulpit the words of eternal life. The press is a powerful adjunct, in many cases an imperative necessity, but it would not be so useful but for the constant proclamation of the gospel by the living voice. Because the proclamation of the gospel is the divine plan it is the most important method, and the permanent method, to which all others are subsidiary.

This method in the nature of things must also be the most effective in repelling attacks upon the faith. The preacher is set for the defense of the truth. "Study to show thyself approved under God a workman that needeth not to be ashamed, rightly dividing the word of truth."

Who can doubt that in "rightly dividing the word of truth" the Apostle meant the distribution of the truth, not to believers only, but to unbelievers and skeptics as well? No gospel preaching can be to the highest edification which does not meet the spiritual wants of the entire congregation. When the number of skeptics who come to hear the Word is very limited, it is clear that it is better to approach them individually and thus attempt to remove their doubts, than to call the attention of the whole congregation frequently to discussions which can be of special interest to the very few only.

But is there not an error in the assumption so constantly made that there are very few of those attending our church services who need apologetic preaching? It is true that probably few who are extreme unbelievers frequently attend divine service. There are, however, more in the house of God who need such preaching than many imagine.

Skepticism is not always the result of reading or of surroundings, but is the natural outcome of the depraved mind and heart. The tendency in all men is to substitute reason for revelation. Men have

always prided themselves on their rationality, and they have resisted the acceptance of beliefs which in their opinion are contradictory to it.

Moreover, the seeds of skepticism are more widely scattered among the masses of those who attend the houses of worship than is generally supposed.

It is found in various forms in almost every community, and even the most unlettered have questionings which are unknown to their pastors and nearest friends. It is especially prevalent, though in a crude form, among the young. It is natural that at the very threshold of their life they should stumble at many things which advancing years and mature thinking will entirely remove. There are multitudes who are more or less skeptical, who have not come in contact with skeptical literature. It is the unbelief natural to the unrenewed man which has been increased by intercourse with those who have already wandered far from the truth.

This is further developed by the religious atmosphere which many are now daily compelled to breathe. It is an atmosphere of indifference to religious truth growing out of the questionings of everything evangelical, by those who are regarded as leaders of social and intellectual life. This questioning in very many instances has taken the form of contempt for fundamental gospel truths, such as the incarnation, atonement, and resurrection. When this sentiment in the midst of which they live does not result in positive skepticism, its influence is to weaken the energies of the Christian life and to lead to unbelief. There are also in attendance upon church services many young persons who in school or college life have been impressed by the intellectual assumptions of unbelief, and they find it difficult to throw off its influence. It is in many cases regarded as a proof of intellectual superiority to maintain a hostile or critical attitude toward fundamental Christian thought. This feeling has come upon many so imperceptibly that they are almost unconscious of the cause. They attribute it to some defect in the Christian evidences which will not bear critical investigation. The question which they imagine confronts them is one deeper and broader than Christians, even the ablest of them, are able to grasp, and hence they must accept either credulity or unbelief. They are sincere. They want to believe. They dread to enter what they acknowledge to be the awful abyss of skepticism. They wish the Christian teacher could or would help them, but do not believe it possible. A kind of intellectual helplessness on the subject of religion comes over them and they drift away into agnosticism or positive unbelief. These people are found in our churches. They are not outside the pale of the church but near its center. Let us grant that they constitute a relatively small number of our congregation; they are nevertheless an element that must not be overlooked when we are considering the responsibilities of the pulpit.

What shall the pulpit do? Some say, Be silent. Do not stir up these questions. They will die of themselves, if they are let alone. But these questions are already stirred up, and we are to consider what shall be done about it. It is generally agreed that they should not be the constant nor even the frequent theme of the pulpit. The theme which must never be forgotten and must be the life of all preaching is "Christ and Him crucified." This can have no substitute. It must be expressed or implied in every sermon.

It is further conceded that the constant advertisement of the arguments and attacks of skeptical writers by the pulpit is both unwise and wrong. When the ministry make their pulpits a placard for advertisements of novels against Christianity they have gone too far. It is enough, and we think more than enough, that ministers advertise these novels in answering them through the press, but when the pulpit undertakes it, it has passed beyond its sphere. In this aspect the apologetical preaching of the present day is more hurtful than helpful.

With limitations which need not be further enumerated the pulpit must utter its voice. It cannot be silent without disloyalty to truth and to its sacred commission. Never was it demanded more than to-day. The great fundamental truths of Christianity must be stated and enforced by the pulpit with all the learning and logical power at its command. Anything less than this will not meet the needs of this generation.

It must speak with the accuracy and care which is the resultant of the most advanced scholarship. Mere dogmatic statement will not suffice. The influence of authority, whether of the individual or of the church, has been greatly weakened within the last quarter of a century. Hence those who represent the pulpit on these great questions must be well equipped for the task. When the real voice to the people comes there are thousands waiting to hear. Months ago the writer met on the cars a gentleman of high business responsibilities, who was going many miles to hear an eminent minister of the gospel speak on the claims of the Bible as a revelation from God. And the churches where the minister of whom we are speaking was announced were crowded with interested listeners. It is because so many have spoken unwisely and without adequate qualifications, that this attitude of the pulpit has been brought into disrepute.

The pulpit must speak, too, with a thorough appreciation of the difficulties of those who are unbelievers in the Word of God. This will soften the air of hostility which often connects itself with apologetical utterances from the pulpit. The acknowledgment, both in words and in method, that those whose views we antagonize and whose errors we would demolish are honest in their search after truth, is demanded alike by the spirit of the gospel and by the desire for success. The pulpit is specially adapted to this kind of address and affords a most

fitting opportunity to deal tenderly and earnestly. The printed page is cold and unsympathetic as compared with words that are borne from a loving, tender heart.

This tenderness can only come from a study of their difficulties, not only in the influence which the books they have read and the addresses they may have heard have had in molding their opinions, but also in the baleful influence of the worldly lives of professed believers, who misrepresent the religion which they profess.

The conclusion to which we come is, that the times demand apologetical preaching in order to advance the truth which we believe to be essential for the salvation of mankind. There are multitudes of unbelievers whom the pulpit only can reach. The gospel for which many are waiting is a gospel which convinces them of the folly and incalculability of unbelief. They need to be shown the defenselessness of the refuge where so many are vainly seeking shelter. They must learn the firmness of the foundation on which Christian truth rests.

While the methods of apologetical preaching may need modification, they are not, we believe, more hurtful than useful at the present time. We need more and not less. We need it with added vigor and with increasing appreciation of the needs of the world at the present time.

The time may come when this kind of preaching will not be needed. But that time is not yet. For the present we must employ the weapons of attack and defense which have been intrusted to us, assured that in every contest the victory will ever be with the truth.

VI.—THE MISSION OF MUSIC.

By Rev. J. M. Mc Nulty, D. D., Woodbrige, N. J.

While Christmas carols are yet lingering in the air, may we not profitably study a theme like this?

"[illegible] might make the songs of a nation, I care not who might make its laws," was the deliberate assertion of an ecclesiastical statesman. There is large meaning in the declaration. Laws appeal to reason and conscience simply; song makes its appeal to the whole mental, moral and spiritual man. It flings its fascinating spell over the whole emotional being especially, and leads it captive.

Reasoning along a similar line an astute German critic says: "Recite me the songs of an epoch, and I will tell you most accurately the grade in civilization and culture, as well as the purity of its religious beliefs."

These show us how far-reaching in influence is the matter of song; how educating or demoralizing in the matter of character, individual, social, or national.

Carlyle tells us that "song is one of those mysterious things whose origin and development never can be—what we call—explained." The taste as well as the talent is inborn rather than inbred. Like poetry it is a breathing into the spirit from above. There is something about music so ethereal and beautiful, we wonder not it should be termed mysterious and of divine origin. A striking and beautiful legend prevailed among the Germans in this regard. When the banishment of Adam and Eve from the garden of

Eden occurred, two angels, pitying them, asked to come and abide with the smitten ones on this earth. One was named *Hope* and the other *Music.* Hope was always *dwelling in their heart,* comforting and teaching them ever to look forward and upward; while music spoke to them *through nature around them.* The babbling brook, as it rippled over its pebbly bed, uttered a silvery song; and the zephyrs among the trees, even in their sighing, seemed Eolian music to them, inspiring their thoughts and aspirations with ideas of a better life. The birds, too, singing out of every embowered nook, led them to think there was still something sweet left in the world, notwithstanding the sin of which they had been guilty.

But a higher mission still of the angel was to insinuate itself into the innermost recesses of the soul of man, and help bring back every discordant string into sympathy with truth and beauty; give him aid in interpreting not only the songful lessons of nature aright, but in giving voice to the deepest utterances of the heart and emotional nature, teaching brain and tongue to frame tones of song that should float down the ages, through all lands and climes, and so influence human character, and lighten many a human burden.

Poetry is the sister of music—its method of vocalization in all time. It is to literature what the flowers are to nature. You have noticed how large a proportion of the Bible is thrown into the form of poetry. God thus puts His estimate on its value and influence in the molding of human character. "Blot out all poetry from human literature," as one has well said, "and it would be a barren rock. Eliminate from social life all the sweet and ennobling influences of song, and man would be an intellectual iceberg."

While prose is the statement of unvarnished facts exhibited in history, science and daily life, and stands stalwart and glowing like the oak, poetry and music are the garnitures of sentiment and imagination, like the graceful vine that climbeth everywhere and covers even the repulsiveness of a ruin with attractive beauty. Universal in their range, man's soul is led captive by the weird and wonderful chains they weave about it.

We know how grandly influential was the flow of classic song away back in the ages of Homer and Virgil; and how during the middle ages, when reading and books were almost unknown or forgotten, the bard and the minstrel, wandering from land to land disseminating the seeds of truth and gentleness, kept alive the flame of chivalry while rude clansmen were pursuing war and pillage on every side.

Poets of the higher order, all down the centuries, have been mile-stones of civilization. As torch-bearers they have generally led the van, and flung light out on the darkness. Though they had succeeded only in filling the halls of imagination with beautiful pictures, and holding the souls of men spell-bound with sweet sounds, their office had been most influential toward nobler things. No one need be told how potent music has ever been as a factor in human weal or woe. In critical junctures how has it often cast the die.

While Dr. Kane was in the Arctic regions, ice-bound, his men were kept from despair and probable mutiny by one of their number playing on an old violin. Napoleon's army came to a pass in the Alps where the rocks could not be surmounted by the ammunition wagons. He went to the leader of a band and asked for his portfolio. Then turning over until he came to an inspiring march, he said, "Play that." The whole band struck the air, and the wagons bounded over the rocks in a trice.

At a critical moment during the battle of Waterloo, Wellington dis-

covered that the Forty-Second Highlanders began to waver. On inquiry as to the cause of an occurrence so unusual, he was informed that the band had ceased to play. He instantly gave the command that the pipes be played in full force. The effect was magical. The wavering Highlanders rallied, and solid and impregnable as the rock of Gibraltar, with tattered colors and blood-drenched swords, they pushed forward to win the hard-contested field:

"O wondrous power of modulated sound!
Which, like the air (whose all obedient shape
Thou mak'st thy slave) canst subtilely pervade
The yielding avenues of sense, unlock
The close affections, by some fairy path
Winning an easy way through every ear,
And with thine unsubstantial quality
Holding in mighty chains the hearts of all."

To whom has it not gone in its gentle ministry? Where has it paused in its labor of love?

"Music, the tender child of rudest times,
The gentle native of all lands and climes;
Who hymns alike man's cradle and his grave,
Lulls the low cot, or peals along the wave."

What aerial and enchanted wings it often furnishes the weary and meditative spirit with which to soar up to realms of beauty, relief and delight. Thus speaks a bereaved one:

"Within cathedral walls I knelt at night.
The pealing organ, on a mighty sea,
Where all the surging waves made harmony,
Bore my rapt soul; deep called to deep. My sight
Grew clearer. On the pipes fell shafts of light,
And floating in the space above, as free
As clouds in heaven, soft did smile on me
Spirits, child-seraphs, robed in mystic white.
Some waved pure lilies, and each ardent wing
Moved in slow rhythm to the choral strain.
Still gladness held their faces, ravishing
My heart with joy so full that it was pain.
I cried; I stretched my arms. The bright forms sped,
And the thick darkness brooded overhead."

But nowhere has the power of music been felt as in the church of Christ; not only in the gatherings of "the great congregation," but in the quiet of the home, and the gloominess of the chamber of sickness and death. Never were lonely hearts more stirred to hope and heroism than by songful repetition of the grand old canticles of "Israel's sweet singer." His harp never soothed Saul more effectively than his hymns have solaced the weak and the sin-sick:

"O what a gentle ministrant is music]
To piety—to mild, to penitent piety!
O, it gives plumage to the tardy prayer
That lingers in our lazy, earthly air,
And melts with it to heaven."

What fresh fire and courage the old "songs of Zion" infused into the hearts of the soldiers of Cromwell; and how such stalwart reformers as Knox and Luther resuscitated their waning strength from time to time in their battle with error by singing over those grand old Hebrew melodies; while many a martyr went heavenward in his chariot of fire singing them.

Though it is full of sin, yet the earth is full of music, and the power of song, divinely directed, is one of the grandest counteractants of sin in the human heart and in human society. That classical mythological story of Orpheus and his lyre, enticing by its weird and wonderful symphonies things

animate and inaminate around him, wherever he went, has never been so strikingly verified in the power of song as *under the gospel* in the age in which we live.

Those "singing pilgrims," like Sankey and Bliss, and Philip Philips and others, who have gone and are still going up and down the earth, have drawn thousands of souls into the kingdom by their spiritual minstrelsy. Many and many there have been whom a Moody or a Moorehouse could not touch, though they range the whole gamut of gospel eloquence, but they came "as doves that flock to their windows" under the witching spell of simple gospel song to recognize the power of Jesus' love.

Blessed are they that have this wonderful gift, and under the supreme inspiration of divine love have learned to use it for the glory of God, "as those who can play well on an instrument!"

Satan, too, knows the value of music, and uses it in a thousand ways to entice and destroy.

The place it is meant of God to hold on earth more than by anything else is intimated by the place it is revealed as holding ***in heaven.*** If one word more than another were required to describe the character and exercises of heaven—to communicate to us the idea of its spirituality and blessedness—that word is *song.* "They sing the song of Moses and the song of the Lamb." That is its grand symphony and oratorio.

VII.—A CLUSTER OF CURIOSITIES.

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

An Exquisite Comparison. "Canning's mind was a convex speculum which scattered its rays of light upon all objects. Brougham's mind was a concave speculum, which concentrated the rays upon one central focal point."—*Anon.*

Hood's Wit. Here are some of his replies to newspaper correspondents: "'The Echoes,' we fear, will not answer." "'Alien' is foreign to his subject." "'Tears of sensibility' would better be dropped." "'B.' is surely humming." "'The Night Thoughts' are not admired; the author is evidently Young." "'T.' says his tale is out of his head. Is he a tadpole?" "'Y. Y.' A word to the wise is sufficient." "The essay on 'Funeral Ceremonies in Different Nations' should be printed in the dead languages; we decline it on the part of the English." "'R.' complains that we are 'backward in forwarding his paper.' Does he take us for crabs?" "The sonnet to Miss Tree is forwarded by the branch post." "'The Captive' is ready to be restored." "The paper on 'Agricultural Distress' would only increase it."

Massilon's skeeton on the text, "It is finished." It imports: 1. The Consummation of Justice on the part of God; 2. Of Wickedness on the part of man; 3. Of Love on the part of Christ."

Bourdaloue's divisions of the text, "My peace I give unto you." "Peace: 1. To the understanding by submission to faith. 2. To the heart by submission to the law."

Demosthenes' strategem in the oration "On the Crown": "Athenians, do you regard Eschines as Philip's friend or hireling?" For the last word he used μισθῶτος, but he accentuated the last syllable, μισθωτός. The acute ear of the Athenians, resenting a mispronunciation, cried out "μισθῶτος, μισθῶτος."

"There, Eschines," said Demosthenes, "you see what they think of you!"

"*Architecture is frozen music.*"—Schlegel.

Yes, as though the strains immortal,
Harmonies of harps in heaven;

Floating past its pearly portal,
At the silver hush of even,
Were, by some transforming power,
Some prevailing seraph's prayer,
Crystallized that very hour
In a shining structure there!

Mausoleum. Artemisia built a tomb for her husband Mausolus, so sumptuously splendid that all costly sepulchres have borrowed his name, "mausoleum."

Joy at Deliverance. When the Greeks heard that the Macedonian invader was overthrown, it is said that a whole nation raised to heaven such a shout that birds on the wing dropped down as if stunned. In their ecstasy they exclaimed, "Σωτηρ, Σωτηρ!" "Saviour, Saviour!"

A Brilliant Retort. Sergeant Armstrong was pleading in the Irish Assizes. The window of the court-room being open, a jackass feeding in the yard stuck his head in the window and brayed. The judge rapped with his gavel, and said, "One at a time, sergeant." Subsequently, while the judge was charging the jury the ass again intruded his head into the open window, and made the court-room resound with his braying. Quietly rising and motioning to the judge, the sergeant begged his pardon for interrupting him; but, said he, "There is a very disagreeable *echo in the court!*"

Shakespeare's name has been found spelled in twenty-three different ways, from Chacksper to Schakespeyr. But on the title-pages of all editions of his works published during his life it is spelled as at the beginning of this paragraph.

Homer, Virgil, and Milton.

"Three poets, in three distant ages born,
Greece, Italy, and England did adorn;
The first, in loftiness of thought surpassed;
The next in majesty; in both, the last.
The force of nature could no further go;
To make a third, she joined the other two."
—*Dryden.*

"*Old Harry*" *as a Name for Satan.* Henry VIII. committed a crime so bad that the people of those days thought that only the devil could equal it. He imprisoned the Pope and put his mitre on his own head, and so they named the devil "*Old* Harry"!

Poetry consists of three things: "Invention, expression, inspiration."
—*Schlegel.*

Milton's Debt to Homer.

"The Eternal, to prevent such horrid fray,
Hung forth in heaven his golden scales, yet seen
Betwixt Astrea and the Scorpion Sign."
—*Paradise Lost*, iv. 997.

"Και τοτε δη χρυσεια πατηρ ετεταινε ταλαντα."
—*Iliad*, xxii. 209.

Metres and Their Uses.

"*Trochee* trips from long to short;
From long to long, in solemn sort,
Slow *spondee* stalks—strong foot! unable
Ever to come up with *dactyl* trisyllable.
Iambics march from short to long;
With a leap and a bound the swift *anæpests* throng;
One syllable long with one short at each side,

Amphibrachys haste with a stately stride.
In the *hexameter* rises the fountain's silvery column;
In the *pentameter* aye falling in melody back."

—*Coleridge.*

A Fine Example of Onomatopœia.

"I love that language, that soft bastard Latin,
Which melts like kisses from a female mouth,
And sounds as if it should be writ on satin,
With syllables which breathe of the sweet South,
And gentle liquids, gliding all so pat in,
That not a single accent seems uncouth,
Like our hard northern, whistling, grunting guttural,
Which we're obliged to hiss and spit and sputter all."

—*Byron.*

Lost Souls.

"Hell's ocean shall oare
Its depths of despair,
Each wave an eternal soul!"

—*Bulwer, "Last Days of Pompeii."*

Hexameter. Longfellow says, "Inexorable hexameter, in which the motions of the English muse are not unlike those of a prisoner dancing to the music of his chains." Is this necessarily so? Take this version of Calypso's bower which he wrote in college days:

Flowers of great beauty were there, and with branches gracefully blending,
Forests of stateliest trees the fairy-like grotto surrounded
With alder and poplar growths, and sweet-scented cypress abounded.
Vines with luxuriant clusters about the fair grotto were growing,
Fountains of crystal water in every direction were flowing, etc.

Longfellow's finest lines,

"Clamorous labor
Knocked with its hundred hands at the golden gates of the morning,"

will be recognized by Homeric students.

The endless laughter of the waves is likewise borrowed from Eschylus—"Prometheus," 89, 90:

"Ποντιων τε κυματων
ανηριθμον γελασμα, παμμητορ τεγη."

"*The orators of Homer* were Thersites the blackguard, Nestor the persuasive, Ulysses the convincing; corresponding to the Randolph, Clay and Webster of our century."—*Prof. Edward North.*

Let there be light! Longinus said that those two Hebrew words, "*Yehi aOr!*" were the sublimest words ever written in any language.

A Curious Epitah:

"Qu an tris di c vul str
os guis ti ro um nere avit
H san chris mi t mu l."

Similar is the inscription on the stone in Gross Pierre, Commune de Mollines in Quayras, High Alps:

"Pecca viv gener crim morte
tor ens avit ine m"
Salva mori reserv sangu vita

which has been rendered:

liv sinn transgres procur damn
"A ing er's sion ed ation"
dy redeem pas purchas salv

The word "God," originally "good," is found in many tongues spelled with four letters, and often the words bearing to each other a strong resemblance, which argues a common linguistic stock:

Deus, Zeus, θεος, Dieu, Gott, Odin, Codd, Adon, Adad, Syra, Idza, Dios, Esgi, Zeni, Addi, Aumn, Zeut, Zain, Lian, Zene, Chur, Eher, Dieh, Doga, Oese, Alla, Rogt. Zeus, from Ζαω, "I am," reminds us of the "I am" of Exodus, etc.

"*Bankrupt*" is from the Italian "*banco rotto*," a broken bench. When first adopted into English, spelled bankerout. "Bankerout quite his wits." —*Shaks., Love's Labor's Lost.* When a money-changer could no longer redeem his pledges, the people broke up his bench.

"*The conscious water saw its God and blushed.*" This exquisite version of the miracle at Cana is imitated in Beaumont's "Pschye," thus:

"The cool and virgin nymph, drawn from the pot,
All over blushèd and grew sparkling hot."

But really it is a translation of one of R. Crashaw's Latin poems, written 1644: "Nympha pudica Deum vidit et erubuit." It is one of the finest lines anywhereto be found.

SERMONIC SECTION.

THE TEARS OF JESUS.*

BY M. D. HOGE, D. D., RICHMOND, VA.

And when he was come near he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least, in this thy day, the things which belong unto to thy peace! but now they are hid from thine eyes.—Luke, xix: 41 and 42.

THESE are wonderful words. Our Lord, usually so calm and quiet, seemed to be agitated. "He beheld the city and wept over it." What could have caused this distress, these tears? Usually when a visitor to a city gets the first sight of it, he is full of curiosity; full of pleasant excitement, and the last thing you would expect would be to see him weeping. What makes it all the stranger is the fact that it was a time of general joy. As Christ approached the city the people gave Him a great reception. Some cut down branches of trees and strewed them in the way; some threw down their garments on His path; and the multitude, who went before and followed after, cried: "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest." And yet in the midst of all these rejoicings Jesus was filled with the deepest sadness. He was weeping, not such silent tears as those He had shed at the grave of Lazarus, but weeping aloud, just as people do in deep emotion. He spoke in broken sentences, a few words at a time—with pauses between—a sob at every stop—"If thou hadst known, even thou, in this thy day the things that belong to thy peace! but now they are hid from thine eyes." When a strong man weeps it means something. There must be a reason for such signs of distress. There was a reason for this great sorrow. Let us go back a little and look at the scene.

Our Lord had been down to Jericho, a few miles east of Jerusalem, and was now returning to the city. He began to meet crowds of people, some coming to dispute with Him, others bringing their children to get His blessing, blind men to get their sight restored to them; showing how the multitude was stirred, and how eager they were to see and hear Him. Passing by Bethany, He came to the Mount of Olives and ascended to the top, which overlooked the whole city. You will get some idea of the situation if you will remember how it would be with some one coming to Richmond from the eastern side,

*It is but just to Dr. Hoge to state that this is one of a series of special sermons preached in the Market Hall on Sunday evenings with a view to reach the non-church-going masses. This will explain the style of address.—EDS.

who should pass by Fulton, then climb up Church Hill, and come to the brow of Libby Hill, where he would see more of the city than would be possible from any other point. As Jesus began to descend the slope of the Mount of Olives, if He looked down He would see the brook Cedron in the narrow ravine at the bottom, a little beyond the garden of Gethsemane. Looking across the valley He would see the city in all its extent and beauty spread out before Him. He would see the temple with its gilded walls and shining roof; a little further to the left the Hill of Zion, a little to the right Calvary, just beyond the western gate, while all around, in full view, were the streets filled with people who had come by thousands to the feast of the Passover.

Then it was, while the children were singing their hosannas, and the multitudes were shouting their welcome, that Jesus beheld the city and wept over it and cried, "Oh, that thou hadst known, even thou, at least in this thy day the things that belong to thy peace! but now they are hid from thine eyes."

But are we to suppose that Christ did not care for the praises of the little ones, nor for the joy of the parents, nor for the hosannas of the multitude? O, no! He was too full of kindness and sympathy to treat any one with coldness or neglect. He was the good shepherd; the children were His lambs, the people were the sheep of His pasture, and so far as their praises were sincere, so far as their love was true, it filled His heart with joy.

Over all who had just ideas of His character and claims He rejoiced in spirit. But He did not trust to appearances. He knew that a sudden enthusiasm had seized them. He knew the fickleness of the multitude. He knew how soon these songs and shouts of welcome would be exchanged for the cry, "Away with Him;" "We will not have this man to reign over us." And so we may imagine a far-off look in His eyes; a far-off thought in His mind. His attention was less attracted to the clamoring crowd around Him than to Jerusalem, which lay in all its length and breadth and beauty before Him. While He gazed on it the sight touched His heart with the deepest sorrow, and He wept over it with an anguish which His broken words but half expressed, as He cried, "If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! but now they are hid from thine eyes."

Now, my friends, let us carefully and reverently consider the causes of these tears. Let us try to find out the meaning of this moving address, and then apply the whole subject to ourselves.

1. He beheld the city and wept because a melancholy change had come over it. It was "beautiful for situation" as ever, but it was no longer the spiritual "joy of the whole earth." The temple was still there, but it was no longer filled with the symbols of the Divine presence. The tribes were still coming up to worship as of old, but not with the old, adoring spirit. The institutions of holy worship were miserably debased. The multitude no longer responded in grateful songs to the harps of David and Asaph, or heard with joy the rapturous strains of Isaiah or wept with the plaintive Jeremiah. The glory of the Lord no longer shone from between the cherubim. The temple was no longer the "House of God and the Gate of Heaven;" ambitious, unfeeling priests ministered at its altars; a corrupt, turbulent people thronged its courts, and the city in which had been shed the blood of all the prophets was about to reject and crucify the Messiah, of whom the prophets had written in strains so tender and moving.

2. This brings me, in the second

place, to say, "He beheld the city and wept over it," because He saw it almost universally opposed to Himself and to the salvation He came to offer. The few who understood His character and the purpose for which He came had just expressed it truly when they proclaimed Him as the Blessed King who had come in the name of the Lord. He had Himself again and again appealed to the prophecies concerning Him in their own Scriptures for the evidence of His claims. He had spoken as never man spoke before. He had wrought many miracles of grace and power in proof of His commission. But the veil of unbelief was over their hearts. Few were his friends—the vast majority were his relentless enemies. Innocent as had been his life, kind and helpful as had been his deeds, all had been in vain. He saw that they were just about to thrust Him away —to reject him utterly and finally; just about to perform the final act of the mournful tragedy on Calvary.

3. He beheld the city and wept over it because He knew that for its guilt, and especially for its rejection of Himself, sudden and unutterable ruin was about to fall upon it. How could he anticipate such a doom for the city He had loved, and for the people for whose salvation He had yearned, without lamentation and tears!

Do look at the picture which this text gives us of the compassionate Saviour. Was there ever a scene so tender, such a mingling of love and sorrow, such pity for the perishing? Let us, my brethren, never be ashamed if our tears flow when we think of the condition and prospects of the impenitent. We never will be ashamed if we have the spirit of our weeping Saviour.

All through His life He had to carry one great burden of grief, of which others knew nothing, no matter how full of pity and sympathy they might be. He could see into the future. No matter how far off in the future the trial might be, He saw it as distinctly as if it had been present at the moment. We do not know what trials may be coming on us in the future; Christ did. No matter how brightly the sun might be shining over Him, the shadow of the cross was always falling upon his path. He anticipated every grief and felt the oppression of it in advance. God has mercifully exempted us from this knowledge of coming trials. We know they are coming, but what they are and when they will arrive we don't know. Hope brightens our future. Our ignorance of what is to happen keeps us tranquil for the present. Suppose any young man or maiden could foresee all the changes, disappointments, bereavements and desolations which time will bring hereafter, what sudden darkness would enshroud life! How present joy would be eclipsed! How all the color and fragance and sweetness would go out of existence! But over our future hangs an unlifted veil. Not so with Christ; there was no veil before His eyes. And so, standing on Olivet, amid the songs and rejoicings of the multitude, when He saw the ruin that was coming to Jerusalem, though it was still far off, He wept. It was not over a lost city only, but over lost souls that He wept. When everything at the time seemed to be bright and happy, while flowers were blooming, and birds were singing, and children were praising, and the multitudes rejoicing, He wept. The disciples and the friends of Jesus must have wondered to see Him weep under such circumstances. The only thing I can remember anything like it was this: When I was a boy at school there was a venerable minister whom I frequently heard preach. There was one thing in his sermon that often excited the surprise of his hearers. Sometimes when he was not speaking of anything tender or calculated

to affect his own feelings his lip would begin to quiver and his voice to falter and the tears to flow down his cheeks. After awhile those who studied the man and knew him best found out the reason. It was this: While he was saying something that was not at all affecting, his thoughts would fly over to what he was coming to before he said it. He anticipated what he was presently to utter, and when the point he was about to make was the love of Jesus or the danger of the impenitent, his voice would tremble and his tears begin to flow, and those who were familiar with the way his mind worked would say to themselves: "Now, in a little while Dr. Baxter is going to say something very moving. He is agitated; he cannot refrain from weeping, and though we do not know exactly what is coming, he is thinking of it in advance, and cannot keep back his tears." This is a faint picture—a dim illustration of what was passing in the mind of our Lord on Olivet. There on that clear, calm day, when the trees were waving their branches in the air, and the leaves flutering in the sunlight; while the city was full of people all excited and absorbed by what was going on at the moment, He was looking into the future. He saw the cloud gathering and the storm brewing on the far-off horizon—He heard the moan of the distant thunder, He anticipated the burst of the coming temptest, and beheld the approaching desolation with the distinctness of present vision, and beholding all this, He wept and broke out into the pathetic cry: "If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! but now they are hid from thine eyes."

Now let us consider with deepest attention what this means. "If thou"—not some other city, but Jerusalem—"*even* thou"—guilty, inexcusably guilty, as thou art; if thou hadst known the things which belong to thy peace, salvation would be thine. Jerusalem *might* have known. There God had revealed His will, there established His worship, and made known to the people their duty, privilege, and interest. Their ignorance, therefore, was inexcusable. The light was shining in darkness and the darkness comprehended it not. The gospel was proclaimed, but they heard and wilfully rejected it. A day of salvation was given them, but they let the day pass unimproved, and then came the night—rayless, hopeless night—and the things which belonged to their peace were hidden from their eyes. An opportunity was offered, an opportunity was slighted, an opportunity lost.

Now what is all this to us? I answer, as much as to those over whom Christ wept, and over whose ruin He lamented.

Do you ask what the tidings are that belong to your peace? I answer, "Repentance toward God and faith in the Lord Jesus Christ." Without reconciliation to God, without forgiveness of sin, without conversion, without holiness, no one has peace worth the name, even in this life—no one can have peace in death or happiness in eternity. We are sinners, but Christ "has borne our sins in his own body on the tree." We are great sinners but He is a greater Saviour. He is "able to save to the uttermost all that come unto God by Him." Well do I remember the good man, now gone to his rest, who used to say, "But for that verse I might never have dared to hope for salvation. There is nothing beyond the uttermost, and therefore I may be saved. I trust in Him who has said it, and I believe I will be saved." This faith must be your faith. It is the gift of God. Ask and you will receive it. Pardon, holiness, strength for duty, strength for trial, peace in a dying hour, acquittal in the day of

judgment, eternal life, blessedness in heaven—these are the things which belong to your peace, all these are freely offered to you, all these may be yours in reality, if you will accept them. But the offer comes in what our Lord calls "this thy day." You have a day of grace, that is, a day of God's favor, while He waits to hear your prayer, while the Spirit waits to renew and sanctify your soul. This is your day of grace—this may be your day of salvation. But the day is limited. "The night cometh." Everything is beautiful in its season. In the morning a man goes forth to his work, and if he faithfully performs it all day long in the evening he may come home, weary, perhaps, but thankful and happy, to his rest. But what will you say of the man who has an important work to be done on a day fixed for it, who trifles away all the precious hours allowed for labor and then starts up alarmed only to find the cold dews settling on him and darkness like a shroud gathering around him?

The sinner who trifles with conviction, who knows his duty and will not do it, who grieves the Holy Spirit sent to help him repent and believe, who hardens his heart and benumbs his conscience until he gets in the awful state described in the Bible as "past feeling," may find these things hid from his eyes, even before the night of death comes. Help me, my hearer, to describe your case. Tell me if it is not true that the probability of your salvation is less than it once was? Is your heart as tender now as it was in youth? Are you as easy to move as you were in that revival when you were under deep conviction for sin; when you resolved and resolved, and then broke your resolution and went on as before? Oh, no, not as before, for it is harder now to arouse your interest—harder to touch your heart. Take care, lest by trifling with salvation the gospel should become an unmeaning gospel to you, and the things which belong to your peace be hidden from your eyes.

Yesterday a lawyer told me that a man came to his office to ask him to write his will. The lawyer was ready to do it at once—the man seemed ready, too; but he said he believed he would come in the next day and have it done. The next day he was dead. He died that night.

What thy hand findeth to do, do it with thy might, and do it without delay, whether in temporal or spiritual things, if they be things affecting your earthly or eternal welfare.

Remember the sad, tender words of Jesus, "Oh, if thou hadst known, even thou, in this thy day." Now is the accepted time. I place you beneath the tears of Jesus. I ask you to listen to what he says: "Him that cometh unto Me I will in no wise cast out." If the invitation is rejected, what can He do but say: "The things that belong to thy peace are hidden from thine eyes."

ARE MISSIONS A FAILURE?

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Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. —James v: 7.

THE Christian duty of working for the extension of our Lord's kingdom upon the earth by supporting missions to the heathen is a subject which has claims on our attention at all seasons of the year, because every truth of the Christian creed, and every blessing of the Christian life which we successively commemorate, suggests high privileges of our own, and the need of those who do not share them with us. Nothing that our Lord has done or suffered for us can fail to stir a Christian heart with a strong desire to do something, if it may be, for Him;

and whether in the successive Church seasons God is sending forth His Son made of a woman, made under the law, to redeem them that are under the law, that we might receive the adoption of sons; or whether the Son of God is dying on the Cross, the just for the unjust, that He might bring us to God; or whether He is rising again for our justification, or leaving us at His ascension, that He may send to us the Holy Comforter—we must be always sensible of our indebtedness to Him, and of the obligation which lies on us to do something that others too may know and love Him. But the season of Advent suggests this duty with an emphasis that is all its own. The great act of condescension whereby our Lord, for us men and for our salvation, came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, must cause every sincere Christian to ask himself the question, "What am I doing to enable more of my brother-men to know that He, the True Light of the World, is here ready to give light to them that sit in darkness and in the shadow of death, and to guide the feet of wanderers into the way of peace?" And the knowledge that God has appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given an assurance unto all men in that He hath raised Him from the dead, must lead a Christian sincerely to consider not only whether he is himself living in expectation of that day, but also whether he is doing anything to help his brother men to prepare to meet the Universal Judge.

Assuredly activity in the cause of missions is by no means the only practical answer that is to be given to these questions; but it is an answer of a very important and substantial kind, and thus Advent, by keeping our thoughts fixed more or less steadily on the Incarnation and on the Judgment, inevitably suggests the great Christian duty which we have to consider this afternoon.

Now it is a matter of common remark that Christian missions are often looked upon somewhat coldly even by well-disposed people, much more coldly than ought to be possible for Christians with the love of our Lord Jesus Christ in their hearts. There are more reasons than one that may be given in explanation of this, such as the mistakes which missionaries, who, after all, are but men, make now and then in carrying out their difficult work, and the mistakes which societies of earnest persons at home who undertake to promote the missionary cause, who also are human, make either in the conception or in the conduct of their sacred enterprise. The wonder would be if there were no such mistakes, but whatever or however many they be they are not the main reason for the coldness about missions which is under consideration—a coldness, I repeat, which all good Christians who have the kingdom and the honor of our Lord and Saviour at heart must assuredly deplore.

The main reason for this coldness is, at least in very many cases, a mistaken estimate of what missions can be reasonably expected to achieve. People point to the large sums of money that are collected annually in this country and elsewhere, to the list of devoted men who give their lives to the missionary cause, to the sanction of church authority, to the wide popular sympathies that are equally enlisted in the favor of missions, and then they ask: "What does all this come to? What is the measure of achieved success? Where are the numerous converts who might be expected to be forthcoming after all this expenditure of varied effort? Is not the disproportion between what is said and done and the actual result so serious as to warrant the

disappointment which is thus expressed—a disappointment which is due not merely to a sense of failure, but to an accompanying suspicion of unreality?"

Now, the first point to be observed in this estimate of what missions can be expected to do is that it is the natural product of one feature of the temper of our day. The human mind is largely influenced by the outward circumstances of the successive forms of civilization in which it finds itself; and within the last half century railroads and telegraphs have successively altered human habits of thought in more respects than one. We assume that the rate at which we travel and send messages must necessarily have its counterpart in all meritorious forms of human effort; and in this way we accustom ourselves to regard rapidity in producing results as a serious and necessary test of good work—a test, failure to satisfy which is not easily, if at all, atoned for by other tokens of excellence. This impatience of delay in production may have its advantages in certain limited districts of activity. Business need not be worse done when it is got through smartly, and there are many houses in this great city in which time is made to go much further than was possible in the days of our fathers. But is it not a mistake to assume that all forms of human effort are improved by this acceleration of pace, or, indeed, that they will adapt themselves to it? Take art, and consider the old and true saying, "Time is short and art is long." Do what we will, art cannot be hurried. Even if a painter or a sculptor creates with great rapidity this or that masterpiece, the rapidity is limited to the moment of production; the real preparation which has enabled him to project the idea, and has perfected the methods of expressing it, is the work of a lifetime, and rare, indeed, are the occasions when even a great artist can produce rapidly and to order. The demand for the rapid completion of small works of art means that poor works of art will be the order of the day; the demand for the swift execution of great enterprises in art is unfavorable to the production of any works which will be much accounted of by those who come after us. Why cannot we of this generation produce public religious monuments on the scale of the cathedrals of the Middle Ages? To say that people do not care to spend their money in that way is only very partially true. There are generous owners of wealth in our own as in former times who know how much these splendid homes of religion affect the minds of men, and lead them to think of and to live for higher interests than those of sense and time. It is truer to say that we, the men of to-day, are, as a rule, too much in a hurry to achieve these great triumphs of religious art. They are the work of men who knew not only how to work, but how to wait; they are the work, in most cases, of several generations of donors and of artists. Each was content to do what he might, without being able to do all he would; but he would do his little on a splendid scale, rather than try to do much on a poor one; whereas now, as a rule, we must insist on completing anything of this kind which we take in hand, and, therefore, we have to plan it on that comparatively insignificant scale which makes it possible for us to complete it. We have the satisfaction, such as it is, of doing it all ourselves; but the result, as compared with the great creations of our forefathers which were the fruit of the slow, unselfish travail of many generations, is poor and disappointing.

Or take literature. As a rule, the composition of a great poem, or history, or treatise which shall live, extends over many years, not because the mechanical labor involved formally in writing out a consider-

able work requires a great deal of time, but especially because to produce anything that shall have on it the stamp of maturity requires time still more urgently—time for redressing, so far as may be possible, some defects which necessarily attach to the first effort at production, time to reconsider what is ill-judged, to supply what is deficient, to anticipate in some degree the sentence which an impartial posterity would pass upon a composition in its original crudity. Horace's advice to authors about keeping their works by them for many years before publication embodies the common sense of the ancient world; but now literature, like other things, must, more or less, conform to the demand for something to show at once; and writers who, in past generations, would have made solid contributions to literature exhaust themselves in throwing off hasty productions to the monthly magazines. They say that they wish to be read, that people will only read something short and interesting at the moment; but, with rare exceptions, the magazines disappear for ever at the end of the month, and thus the permanent interests of literature are often sacrificed to the demand for rapid production.

Now, to-day we are remarking how this impatience for immediate results which marks our time extends itself beyond those activities which are mainly or wholly human, and claims to mold and to govern undertakings in which God is the main agent, and man only God's instrument. Only here the impatient demand is apt to meet with a different kind of reception from there. Artists and men of letters adjust their work to the temper of the day, but the Eternal Workman heeds not the varying moods and fashions of the creature whom He has made, and, in spite of the demand for rapid production, is at this hour as slow and as sure in His work as at any past time in history. And so the demand for immediate results, which, at whatever cost, is anxiously gratified by human workers, is not seldom utterly balked and disappointed when God's agency is chiefly in question. And this is the case with many of those features of the progress of the human race which fall under God's general providence, but especially is it the case with Christian missions. A mission is essentially a work in which man counts for little, although his active exertion is imperatively necessary. In a mission, the influences which fertilize human effort, and the date at which this fertilization shall take place, are alike in the hands of God. When this is felt, it will be felt also that an order, so to describe it, upon a given mission for so many converts, at least, within such and such time, is an indefensible thing.

But St. James in the text supplies us with an illustration which may enable us to see this more clearly. St. James is corresponding with some Christians who demand the second coming of our Lord, or, at least, some divine intervention in order to redress the injustice which they are suffering. Observe the difference between St. James's way of meeting this demand put forward by suffering Christians, and St. Peter's reply to the scoffing mockers who asked, "Where is the promise of his coming?" St. Peter thinks it enough to say that time does not exist for God; but St. James points to the fact that God may be seen at work in nature, that God works slowly and will not be hurried, and that those men whose business leads them to watch and to wait upon His work are examples of a reverent patience which Christians might do well to follow. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the

earth, and hath long patience for it, until he receive the early and latter rain." What "the coming of the Lord" certainly means in this passage may be open to discussion. Our Lord comes to us in blessings and in judgments, and St. James may be thinking of some political or social event which would put a stop to the oppressions of which his correspondents had complained; or he may be thinking of our Lord's second coming to judgment. But either coming, St. James implies, is in this respect like the natural harvest—that while man's activity leads up to it, it depends on agencies which are beyond man's control. When St. James points to the presence and operation of God in nature, every countryman in Syria would have understood him. The corn was sown in September; in October there came the early rain, which made the seed sprout; the latter rain fell, as a rule, in March or the beginning of April, in time to make the ears swell before they ripened. In a soil of remarkable fertility, but generally of no great depth, spread as it was over the limestone rock, everything depended on the two rainfalls. The husbandman could only prepare the soil and sow the seed; the rest he must leave to God; and St. James dwells on the long patience with which, as a rule, a Syrian peasant waited for the precious fruit of the earth, and for the rainfall which was so necessary to its growth. And his language illustrates an old observation, that, as a rule, people who live in the country are more religious—by which I mean more constantly alive to the presence and the working of Almighty God—than are people who live in towns. In the town almost everything speaks of man—of man's energy, man's resources; in the country man counts for much less, and we are surrounded by the works of God. Man can make a watch or a steam engine, but he cannot make a daisy grow; he cannot give any explanation whatever of the principle of its growth; and those people who live in towns and who are largely engaged in manipulating or in witnessing the manipulation of dead matter are less alive to the presence of God than the countrymen who know that they can do little more than arrange the scene on which the Author and the Sustainer of vegetable and animal life shall work His will. The habit of watching God in nature is of itself a lesson in the school of faith. Our Lord gives us one part of this lesson when He bids us look at the lilies of the field, the anemones with which the soil of Palestine was covered in March and April, and consider in them the beauty which outdid the beauty of Solomon's throne, yet for which they had made no preparation by toiling and spinning. And St. Paul gives us another stage when discussing the precept about the ox that treadeth out the corn; he sees in it the motive that he that ploweth should plow in hope, and he that thresheth in hope should be partaker of this hope; or, again, when he points to the seed crop as presenting a natural analogy to the resurrection: "That which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body."

If anything is clear about God's work in nature, it is that it proceeds gradually, that it cannot be precipitated. This truth finds, perhaps, unintentional expression in the modern word of which we hear so much—evolution. Evolution is one of those words which have a religious or irreligious meaning, according to the antecedent ideas with which they are associated in

the speaker's mind. If by evolution I mean the work of a self-existent force in nature, originating I know not how, and tending I know not whither, but without any break of continuity whatever, even to introduce the unexplained, the unexplainable mystery of life, then the conception is quite irreconcilable, I do not say with Christianity, but with any serious belief in God; if by evolution I mean an observed connection between some of God's earlier and later works in nature of such a sort that one leads to the other by a graduated sequence without violence, without catastrophe, this surely is so far from being irreligious that it may illuminate our conception of some of the operations of God. But whether we use the word or not, there can be no doubt about the slow and patient travail of God in nature. One period in the earth's earlier condition introduces to another; one phase of natural life leads on to the confines of another; this epoch of human history is the parent of much that first emerges to view in that—the truth being that the one presiding and controlling Mind is throughout at work, never ceasing from, never hesitating about His task, and that Eternal Wisdom which reaches from one end to another mightily and sweetly doth order all things. And in nature, so as St. James implies, it is in grace. Man does his part; he sows the word of life, he prepares the soil, he plants with St. Paul, he waters with Apollos, but he can do no more, and God, who sends the early and the latter rain, alone gives the increase. So it is in the history of individuals when that great change takes place which is called conversion, whether from error to truth or from ungodliness of life to obedience of Christ. Conversion is not so sudden a process as it may seem to be. It is sudden, perhaps, at last. There may be a moment when a man is conscious of passing a line from darkness to light, from the power of Satan to God, just as there is a moment when the fruit has ripened perfectly so that it falls; but that moment has been long prepared for. Long before Saul of Tarsus lay prostrate on the road to Damascus he had brooded over the meaning of the dying words and of the death of St. Stephen, what it was in itself, what it was to him. He could not do it justice at once, he could not at once dismiss as of no account the prejudices of a lifetime, the respect in which he held his Pharisee teachers, the strong and subtle ties by which his heart and his understanding all alike were bound to the old religion of Israel. But in time this process of spiritual fermentation had done its work, and so when our Lord appeared on the road to Damascus Saul was prepared for Him. In the same way St. Augustine tells us that long before the change which was precipitated by his reading the passage in the Epistle to the Romans he had met with teachers, events, examples which had set him thinking. He put those thoughts aside, but they returned. He again dismissed them; again they came back to him. He was, in truth, ill at ease; his Manichean creed and dissolute life were the husks on which this Prodigal Son long fed, but those husks had a work of disenchantment to do, though time was needed in which to do it, and at last this preparatory process was over. The hesitations, the misgivings, the yearnings, the relapses, the near approaches to grace, and the shrinkings back from grace had all come to an end; the fruit had ripened, whereby the Christian Church received the greatest of her teachers since St. Paul.

And so, too, in the history of societies. It took three centuries to convert the Roman Empire to Christianity, if, indeed, we may rightly so

describe the numerical superiority, for it was not much more, on the part of the Christians at the end of the first quarter of the fourth century of our era. And yet even so described what a wonderful work it was! Three centuries before such a result would have seemed impossible to any man of sense and judgment. Everything was against Christianity —the government, the wealthy, the influential, the intelligent, as well as the people. The government from time to time exchanged a contemptuous toleration of Christians for a bitter persecution of them; the literary men only deigned to notice them in terms of extreme derision and contempt; the people regarded them as food for the lions in the amphitheater whenever the emperor would give a public entertainment. Again and again it seemed to the servants of Christ that the struggle was too prolonged, too unequal, to be maintained. Again and again saints and martyrs pleaded, "How long, O Lord, how long?" and yet all the while the work which preceded the conversion of the empire was silently going forward; the faith was making its way, sometimes penetrating in a very fragmentary form into the thoughts of one set of men, sometimes presenting itself to another amid the crowd of comparatively worthless rivals only as a new idea which was worth considering. The Divine Christ walked like the stranger on the Emmaus road, but now in conversation with pagan hearers, long before He flashed His Godhead on them in the communion of the Church. Little by little the leaven was working in all quarters of the vast lump of the old society; little by little faith made or begged its way as a stranger living on precarious sufferance, presenting itself only to be criticised, scouted, repelled again and again, before, at last, it could take strong possession of the souls of men. There were no missionary societies in those days, no secretaries, sermons, public meetings, annual reports. The Church was the one missionary society. She set herself down among the great heathen populations as they looked at her, first fiercely, then more kindly, then more fiercely than ever, as if angry, that, for the moment, she had succeeded in fascinating them, and then with a new sense of her being a power which had a future, and with which they must reckon. Every Christian in those days carried his life in his hand. He was a missionary by the mere fact of being a Christian. The influence that radiated from him insensibly won first toleration, then respect, then affection and reverence. Men wondered at a type of character which was new to them, and as obviously superior to Stoicism as it was new. Sometimes a soldier in the ranks, sometimes a professor of literature, sometimes an artist, now and then a mechanic, or a merchant, rarely some one attached to the person of the emperor, not seldom the slave, lived among the heathen confessing Jesus Christ. When one Christian in a great family was a slave he was felt to be in the enjoyment of an elevating principle of life which placed his owner at a disadvantage. He was calm, collected, indifferent to wrongs and insults, and consistent in his life as seeing an invisible Master, fearless as fearing only God, gentle as seeing in every man a possible brother in the faith, patient because long discipline had conquered self-will in him, disappointed at nothing in this world because hoping nothing from it, without anxiety because no earthly thing could terrify him, inaccessible to corruption because having his desires perfectly in God, inaccessible to flattery because at heart indifferent to any judgment but one, not dazzled by the world's splendid pageant because himself without an

ambition to share it. When many hundreds or thousands of men in various stations were scattered throughout the world of this character, they were inevitably missionaries, even though they never opened their mouths, and they were the little leaven that was leavening the whole lump. Little by little their example did its work. Men saw how they lived, and on occasions how they could die, and at last the desire to share the secret of their life became too strong for the complex but associated strength of paganism, and in words that were used at the time, the cross ceased to mark the places of public execution, and it took its place on the diadem of the Cæsars.

In view of these natural analogies, and of this history, let us turn once more to the modern demand that so many missionaries shall produce in such and such a time so many converts, and to the impatience, if not the indignation, which is felt or expressed if this expectation is not realized, as though something had taken place which was akin to a commercial fraud. What is this modern way of looking at missions but an endeavor to apply to the kingdom of Divine grace those rules of investment and return which are very properly kept in view in a house of commerce? Do you not see that this demand leaves God, the Great Missionary of all, out of the calculation? God has His own times for pouring out His Spirit, His own methods of silent preparation, His own measures of speed and of delay, and He does not take missionaries or the promoters of missionary societies into His confidence. He has a larger outlook than they, and more comprehensive plans, and whether He gives or withholds His gifts, of this we may be sure, in view of the truest and broadest interests of His spiritual kingdom; we appeal to His bounty, but we can but do as He bids us, and abide His time. As the eyes of a servant look into the eyes of the master, and as the eyes of a maiden into the eyes of her mistress, even so our eyes wait upon the Lord our God, till He have mercy upon us, or, as St. James puts it, like as "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain."

Not that this reverent patience in waiting for God's blessing is any excuse whatever for relaxing the zealous activity with which missionary efforts should be prosecuted by the Church of God. The husbandman does not the less plow the soil or the less sow the seed because he is uncertain whether his labor will be followed by the early and the latter rain. If he does not plow and sow he knows that the rain will be useless at least to him. It is quite possible for a secret indifference to the interests of Christ and His kingdom to veil itself under the garb of reverence, to refuse to help the work of Christian missions because we do not know how far God will promote a particular mission; but that is only one of the many forms of self-deceit which we Christians too often employ in order to evade Christian duties. Duties are for us, the results with God. We have no doubt, if we are Christians, as to what is our duty in this matter. Before us lies the greater part of the human race sitting in darkness and in the shadow of death, with no true knowledge of God, and of the real meaning of life and of that which follows it; and above us there rises the Cross—that Cross to which we are indebted for peace and hope, that Cross on which He hangs who is the only Name given among men whereby men may be saved; and in our ears there sounds the command, uttered eighteen centuries ago, but always binding, always new, "Ye shall be witnesses unto Me and unto all the world to preach the gospel to every

creature." Our part is clear, even though after a century of labor we should have to say with the prophet: "I have labored in vain; I have spent my strength for naught, and in vain;" since even then we may add with him: "Yes, surely my judgment is with the Lord, and my work with my God."

Yes; and there is another duty, and that is to consider, not only when unfriendly criticism forces the subject on our attention, but simply as a matter of loyalty to God, whether our idea of missions is such as to make it likely that God will largely bless them. Is it not the case that, at least in some quarters, the missionary's life and work, like the work of clergymen at home, is regarded as a profession rather than as a vocation? And do we not see the results of this vital mistake in the idea that a missionary must, as far as possible, lead the life of men who have given up nothing that they can carry away with them to their distant task? So long as we insist upon encouraging missionaries to think that a household and a family are a necessary feature of their work, the standard of self-sacrifice will be low and poor, and the results probably meagre. Missionaries will be what religious opinion at home expects them to be. There is a well-known proverb, "Like people, like priest." What the parent church is, such the missionaries that it sends out will be. If we at home make few efforts in our humbler and lower sphere of work, they will make few, too, in their nobler sphere. If we expect little of them in the way of self-sacrifice, they will too easily be content not to practice it. If they see no tokens of that fire which the Son of Man came to kindle on the earth, it will not be long before they, too, fail to feel its light and its warmth. The impulse which creates a great mission comes from the church at home.

And let us never forget it—its source, under the Holy Spirit, is in our hearts, in our sense of duty. And yet, whatever our failings, and however our present missionary system falls short of ideal efforts, it were ungrateful not to own how indulgently God has blessed it, and in particular how He has blessed parts of the work of the old Church of England Society for the Propagation of the Gospel. We may listen for one minute to a prelate who speaks to us from his bed of sickness, and assuredly with an authority which will not be disavowed in this church. "There are now," says the Bishop of Durham, "fourteen African bishops. Not one of these dioceses existed until Her Majesty had been on the throne fully ten years. There are now thirteen Australian sees, and the first of them was created just about the time the Queen ascended the throne. There are eight sees in New Zealand and the Pacific Islands, and not one of them existed at the commencement of the reign. Let us ask ourselves," Bishop Lightfoot proceeds, "what a see means. It means," he says, "the completion of the framework of a settled church government; it means the establishment of an apostolic ministry which we believe was especially established by God to be the means whereby the ministration of the Church should flow to men;" and then, when he asks by what means these results had been achieved, he replies, "The Society for the Propagation of the Gospel." Not that the establishment of a divinely-ordered ministry is the ultimate design of all Christian mission; it is the means to an end beyond—the conversion and sanctification of souls. To take one instance at haphazard out of many, the boy who sprang from a degraded tribe, living formerly by rapine and false pretension to magic, and especially addicted to drunkenness, now writes, a few weeks ago, to the missionary to whom he owes

his faith, to say that he is at the end of his school career, and has gained the government allowance which will enable him to continue his studies and become a useful man among his people. This illustrates the work which our missions are carrying forward in spite of much discouragement in all quarters of the globe. The certificate of this change is the demand of adult converts for baptism, and when we hear that forty-three converts were baptized in Basutoland last Easter-eve, and in Madras the baptized Christians have increased, in ten years, from 279 to 2,514, or that in another part of India 361 baptized Christians fourteen years ago have become 3,146, it is impossible to say that missions are followed by no considerable results.

Every one of these souls is just as dear to God as were St. Peter's converts on the Day of Pentecost, or as are yours and mine. Every one of them was bought on Calvary by the blood of the Immaculate Lamb. Activity and patience—these are the two conditions, whether at home or abroad, of good missionary work. We must learn to cultivate longer patience for the precious fruit of the spiritual soil, without in any degree relaxing our active cultivation of the soil that yields it. When a Christian takes part in these great efforts, he rises—or should rise—above the limits of his own petty, individual life; he is a member of the body of Christ, and the body of Christ lives, not for some thirty, or forty, or fifty, or at most, eighty years, but lives in the centuries. Already eighteen hundred years and more have passed since its birth, and it gathers in one century the harvest whose crop was sown in the century before. To belong to a great family, to a great country, may be in itself an incitement to noble effort; what should it be if we claim fellowship in the General Assembly and Church of the first-born in earth and in heaven from Pentecost till now? Let us endeavor in spirit to associate ourselves with this larger, this nobler, this more hopeful life, and to remember not only the privileges which it confers, but the duties which it enjoins, and in laboring according to our measure to extend its frontier to be content and thankful if it should please our Divine Master to show to us of this generation His work and to our children His glory.

THE GOSPEL AS PREACHED BY PAUL.*

By A. J. F. Behrends, D. D. [Congregational], Brooklyn, N. Y.

For Christ sent me not to baptize but to preach the gospel.—1 Cor. i: 17.

We should make a great mistake if we interpreted these words as casting the slightest discredit upon an ordinance which our Lord has made obligatory upon His disciples. The apostle is speaking seriously, not slightingly. In the eleventh chapter of this very letter he gives a minute account of the institution of the Holy Supper and adds a most impressive commentary on its meaning. The profanation of that ordinance filled him with painful indignation. In his later letters to the Romans and the Colossians he speaks of Christian baptism as the sign of regeneration, as the visible expression of our fellowship with Christ in His death and resurrection. In the pastoral epistles he gives minute directions of the qualifications of bishops and deacons, and expresses his anxiety that Timothy shall know how to behave himself in the house of God, how to conduct Christian worship with propriety, and the government of the

*It is proper to state that this sermon is printed from the "notes" used by the author in its delivery, which were greatly amplified. We chanced to hear the sermon, and it so deeply impressed us that we begged it for the Review. It is produced here literally from the author's "notes."—J. M. S.

church with wisdom. But he recognized also a diversity of gifts and of calling. An apostle was not a settled pastor. He was a pioneer, stopping only long enough to lay foundations, leaving others to complete the organization and to carry on the work. At first, the apostles did everything. They preached, and ruled, and received the alms of the church. It was not long before they were compelled to ask for the appointment of trusted men, to whom should be assigned the special duty of receiving and disbursing the money of the church; and this is the origin of the diaconate. The deacons constituted the financial board. The rapid multiplication of churches soon made another class of officers necessary—the elders or bishops, who were local pastors, men who had charge of the worship and the general government of the churches. Thus the logic of events, the pressure of circumstances, made the apostles general missionaries and superintendents; and the management of details was more and more left to local agents, appointed and ordained by the churches. Paul simply declares that, as an apostle it was his business to preach, not to baptize.

To this he adds that the wisdom of this course had been abundantly justified in the existing conditions of the church at Corinth. Human nature runs to hero-worship. We like to be associated with the names of great men and with the history of great institutions, secular and sacred. Apollos was a favorite in Corinth. Peter had a following. Paul had his enthusiastic adherents. All this deeply pained the great apostle, and in rebuking this factional spirit he recalls with gladness the fact that Crispus and Gaius, and the household of Stephanus had been the only disciples to whom he had administered Christian baptism.

One more thing, however, remains to be said. The apostolic office was the highest; an exceptional calling for which no successors were provided. They were personal witnesses of Christ and of His resurrection from the dead. With their disappearance this specific duty could no longer be discharged; but the Church at large was summoned to spread the apostolic testimony and teaching. It still remains true, therefore, that our main duty is to preach the gospel. Ordinances and church government have their value and place; but our first duty to the world is to preach the gospel to every creature.

Pursuing this thought, let us fix it in our minds, first of all, that there is a gospel to be preached; that amid all the diversities of doctrine and ritual there are some things which must be found in all Christian preaching. We know what Paul understood by the gospel. It was the good news of salvation by grace, through faith in Jesus Christ, who died for our sins and rose again for our justification. That Jesus Christ came into the world to save sinners, the apostle declared to be a saying deserving universal credit and acceptance. He is equally emphatic in insisting that all partition walls have been broken down, and that Christ is the Saviour of all men, the gift of God to Jew and Gentile alike. And in describing the range within which the saving power of Christ works, he makes it include everything, from the pardon of our sins to the redemption of the body. It begins in an eternal predestination, and it issues in an eternal glorification. These three things are contained in Paul's conception of the gospel—Jesus Christ alone can save men; Christ can save any man and all men; Christ saves men completely and forever. No man can be said to preach the gospel who does not make these thoughts central and controlling. He may preach truth, very important and helpful truth; but until he makes Christ the ground, the

motive, and the end of his teaching, he is not an evangelist, a preacher of the gospel. The gospel is good news. It is not the publication of the moral law. It is not telling men what they ought to be and do. The moral law has not been superseded. It cannot be. The claims of righteousness can never be modified, by so much as a jot or tittle. There can be no blessedness without holiness. But the ministry of Christ was not needed to teach that lesson. Conscience proclaims it, and universal experience confirms it. Heathenism teaches as much as that. It is a universal confession of guilt, and an unqualified tribute to the majesty of moral law.

Nor can we find the gospel in any general doctrine of the love of God. It is not equivalent to the affirmation of the eternal and universal Fatherhood of the Holy One. It implies this, but it is more. That consoling thought is imbedded in the Old Testament. It was preached by Moses and Isaiah as clearly as it was by Paul and John. It constitutes the peculiar excellence of the Old Testament, as contrasted with the best products of pagan reflection. The Ten Commandments are anticipated in the universal testimony of conscience; but no human wisdom rose to the height of affirming that the God of holiness had mercy for thousands, that He who will not clear the guilty delights in forgiving iniquity, transgression, and sin. There is no 51st Psalm, nor any approach to its union of deep penitence and joyful assurance, in all the range of pagan literature. It is a refreshing and inspiring testimony which the Old Testament gives to the love of God; and the 55th chapter of Isaiah seems almost an anticipation of the gospel. But you and I read it with Christian eyes, under the light which the cross sheds upon it. The gospel carries this thought of the general mercy of God to a higher level, giving to it a new and specific utterance. You may preach the law of God, and remain on the level of paganism. The Greek philosophers and poets did that. You may preach the universal fatherhood of God, and remain on the level of Judaism. Moses and David and Isaiah did that. John and Paul did *more*. In their preaching the person of Christ assumes central and permanent prominence. In Him the law of God is fulfilled and honored; so that a holy life becomes the standard of comparison rather than fragmentary and formal precepts. In Him the love of God leaps from the heavens to earth, links itself with the burden and guilt of humanity, challenges the powers of darkness and the might of death, achieving a practical and eternal victory. Fear rules paganism, Hope smiles in the Old Testament, Assurance is the ringing keynote of the gospel. This is the new thing in the Christian message: "God so loved the world that He sent His only-begotten Son." To hear Him is our duty; to trust Him insures our everlasting salvavation.

So much for the contents of the gospel we are to preach. It is crowded into this single, urgent sentence: "Believe in the Lord Jesus Christ and thou shalt be saved." But does the world need such a message? Can we not get along fairly well without it? That is the very question which Paul discussed in the first chapter of the Epistle to the Romans. What does the world need? Just one thing, righteousness. That secured and the millennium would be here. But, explain it as you will, the one thing most needed is the thing most difficult to create and promote. The want of it has overthrown individuals, parties, states, churches, civilizations. It cannot be said that there has been any lack of earnest attempts. Every age and nation has had its prophets, its moral reformers. Paganism has grappled with the prob-

lem. Confucius, Sakya-Muni, Zoroaster, and Socrates tried to supply the want. They were earnest men, and exercised a salutary influence. But the multitudes were deaf to their appeal; and history records that Rome at the zenith of her culture and power had a civilization that has been called a "veneered brutality." Israel presents a brighter picture. Its doctrine of the character of God was a constant and mighty argument for personal integrity and neighborly kindness. But even in Israel the prophets were generally ranged against the kings, and the preachers of righteousness were not favorites at court. We find Samuel and Nathan and Elijah doing their utmost to purify and elevate public life. They accomplished wonderful results, but the hostile forces were too strong for them, and the moral was written in the collapse of both kingdoms. Mightily endowed as Judaism was, and fitted by its divine legacy to the moral leadership of the world, it failed to achieve even its own reformation. The men who boasted in the Law trampled upon it every day. All this Paul urges in the first chapters of Romans. A mightier hand than that of Socrates, or of Moses, was needed to save the world. Paul does not mean to say that there never was a good heathen; but that the highest wisdom of paganism was impotent to stay the tide of universal corruption. Paul does not mean to say that the religion of Moses had not produced a single saint, but that its inability to achieve the mighty task of the world's salvation was too clear to admit of any doubt. He believed that religion to be Divine; but he also insisted that it was preparatory and that its history only made more evident the imperative necessity of a mightier intervention. Something more is needed than the protest of earnest men unsupported by Divine authority. Something more is needed than a succession of Elijahs, prophetic admonitions supported by startling judgments and deliverances. A more than human hand, though nerved by an inspired heart, must smite the ranks of evil. In other words the world needs the gospel, whose burden is the announcement of the fact that the God-Man buckled on the armor, drew the sword, and planted His victorious banner on the field of moral conflict.

But even granting that the world needs just the help which the gospel declares has been brought to it by the advent and resurrection of Jesus Christ, the question recurs, "Will even this secure the desired result?" To this we can only answer, first, if it does not then God is clearly and hopelessly defeated, for a greater than Christ cannot come to the rescue; and second, if Christ be what the gospel affirms Him to be, the triumph of righteousness is a foregone conclusion. Hence the tone of victory in the New Testament is always in the present tense. It is regarded as something already achieved. "Thanks be unto God who giveth us the victory. This is the victory that overcometh the world, even our faith. The kingdoms of this world are become the kingdoms of our God and of His Christ." This is our highest assurance. It receives impressive confirmation in the historical triumphs of Christianity. Its moral ascendency over and its conquest of the ancient civilizations of Rome and Greece are unquestioned. Its restraining and reorganizing energy during the Middle Ages is freely admitted by the calmest historians. Its profound and salutary influence upon modern life is beyond cavil. Thrice within four years in our own land have ten or eleven million men marched up to the polls, registering in each case a verdict that amounted to a political revolution, without a word of protest, or a threat of violence. Such a thing would have been impossible in pagan Rome or medi-

æval Europe without a bloody supplement. This sublime self-restraint comes from settled reverence for law, and from the assurance that peaceful agitation invests right with might at last. It is the result of our long Christian training, which after a lapse of three thousand years enables us to realize the ideal of Moses, and show the world an example of self-government. But there is a more direct and living proof that the power of a complete and eternal redemption is lodged with Him of whose coming the gospel is the proclamation. Hundreds among you can bear testimony to the grace of salvation in Jesus Christ. You have tasted the peace of forgiveness. You have prayed to Him for strength, and He has girded you with His might. Your home has been darkened and the hope of the resurrection has sustained you. You have stood on the very brink of the river and you have not been afraid; you have faced death, until you have almost come to love it. You have carried this message of hope to the poor, and the despondent, and the fallen, and you have seen the new life kindling under the breath of love. Ah, this is much. What the gospel has done for you, it can do for all. It is mighty and it will subdue the earth, for it is the power and the wisdom of God to every one that believeth.

THE ENDOWMENT OF POWER.

By A. J. Gordon, D. D. [Baptist], Boston, Mass.

And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever.—John xiv: 16.

Why is the great mass of Christians so little interested in and so little eager to follow out the great facts concerning the mission of the Holy Ghost in the church? A great theologian once said to a class of theological students, "Young men, remember that without the Holy Ghost theology is not only a cold stone, but it is absolutely powerless."

It is written, "The eye hath not seen nor the ear heard, neither has it entered into the heart of man, the things that he has prepared for them that love him." These outward senses, the eye, the ear, and the heart, cannot comprehend, but God has revealed these things by the Spirit.

The Holy Ghost is not only the Spirit of truth but the Spirit of life. Without Him the most serious things pertaining to our worship may become merely automatic, our faith merely intellectual scent, our love merely outward emotion. What can the church of Jesus Christ do in the work of preaching the gospel without this quickening, life-giving Spirit?

I. Who is the Holy Ghost?

The text proves that the Holy Ghost is co-equal with Jesus Christ our Lord. If I say, "I am a minister and you are another," I show that you are a minister likewise. If I say that I am an American citizen and you are another, I am averring that you too are an American citizen. When Jesus Christ says, "I, one advocate, go to the Father and will give you another," we at once infer that the other is co-equal with Himself. How this becomes clearer as you reflect that this presence is to take the place of Jesus Christ. He had been preaching as no man ever preached before; his pulpit was to be vacant, who should fill it? It was said of Mr. Beecher before he died that no one could ever fill his pulpit. The same has been said of Spurgeon. How much more was this true concerning Jesus Christ? What must be the person then whom He sent to fill His place, to occupy His seat, and stand in His office?

Napoleon once said, "When I am dead my spirit shall come back to France and throb in countless revolutions." It was true; for years after he died the revolutionary spirit

he stirred up kept Europe in commotion, but gradually it died away. Is that all Jesus Christ meant when He said, "I will send you a Comforter"? Is this an influence that will gradually fade and die away like an echo? Hear what He says, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Instead of less being accomplished more shall be accomplished when He is gone, and the Holy Ghost has come to take His place. Therefore the Holy Ghost stands on an equality with Christ Himself. He said, "If I go away I will come unto you." "I" is used here in application to the Holy Ghost. He has promised that "where two or three are gathered in my name there I am," "I" meaning the Holy Ghost, His other self, the Christ invisible, the Spirit, dwelling in His Church.

II. WHERE IS THE HOLY GHOST?

Jesus said, "If I go away I will send the Spirit unto you." He goes up; the Spirit comes down. He is there; the Spirit is here. He is seated on the right hand of God and when the Holy Ghost came down He sat on each of the disciples. The real seat of the Holy Ghost is in every little church composed of those whose hearts have been cleansed and given up to His indwelling. As truly as Christ is there, so truly is the Spirit here. As Stephen, looking up into heaven could say, "I see the Son of Man standing on the right hand of God," so the angels looking down can say, "I see the Holy Ghost dwelling in the hearts of men." After the day of Pentecost when the apostles came together to deliberate over important matters, they gave out the result of their deliberations in these words: "It seemed good to the Holy Ghost and to us." Marvelous words! Peter and John and James were there, but another was present. He joined in their deliberations, inspired them and helped them to a conclusion.

Again when the sin of Ananias and Sapphira was discovered, Peter said, "Why hath Satan filled thy heart to lie to the Holy Ghost?" You saw only Peter and James and John as ministers of the church. They do not rule in the church. Since Jesus Christ went away the Spirit rules in His church. "Thou hast not lied unto men, but unto God."

How these two passages make real the conception the disciples had that the Spirit was truly with them.

When Jesus Christ was here as our great teacher God stood apart, so to speak, and commanded men to hear Jesus. "This is my beloved Son, hear Him," He said in a voice from heaven; but when Jesus is ascended to the Father He speaks out of heaven seven times to the seven churches and says, "He that hath an ear let him hear what the Spirit saith unto the churches." Just as the Father commended Him so He commends the Spirit. He no longer speaks to the church Himself. The Holy Ghost is our teacher, and Jesus Christ will not interfere with His office.

This body is the shrine in which Jesus Christ, in the person of the Holy Spirit, dwells to-day. "Know ye not that ye are the temple of the Holy Ghost?" Let us keep this thought in our minds. He is not there but here. How you would slight His presence by supposing Him to be absent. If it is a slight to forget an absent friend, how much more is it to forget a present friend?

But you ask—and this is the question that comes most home to your life—How can I be baptized with the Holy Ghost? You remember how the multitudes came to John at the river Jordan to be baptized, confessing their sins. The same office that John held to them Jesus holds to you. Come to Him just as the disciples came to John. These

hands that have been grasping so eagerly after the things of this life, let them lay down the treasures that rust and decay; these feet, hot and dusty with walking in the course of this world, let them halt and surrender themselves to run in the way of His commandments; these eyes that are so filled with the scenes of this world, let them shut in token that they henceforth will look on the inward beauty of holiness, and thus with folded hands and closed eyes let your whole being be surrendered up to Him. So come to Jesus Christ and say: "I, who have been so much in the world and so much of the world, do now come and surrender myself up to Thee that I may be baptized in the Holy Ghost."

I do not say that one brought into this blessed condition shall ever remain thus, but just as the poor fish writhes and gasps when out of his element, so one who has ever been in the Spirit will never be quite satisfied out of that condition. He will gasp and cry, "Oh, Lord! repeat that blessed experience. Give me to be again overcome with the Holy Ghost." But this blessing of the Holy Spirit is linked with prayer. You must not only surrender but you must ask. There is power in God, but we must be coupled on with God. You have seen the cable car moving with no horses attached, no locomotive before, no engine inside, but underneath the track is the endless chain running on and on. All that is necessary is that the car shall grip the cable. So between heaven and earth the Spirit of God moveth like an endless chain running from the throne and the footstool. All that the soul has to do is to fasten on its grip.

All things are possible to him that believeth. It is the day of His power to-day. Just in proportion as we put ourselves in relation to that power by faith and prayer and the grip of a determined will shall we have power to carry on His work.

The Holy Ghost is here. Wonderful fact! Believe it, act upon it. If you want to be of service to Jesus Christ, take the gift of the Holy Ghost, and may you go out with new joy because you have taken this gift.

ESTIMATES OF TIME.

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

The world passeth away and the lust thereof, but he that doeth the will of God abideth forever.—1 John ii: 17.

These are words of the "beloved disciple"; and it is surely a delightful privilege to listen as he speaks, who lay upon Jesus' breast, who beheld the Transfiguration, who saw the Man of Sorrows bowed in awful loneliness beneath the olives of Gethsemane, who, from afar, witnessed the tragedy of the Crucifixion, and, in her last days, tenderly watched over the mother of our Lord. He is now in the evening of life. The past with its momentous history stretches far away into shade and silence; its record unalterably fixed; its events like monuments rising amid the mists as at evening we look back along the cemetery path. But the old apostle's heart is not reclining on the past. His comforts come from that land whose rays are gilding his white locks for the coming coronation and the reign of perpetual youth. Resignation and joy temper his utterances. The world is passing away. He has no sorrow at the thought. The lust of the world, that, too, is going, and the reflection itself is a reward. But joyous above compare is the security that beyond the reach of decay and change "he that doeth the will of the Father abideth forever." John thus teaches us to put a true estimate upon time—an important lesson to learn; for our view of time and the things of time influences, mightily, our character and destiny.

I. There are two tempers of mind respecting things temporal equally fatal to spiritual growth and heathful mental condition.

1. One is a temper of philosophical unconcern—resembling the temper of the Stoic—that regards the world with cold and passive interest as an insignificant and yet incomprehensible sphere of being.

(*a*) This temper is often manifest among devotees of physical science. He who beholds the same light that silvered the bowers of Eden still streaming from the stars, and reflects that through unnumbered centuries it has shone, undimmed above the haunts of saintliness and sin, the joys and sorrows of passion and pursuit, learns to think lightly of human experience and to repress the sympathetic tendencies of his nature. Measured by the awful extent and duration of the universe man seems little better than the buzzing insect on the window pane. At best he is beating out his life in the effort to reach the free air and the larger prospect. The sooner the strife is ended the better.

(*b*) But the physical view of man's relation to time, with the metaphysical left out, not only gives us a monstrosity, it is hopelessly misleading. The inanimate world differs widely as to its operation in time, from the conscious spirit of man. There may be less of real consequence to the universe in the formation of a world, requiring myriads of years, than in the entrance of an idea into a human soul—the inspiration of a moment. Human history is but a record of important moments and their consequences. The greatest achievements originated in the thought of a moment.

(*c*) The brevity of existence is not a criterion of the divine estimate of the soul's worth. To God our Father our condition as children is of more concern than the material world.

II. Again there is a temper of mind that finds the moments all too short. This is manifested in:

(*a*) Nervous eagerness that defeats itself;

(*b*) Idolatry of pleasure, fondness of life, and insupportable dread of death;

(*c*) In the lives of those who live to have, and for whom the time is too short for accumulation. When they die we do not think of *them*. The law unconsciously turns satirist, and speaks of their "estate" and "effects," that which they leave as results of their purely material endeavor. Their names are not preserved by history. They have *done* nothing with which history is concerned. Seared leaves in the forest of existence, they are speedily blown into oblivion;

(*d*) They who make history are those who live to *do*. They are ready instantly at the bugle call of duty to break up the camp of ease. But the effects of doing are, at most, historical and transient.

III. The true life is that which lives *to be:*

(*a*) Good;

(*b*) Immortal;

(*c*) Christ-like.

He who "rounds the groin of Peter's dome," or with his sword remaps the boundaries of a continent, shall find, at last, that genius and might are powerless to perpetuate their designs. But he who leaves his image on human hearts shall live forever. To do this he must be born again into the image of the heavenly. It is by the aid of the Light of the World alone that the heart is made sensitive to deathless impressions. He that doeth the will of the Father dwelleth in that light.

PLEASING GOD.

BY REV. J. E. ROBINSON [METHODIST], MISSIONARY TO BOMBAY, INDIA.

***Without faith it is impossible to please him.*—Heb. xi: 6.**

RELIGION may be said to consist in honest, constant, persevering effort to please God. Man can set before himself no nobler aim. "We are AMBITIOUS (*philotimoumetha*)," says the apostle, "whether at home or absent, to be well-pleasing unto Him."—2 Cor. v : 9.

I. WHY WE SHOULD SEEK TO PLEASE GOD!

1. Because He is every way so worthy.

2. Because *He* has done so much to please *us*.

3. Because His displeasure is so dreadful.

4. Because it is for our highest interest to do so.

II. HOW FAITH ENABLES US TO PLEASE GOD!

1. Faith secures to us a nature disposed to please Him.

2. Faith unites us to the Source of all power and wisdom.

3. Faith apprehends the excellency of God.

4. Faith unfolds Christ's unsearchable riches.

5. Faith crucifies the flesh, denies self, and overcomes the world.

TEXTS AND THEMES OF RECENT SERMONS.

1. Confronted with the Sin of his Youth. "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau," etc. —Gen. xxxii : 11. Rev. J. J. Purcell, Litchfield, Ill.
2. The Pledge and Place of Safety. "And she bound the *scarlet* line in the window."—Josh. ii : 20. Also vs. 18, 19. Rev. J. S. Moser, Richmond, Va.
3. Personal Charms no Prophecy of True Manhood. "And he had a son whose name was Saul, a choice young man and goodly," etc.—1 Sam. ix : 2. A. T. Pierson, D.D., Philadelphia, Pa.
4. A Bird's Eye View of the Psalms. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night."—Ps. 1 : 1-2. A. J. F. Behrends, D.D., Brooklyn, N. Y.
5. Church Loyalty. "Lord, I have loved the habitation of thy house."—Ps. xxiii : 8. Denis Wortman, D.D., Saugerties, N.Y.
6. A Threefold Thought of Sin and Forgiveness. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."—Ps. xxxii : 1, 2. Alex. MacLaren, D.D., Manchester, England.
7. Eyes Right. "Let thine eyes look right on, and let thine eyelids look straight before thee."—Prov. iv : 25. Rev. C. H. Spurgeon, London.
8. The Nearness of Life's Interest and Work. "The eyes of a fool are in the ends of the earth."—Prov. xvii: 24. Rev. D. M. Ross, M.A., Glasgow, Scotland.
9. The Comforts of the Middle Class of Society. "Give me neither poverty nor riches; feed me with food convenient for me."—Prov. xxx : 8. Rev. Jas. H. Burlison, Ph.D., Louisville, Ky.
10. The Thoroughness and Slowness of Progress. "He that believeth shall not make haste."—Is. xxvii : 16. Marvin R. Vincent, D.D., New York.
11. Dead or Asleep? "Simon, sleepest thou?" Mark xiv : 37. T. T. Eaton, D.D., Louisville, Ky.
12. The Threefold Word of God—in Nature, in Scripture, in Incarnation; or, in Creation, Revelation, Christ. "Thy word is truth." —John xvii : 17. Wm. Elliot Griffis, Boston.
13. On to Rome. "Fear not, Paul, thou must be brought before Cæsar."—Acts xxvii : 24. T. D. Witherspoon, D.D., Louisville, Ky.
14. The New Life in the Nation and the Family. "That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." —Romans vi: 4. Archdeacon Farrar, D.D., in Westminster Abbey.
15. The Christian's Inventory. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death," etc. —1 Cor. iii : 21, 22. Howard Crosby, D.D., New York.
16. Characteristics of Christ's Death. "Who gave himself for our sins that he might deliver us from this present evil world according to the will of God and our Father."—Gal. i : 4. R. H. Meredith, D.D., Brooklyn, N. Y.
17. Grandeur of the Christian Faith. "Without controversy great [grand] is the mystery of godliness."—1 Tim. iii : 16. Charles F. Deems, D.D., New York.
18. How a Young Man may Win Victories. 'Fight the good fight of faith."—1 Tim. vi : 12. Theodore L. Cuyler, D.D., Brooklyn, N. Y.
19. The Christian's Reason for Hope. "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." —1 Peter iii : 15. John Hall, D.D., New York.

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. The Sleepless All-Beholding Eye. ("Thou God seest me."—Gen. xvi : 13.)
2. The Revealing Mirror and the Cleansing Laver. ("And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling."—Exod. xxxvii : 8).
3. The Fate of the Two Birds a Type of the Atonement. ("And the priest shall command that one of the birds be killed," etc. —Levit. xiv : 5-7.)
4. Things that make the Service of God Impossible. ("And Joshua said unto the people, 'Ye cannot serve God.'"—Josh. xxiv : 19.)
5. The Virtue of Self-restraint. ("But he held his peace."—1 Sam. x : 27.)
6. Honest to the Core of the Heart. ("Behold thou desirest truth in the inward parts."—Psalm li : 6.

7. **Love for the Church a Fruit of Repentance.** ("Do good in thy good pleasure unto Zion. Build thou the walls of Jerusalem."—Ps. li : 18.
8. **The Salvation of the World Evolved from the Church.** ("Oh that the salvation of Israel were come out of Zion!"—Ps. liii : 6.)
9. **Protested Notes.** ("When thou vowest a vow, defer not to pay it."—Eccl. v : 4.)
10. **Real Kinship with Christ.** ("For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."—Matt. xii : 50.
11. **The Curse of Levity.** ("But they made light of it."—Matt. xxii : 5. "I also will laugh, when," etc.—Prov. i : 26.)
12. **Faith in the Power but not in the goodness of God.** ("Lord if thou *wilt* thou *canst* make me clean.—Mark i : 40.)
13. **The Pharisee's Failure.** ("Thou gavest me no kiss."—Luke vii : 45.)
14. **The Consummate Hour in Human Destiny.** ("Father, the hour is come!"—John xvii : 1.)
15. **Enriched and Enriching.** ("Being enriched in everything to all bountifulness."—2 Cor. ix : 11.)
16. **Confronted by the Records.** ("And I saw the dead small and great stand before God; and the books were opened."—Rev. xx : 12.)

PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D. D.

MARCH 1-2.—THE SPIRIT OF ADOPTION.—Romans viii : 15-18.

Beautifully does the parable of the prodigal reveal the Divine reception of the returning sinner. Here comes the prodigal in his weariness, want, rags, wretchedness, with only the prayer for a slave's place in the father's house upon his lips. But before he can utter the prayer, the father bursts in upon it with his wide and wealthy welcome.—Luke 15-22, 24.

The *robe* is the long white *taliṯh* of the Jews, falling from neck to feet; completely covering with its rich and ample folds the prodigal's grime and tatters—that is *justification*, entire remission of punishment, absolute forgiveness. The *shoes* are the *sandals of ready service*, which, defending the feet, no longer wayward, make duty a delight. When one *loves* to walk along an appointed way, that love is like strong armor for the feet, preventing wounds from thorns, stones, rough places. The *feast* means joy in the father's heart, and joy and honor for the boy embosomed once more in his home. But will you, just now, direct particular attention to the *ring*? The ring meant much in that Eastern society. It took the place of the pen with us. When its seal was pressed into the wax upon the parchment it became and stood for the *sign-manual*. It signified what the name written on the cheek or bond does to us. It was the expression of personal position and worth and ability. And so the putting of the ring on the boy's finger was the father's attestation of the prodigal's real reinstatement in all the dignity and responsibility and high nobility of sonship. The ring means *adoption*. It is in no mean, meager, grudging way that God receives us when we come back to Him.

Our Scripture tells us about the *spirit of adoption*. It is the special function and ministry of the Holy Spirit to put the ring upon our finger; to make us inwardly certain of our glorious place as *sons of God*. We are not merely criminals unwhipt of justice; but since Christ has utterly met the utmost demands of the law for us we are *entirely acquitted*; and then, besides, there is implanted in us, by the Holy Spirit, the *sweet, glad consciousness of sonship*.

1. Therefore the cowering fearfulness of sin is supplanted by a *loving filialness*. We cannot help crying *Abba*—dear Father. Very beautiful is that word "Abba" just here. It is the Syriac and Chaldee form for the Hebrew term for father. It is a little up-thrusting of the Apostle's *mother* tongue. Though we be adepts in any other language, the speech we use to express overflowing feeling is always that which we learned at our mother's knee. And there is such a swell and throb of filialness in the apostle's heart toward the Heavenly Father, that even though he must immediately translate it, there is no word

to tell his consciousness of his close, free sonship but the word that used to be prattle on his lip when he was a child. So swept away is the bad fear which comes from sin, so dear and deep is his sense of a holy familiarity with God, that the only word that can in the least even shadow it forth is the nursery word back there in Tarsus, *Abba*.

(*a*) How easy *prayer* is to a God, who thus reinstating us in sonship, will allow from us such address.

(*b*) How "*in everything*" (Phil. 4–6) may we make request of Him.

2. There is such a thing as an *assurance* of this sonship. The Spirit itself *beareth witness with* our spirit that we *are* the children of God. It may be given to us say *we know*. There is to the Christian, most real of all, the *evidence of experience*. It does not always follow that because one misses the assurance he is not a son of God. But it does follow that, being a son of God through faith in Jesus Christ, it *is the believer's high privilege* to have such assurance. Let us refuse to live beneath our privilege.

3. Being thus adopted into sonship we are *heirs: heirs of God and joint-heirs with Christ*. (*a*) Then I have *title* to illimitable divine possession. (*b*) Then I may *dismiss fear* that I shall fail to enter upon my unimaginable wealth.

4. Such adoption into sonship does *not preclude the necessity of discipline*. It compels it rather. For so great a destiny and glory I must be prepared. But there is this infinite solace under chastisement—it is *not* punitive; it *is* educative. Its intention is to fit me for the splendid destiny God intends for me. It is thus quite possible to be glad and thankful for my pain.

"Nearer my God to Thee,
Nearer to Thee,
E'en though *it be a cross*
That raiseth me."

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

MARCH 4–10.—SOME HELPFUL LESSONS FROM THE SLEEPING CHRIST.

1. Consider Jesus *sleeping* and what it teaches us.

We talk about our *active* life, yet how startlingly large a portion of it is spent in heavy slumber, likest of all things we know to the stark unconsciousness of death. Each year presents us with 365 days of 24 hours each, with some shreds of hours over. Yet, allowing seven hours for sleep in each of those days—and that is not a large allowance—the simplest calculation will show us that for a large part of the year we must be drowned in complete stupor. Such time for sleep in each circle of 24 hours for the year would give us 2,550 hours to be passed in helpless slumber. That would be equal to more than 106 solid days of 24 hours during which sleep must enthrall. That would be equal to more than three massive months of slumber out of the twelve months which make the year. So that at least for a full third of any year we must sink from alertness and activity. A tremendous symptom of our chained and hindered state!

How *helpless* he in sleep who but a short hour before had been so mighty! Napoleon sleeping in his tent—just then making nations tremble; just now as still and unable, for a little time at least, as any soldier slain in the last day's battle, opening ghastly eyes at the cold moon. Galileo, gazing through his tin telescope at the satellites of Jupiter, cannot stand his scanning and his thinking long. He who could compel the secrets of the stars is mastered now of sleep and is as unconscious of their shining as though there were no stars. What a symbol of our weakness this subjugating sleep.

What a *prophecy of our dissolution, too, is sleep!* What certainty it yields that after a little the storms of

life shall surely wreck us, since we are forced so often to put into sleep's harbor for repairs.

Think now of *Jesus sleeping.* How profound His sleep is. He has but a rower's bench for a pillow, yet His head gratefully seeks that hardness. When the boat started the waters were smooth enough, but now a black cloud has gathered round the flanks of Hermon; the winds have risen; the lightnings are flashing; the thunder roaring; the waves have waked; the fishing boat is but a cockle shell: the waters dash over its slight sides; they swash about and drench the garments of Jesus; His face is wet with spray. *And yet He sleeps!* He is so wearied!

Could anything teach us more thoroughly the *absolute humanity* of our Lord? He is in no wise lifted above the common human doom of the inexorable necessity of sleep. Surely, if there were ever *brother*-man, it is He sunk in such slumber. And this is the lesson we are to learn from the sleeping Jesus—that He *is* brother-man. He is, to the last degree, sharer with us in our weakness and limitations. He knows what it is to be worn with work. What a pillow for tired men and women—this certainty, shown us in ways so unmistakable, that He *is* touched with the feeling of our infirmities.

2. Consider Jesus *waking,* and what it teaches us. For see, as one has said, "If He sleeps a man He wakes as a God." Though those with Him in the boat are crying out with terror—experienced mariners though they be—though the boat is at the point of sinking, though the sky is midnight and the winds are howling and the waves are at their utmost pitch of fury, He wakes in *perfect self-possession.*

Do you remember what the papers told us, how, when the news of the assassination of the Czar of Russia was born to the late Emperor William of Germany, he was smitten with fear and they were about him till two in the morning seeking to get him calm. Well, that was natural and human. The Emperor of Germany had stood in battle-fronts, and lived his life upon a throne, and was girt about with royalty, but from such secret assassination how was he or any other sovereign safe? Such agitation was human. To the strongest man and to the most lifted, there come crises when the heart shakes.

But the calmness of this awakened sleeper—how little human, how God-like! Surely this is what we need—some *steadiness* on which our hearts can lean; some sublime calmness through which no crisis can strike a tremor; some harbor of *divine* composure into which we may run for rest and rescue.

Will you notice also that this sleeping Jesus who wakes into such divine calmness wakes also into the possession of a *divine power.* Into the angry noises of that tumult, He sends but one word, "Hush"—and the noises cease. Upon the awful raging of those waves He lets fall but one other word, "Be stilled"—and the waves crouch into the smoothness of the sea of glass before the throne. Here again is there no answer to that which our hearts cry for, viz.: the certainty that this tempest-smitten life and world is not at loose-ends but is in the grasp of a *divine control?*

3. Consider *what* wakens the sleeping Jesus and marshals for help the divine calmness and control. The storm could not waken Him but the *cry of the disciples did at once.*

Here again do we not learn the certainty that the instinctive calling of our hearts, which we name *prayer,* is not a calling into vacancy, is not a call whose answer can be but its own poor echo, but *is* a sure speaking into the alert and listening heart of Him who is the *Sympathizing Brother,* and at the same time the *Divine Controller.*

March 11-16.—WHAT ARE YOU BUILDING?—1 Cor. iii: 10-15.

That is to say—a man may be a Christian and rear upon the foundation of his faith in Jesus the superstructure of a noble, beautiful Christian life and work, which shall be a blessing to others, and a joy and immeasurable reward to himself, and which, asbestos-like, shall endure unscathed the fires of the judgment; or, on the other hand, a man may be a Christian and rear upon the foundation of his faith in Jesus the superstructure of a life so worthless and so mean, that like wood, hay, or stubble in the flame, it shall be consumed, and the man himself escape, but barely—saved, but so as by fire.

The Scripture is marvelous in its power of self-interpretation. You shall rarely find in Scripture a principle for which you cannot also find in it illustration. In the case of Lot you have accurate illustration of the principle the Apostle in our Scripture lays down.

Lot was a *man of faith.* In obedience to the divine command he set out with Abraham on his wanderings. As a man of real faith the Apostle Peter speaks of him. 2d Pet. ii: 6-8, But the superstructure Lot built upon that faith was but wood, hay and stubble; it was not gold, silver or precious stones. It could not endure. It could not afford protection to himself. It was the cause of ruin to those he loved the most.

Lot reared this wood, hay, stubble superstructure of a life *by indulging in an evil choice.* Gen. xiii: 1-13. Standing there on the mountain east of Bethel, Abram and Lot make their choices, and their diverse destinies as to the sort of superstructure of a life they are to go on to rear, begin. Abram dwelled in the land of Canaan, Lot in the cities of the plain.

This choice of Lot's was evil, because it was *selfish.* In making it Lot thought only of himself, nothing of God or Abram.

This choice of Lot's was evil because it was *dangerous.* The plains held something other than an Eden. Sodom and Gomorrah were in their embrace. There seems to be an intimation that Lot did not at first intend a residence within the cities but only in the fertile plains around them. But Lot pitches his tent *toward* Sodom; then when afterward the angels came to warn him of impending destruction they found him *sitting in the gate of Sodom,* one of the magistrates of it possibly, at any rate in position and authority within it—a *resident* of Sodom. Allowing oneself in evil, one cannot help a further entrance into it. Here is poor stubble to build a life with.

2. Lot reared this wood, hay, stubble superstructure of a life *by putting himself in unfavorable conditions for the growth of the true life.*

(*a*) Living here in Sodom Lot became *prayerless.* Abram builds altars. Gen. xiii: 18. But Lot in Sodom builds no altars.

(*b*) Here in Sodom Lot *became infected with the evil influence of it.* Living in the constant companionship of wrong, and bereft of companionship with God, though now and then his righteous soul was vexed at the surrounding sinfulness, he himself began to think and do very Sodomistic things. Alliance with evil is openness to its infection. A worldly Christian is a contradiction in terms.

3. Lot upon the foundation of his faith built the superstructure of a wood, hay, stubble life, because doing as he did, *he lost his chance of witnessing for God.* He tried to make the Sodomites better, and they said, "Stand back;" and they said again, "This fellow came in to sojourn and he will needs be a judge." He was sure the Lord was about to send destruction on the city. The angels had told him so. He was agitated for the safety of his

family. "And Lot went out and spoke unto his sons-in-law which married his daughters and said, up, get you out of this place, for the Lord will destroy this city; *but he seemed as one that mocked unto his sons-in-law.*"

> "Thou must be true thyself
> If thou the truth wouldst teach.
> It needs the overflow of heart
> To give the lips full speech."

Behold the *failure of Lot's life-work, the consuming of the wood and hay and stubble of it.* With difficulty he persuades his wife and daughters to flee with himself. The angels force him out of the doomed city. The earth burns from beneath. The heavens flame from above. Part of his family falls in the destruction. Judgment overtakes his wife upon the way. He waits a little in the city Zoar; still fearful flees out of it into the mountains. So, though he chose the plain, he gets only the rugged mountain at the last. And cowering in the mountain with his two daughters, the influence of Sodom overcomes them and they plunge into crime. Family ruined. Possessions gone. Wood, hay, stubble utterly consumed. Himself saved —so as by fire.

You have believed in Jesus; you are a Christian; but upon the foundation of your faith what are you building? "*But let every man take heed how he buildeth thereupon.*" We are justified by faith; we are rewarded according to our works.

MARCH 18-23.—TRIALS, THEIR REASON, AND WHAT TO DO WITH THEM. —2 Cor. xii: 7-10.

A very precious autobiographical instance of Paul's experience of trial. The "thorn" means literally a hard, sharp stick or goad thrust into him, making him bleed and cry out with pain. There are many quite conclusive reasons for believing that this wounding goad was a severe chronic affection of the eyes, very painful, almost blinding, terribly hindering.

1. *Thorns are a fact of life.* How truly each of us can say "I, too, in real sense, am in the apostle's case." Whose life does not hold some secret and constant hurt and ill? What rose of circumstance so beautiful but that when one grasps it he feels the prick and pain of the thorn! This thorn may be sickness, or some physical imperfection like the club-foot of Byron, or poverty, or a house which death has emptied of its treasure, or an ill-assorted home, or the constant consciousness of the missing of one's ideal, or some inherited or acquired appetite against which one must stand steadily on guard, or some business perplexity, or some secret heart-trouble which must be silently suffered.

2. *The use behind the thorn.* Paul declares there was such use. "Lest I should be *exalted above measure* through the abundance of the revelations." In nature God has reason for the armature of thorns. Any one who will study them will find that they are set for *purposes of defense.* In grace also God has reason for thorns of trial. They, too, are for defense. The apostle had been caught into the third heaven; he had heard words no human language could express; there was danger that even he forgot the innermost meaning of the true life—entire dependence upon God. It was that the spiritual life of the apostle be kept uninjured God permitted the laceration of the thorn. We may rightly generalize from this example—there is a benignant divine reason behind all trial.

3. *The way Paul managed his thorn.* "For this thing I besought the Lord thrice." Paul brought his thorn before the Lord in prayer. Prayer *persistent* is the best management of thorns.

4. *God's answer to Paul's prayer about his thorn.* "And He said unto me, My grace is sufficient for thee." "O Lord," said Paul, "this thorn is greatly painful; it tears my flesh; it makes me bleed and cry; it hinders

me in my duty; take it away, O Lord." And the pitying Lord answered, "Not so, O Paul, thy spiritual life is too precious to be risked; thou needest the blood-letting and the pain; thou must be under the dominion of this spiritual surgery; but *My grace is sufficient for thee;* this spiritual surgery shall heal thee." So Paul's prayer, as is often the case with ours, was in an outward sense denied, but in its deeper meaning answered. There is no such thing as a real prayer utterly denied answer.

5. *Paul's subsequent feeling about his thorn.* It was a feeling of thankful submission. Most gladly therefore will I rather glory in my infirmities *that the power of Christ may rest upon me.* Intimacy with Jesus *and* trial is better than slighter union with Him *without* trial.

Here is the Christian alchemy for trial. Treat your trial as Paul did his, and you shall find, though the pain remain, its pang marvelously extracted.

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D. D.

No. III.—The Nineteenth Psalm.

God's Self-Revelation and its Result.

THIS Psalm furnishes a notable specimen of the liberties some critics take with the sacred volume. There is a very marked contrast between the first six verses, which are poetical in the highest degree and those that follow, which are gnomic and didactic, and hence it is inferred that two fragments, the first of which is without a conclusion and the second without a beginning, have been artificially conjoined. Not even the great name of Ewald can give sanction to this monstrous inference. The lyric is one whole, the parts of which are linked together with exquisite taste and judgment, the difference of tone being due to the difference of theme and to the contrast which it was the design of the singer to make prominent and striking. On the theory of Ewald some one before the canon was closed had the skill to unite two separate pieces so as to make the Psalm as it stands; what is to hinder our believing that David had the genius and the piety to effect this result at once?

The theme is God's disclosure of Himself, first in nature (vs. 1–6), then in His word (vs. 7–11), and finally the effect which the revelation has upon the heart and conscience (vs. 12–15). The first part naturally uses the divine name (GOD) that indicates creative power, while the rest uses the name (JEHOVAH) which indicates redeeming love and condescension.

I. The Revelation in Nature (vs. 1-6).

The heavens are telling the glory of God;
And the skies declare the work of his hands.
Day unto day poureth forth speech,
And night unto night uttereth knowledge.
There is no speech, and there are no words,
Their voice is not heard.
Into all the earth their line has gone forth,
And their words to the end of the world.
In them he appointed a tent for the sun,
And he like a bridegroom goeth forth from his chamber,
He rejoiceth as a hero to run his course.
From one end of the heavens is his going forth,
And his circuit unto the other end thereof:
And nothing can hide itself from his heat.

Modern poets are never tired of dwelling on the beauties of nature. The Hebrew poet perceived these just as keenly, but he never set them forth for their own sake. He considered them only as they bear on our moral and spiritual relations with God or as they illustrate the being and glory of the Most High. So it is here. The first line sets forth the continuous action of the transparent vault which arches over the earth. Its order and beauty and splendor are not the work of chance or the pro-

duct of blind unconscious forces, but bear willing witness to the perfections of the one Supreme Creator. He made them, and they are forever telling the story of His unsearchable riches. There is no pause, no interruption in the testimony. Day after day, night after night, the unbroken succession goes on. It is poured out as from a copious, gushing fountain. The sentiment is as true as it is poetical. In every age and land the starry heavens have proclaimed to the thoughtful observer: "It is He that hath made us." The fact that this is done without the use of articulate language so far from weakening the testimony makes it stronger. A modern critic coolly expunges this couplet on the ground that it is prosaic and that it directly contradicts the preceding verse, whereas it is a fine statement of the fact that words are not literally used; and there is no more contradiction in it than in the common proverb, "Actions speak louder than words." The heavens "have a voice, but it is one that speaks not to the ear but to the devout and understanding heart," as Addison has well expressed it in the well-known stanzas, according to which the radiant orbs though they move in solemn silence still in reason's ear rejoice. In the next couplet, the poet proceeds farther. Not only is the testimony of the heavens distinct and clear and unbroken, but it is also universal. Their "line" means their measuring line, for this is the established meaning of the word, and there is neither need nor justification for changing the text. The province of these witnesses for God is coextensive with the earth. Everywhere the heavens compass the globe, and "everywhere they preach the same divine sermon." In the Epistle to the Romans (x: 18) the apostle employs these words to express the wide diffusion of the gospel among the Gentiles and its freedom from all national or ecclesiastical restrictions. As Hengstenberg well says, "The universal revelation of God in nature was a providential prediction of the universal proclamation of the gospel." The apostle says, their *sound* instead of their *line*, because he followed the Septuagint version. The sense is of course the same. In Paul's day the gospel occupied the central position in the Roman world: it is for Christians now to make it actually as universal as the witness of the heavens. To carry still farther forward the figure, the sun is introduced because his apparent course indicates clearly the width of the domain covered by the testimony of the heavens. In them is his position. All talk of sun-gods in this connection is simple folly. David is not reciting mythology but writing poetry. In this view he compares the bright re-appearance of the morning sun to that of a bridegroom coming forth from the nuptial apartment, and His steady on-going through the skies to the rapid course of a hero on his joyful way to the goal of victory. Nothing can be more striking than these figures. The king of day starts from one end of heaven and never pauses till he reaches the other, and his presence is one that can be felt as well as seen, for nothing can hide itself from his heat.

Here comes a quick transition from God's revelation of Himself in nature to the similar revelation in the written word. Its abruptness is quite excusable in view of the analogy, the law being in the spiritual world what the sun is in the natural. Lord Bacon finely says (Adv. of Learug. B. II.): "It is written, the heavens declare the glory of God, but it is not written, the heavens declare the will of God; for that we must go to the law and the testimony." The change of subject leads to a change of divine names and to a change of style, the next three verses reading like an extract from Proverbs. They who deny the possibility of such a transition

being made by the original author of the Psalm ought not to undertake to comment on poetry.

II. The Revelation in the Law (vs. 7-11).

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The statutes of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The judgments of Jehovah are true, are altogether righteous.
More to be desired are they than gold, yea much fine gold;
Sweeter also than honey, even the dropping of the combs.
Moreover by them is Thy servant warned;
In keeping of them there is great reward.

The God whose glory shines in the material creation is the author of a spiritual law which is now "described by six characteristic names, six qualifying epithets, and six moral effects produced by it." It is called a testimony as it bears witness to God's character and affirms what He is in opposition to man's apostasy; statutes as directing a given course of action; commandments as enjoining it; the fear of Jehovah as that which evokes and guides such fear; and judgments as authoritative requisitions. It is said to be perfect, free from any defect, and therefore able to restore one whose life and spirits are exhausted by calamity. (The idea of the A. V. "converting the soul" is not contained in the Hebrew.) Again it is sure, that is, definite and infallible, and therefore able to make wise the simple—the imperfectly enlightened, the sense which this word has as used by David. It is right, the exact expression of rectitude, and therefore a source of joy to all who love righteousness. It is pure, free from any taint of corruption, and therefore enlightening the eyes when dimmed by grief or disease or the approach of death. It is clean, like gold unalloyed, and therefore standing fast, not swayed by passion or caprice, but always a safe guide. It is true, *i. e.*, exactly that which it purports to be, and therefore righteous in every respect. Such is the liberal encomium which the writer lavishes upon divine revelation considered in its nature and effect. But this is not enough. He must speak also of it as it stands in the writer's own apprehension and affection. And so he compares it to the costliest and sweetest substances in nature. It is more precious than the finest gold, more attractive even than the honey which flows of itself from the comb and is therefore the more esteemed. The substance and meaning of these expressive comparisons is then given in plain terms. The divine testimonies illumine David's mind, instruct him in the conduct of life and warn him against error, and hence in the keeping of them there is insured a great reward. So strict and lofty a standard may at times be trying to flesh and blood, but it is never observed without ample compensation.

III. The Practical Application (vs. 12–14.)

As for errors, who can discern them?
From secret faults, clear thou me.
Also from presumptuous sins keep thy servant back;
Let them not have dominion over me.
Then shall I be perfect, and shall be clear from great transgression.
Accepted be the words of my mouth and the meditation of my heart before thee,
O Jehovah, my rock and my redeemer.

The poet along with his affectionate admiration for God's Word has a profound sense of its spiritual and searching character. Hence the tone passes from thankful praise to heartfelt confession and supplication. "Errors" are sins of ignorance and infirmity, for which express provision was made in the law (Lev. iv: 2, 27). The subtlety of sin and the deceitfulness of the heart give the ground for the despairing exclamation, "Who, who can trace these out?" Yet they are sins, and as such incur the penalty

of a violated law, and hence the cry for forgiveness, which is the accepted meaning of the verb rendered "clear." Every man has sins that are hidden not only from the sight of others but from his own. From these, against which no wisdom or watchfulness can wholly guard, the Psalmist prays that he may be judicially acquitted or absolved (Numb. xiv: 18). But no true penitent is satisfied with absolution for the past. He looks forward to the future, and feels that pardon should enure unto holiness. And so David prays not only to be pronounced free from former inadvertencies, but also to be guarded from new ones of a bolder class. "Presumptuous" in the Hebrew is masculine, and seems to be a strong personification, denoting daring, insolent sins, done with a high hand. (Were there not such in David's later years?) These, unless checked, become dominating and enslave their victim. The only safeguard is prevenient grace, and therefore comes the cry to be kept back and preserved from such outbreaks of corruption. The consequence of receiving the help asked from God is that the Psalmist will become "perfect," not in the sense of absolute immunity from sin (of which all the Scripture furnishes but one example, that of the man Christ Jesus), but of general uprightness or integrity, as is evident from its application to Noah, Abraham, Job, etc. The same thing is expressed in the other member of the parallelism, "clear from great transgression," where the insertion of the article in the A. V. is misleading as it suggests some one special offense, whereas the term is indefinite, and seems to imply a contrast to the last clause of ver. 11, which speaks of "great reward." The prayer in the last verse forms a fitting conclusion to this devout and lofty lyric. The poet has done his best to set forth the sublimest truth man can entertain, and yet has fallen below his theme. He is weak and sinful and his best utterances need divine condescension to reach their aim. Not only what is clothed in words, but even his meditations and longings in the divine presence experience this necessity, as is shown by the peculiar phrase for "accepted," one used over and over in the Mosaic ritual to express the acceptance of the worshiper on account of his sacrifices (Ex. xxviii: 38; Lev. i; 4; xix: 5, etc). David asks that his spiritual oblation may "be for acceptance," *i. e.*, graciously accepted in view of another's merits, not his own. The descriptive titles appended to the divine name set forth his dependence upon Jehovah as the Rock to strengthen him for the discharge of duty and as the Redeemer to deliver him from the guilt and power of sin.

It would mar the reader's enjoyment of this masterly lyric were he required to accept the dicta of those critics who insist that it is a combination of fragments. Dr. Cheyne says: "It is only by an afterthought that the two parts of the Psalm have been brought into relation, the sum being regarded as a type of the law of God." And Hitzig insists that the two parts could not at an early period have been brought under one general abstract category, that being possible only for those who are accustomed to reflection. On the contrary it is justly claimed that the identity of Elohim and Jehovah, of the creator of the world and the God of redemption, is a fundamental thought of the Hebrew theocracy, one that appears in the beginning of the Pentateuch, and runs all through the Old Testament. The conception is beyond doubt very grand. Kant never said anything more striking than his famous utterance: "Two things there are which, the oftener and the more steadfastly we consider them, fill the mind with an ever new and ever rising admiration and rev-

erence—the starry heaven *above*, the moral law *within*." But who shall say that so capacious a mind as David's, trained and accustomed to see everywhere in nature only the manifestation of God, and in the statutes and judgments of Israel that which had not been granted to any other nation, could not have blended these two thoughts together? The Psalm immediately preceding was certainly written by David, for what subsequent writer could have so thoroughly transported himself in thought into the situation and mood of the son of Jesse at the close of his eventful reign? But the author of the splendid theophany in the 18th Psalm was surely quite equal to the wondrous combination found in the 19th. And the former has contrasts of thought, tone and style quite as strongly marked as those which are found in the latter. It may suit some minds to follow the example of Professors Bartlett and J. P. Peters who in their arrangement of the "Scriptures Hebrew and Christian" (Vol. 1, p. 220), have taken the first six verses and inserted them alone under the title "Sunrise"(!) and thus have deliberately rejected what is at once the most brilliant and the most spiritual of the efforts of the Hebrew muse; but in the end truth will prevail, and no scholars, however learned or acute, will succeed in severing what God has joined together.

The Great Tribulation.

By Howard Crosby, D.D., New York.

Rev. vii : 14. "These are they which came out of great tribulation." The revision has it more correctly, "These are they which came out of *the* great tribulation." The Greek definite article is there and is significant. It refers to some special tribulation and not to *any* trial whatever. The words are part of the declaration of one of the presbyters before the heavenly throne to the apostle regarding the multitude in white who stand there rejoicing. To what tribulation does the presbyter refer?

It is usual to consider this context as representing the final glory of the saints; but (1) the quotation from Isaiah xxv. and xlix. in verses 16 and 17, evidently in their original place refer to the Messianic kingdom in its height of prosperity *on earth*, and (2) the mention of the temple in verse 15 shows that this scene belongs to an earlier period than the last, for in the last glory in heaven there is no temple: "I saw no temple therein." (Rev. xxi : 22.)

It seems, therefore, that the language in this context applies to the condition of the saints in what is often called the millennial period. The saints in white and with palms (holy and joyful) experience the spiritual condition typified by the old tabernacle, regarding which God said (Exod. xxv : 8): "Let them make me a sanctuary that I may dwell among them." They constantly feel the Divine presence. They are "before the throne of God," and they find their delight in His holy service. The Messianic fullness of peace and comfort is theirs. The Church of Christ has become rid of the corruptions and worldly additions that had disfigured it and destroyed its power in the past, and now in a pure and simple faith enjoys the covenant blessings which its own perverseness had previously prevented it from enjoying.

Well, if this be the idea, what was "the great tribulation"? The key seems to be in chap. ii : 22, where alone in the Revelation (except our present passage) the phrase θλῖψις μεγάλη, *great tribulation*, occurs. It is there found in the letter to the church at Thyatira. Now, whether we consider these letters to the churches as belonging to those special churches in the first place or not, we can hardly treat them in such a book as this without giving

them also a symbolic meaning. Nor is it any stretch of the imagination to see in this letter to the Thyatira church the portraiture of that form of Antichrist, which introduces the world's baseness to teach and guide the Church of Christ. Jezebel was a Syrian princess and introduced the Baal worship and impurities into God's Israel through the power of the throne. So the world's godless power has for ages assumed the position of "prophetess" in the Church and polluted it with every form of carnal invention to hide Christ and the gospel. God has been longsuffering toward this fearful iniquity. "I gave her space for repentance" (verse 21). But a dreadful vengeance will at last burst forth upon the polluted church. The guilty shall be cast into "great tribulation."

This destruction will be followed by the pure church of the (so-called) millennial age. The saints in white are those true and faithful souls who "come out of the great tribulation," unspotted by the pollution and untouched by the calamity.

EUROPEAN DEPARTMENT.

CONDUCTED BY J. W. STUCKENBURG, D.D., BERLIN, GERMANY.

United States.

CHRISTLIEB ON THE AMERICAN PULPIT.

IN the last volume of Herzog's *Encyklopaedie*, which appeared recently, there is an elaborate article by Dr. Christlieb on the History of the Christian Sermon. In speaking of the pulpit in the United States he says that its unrivaled heterogeneity is the first peculiarity which strikes the foreigner. This is owing, he thinks, not merely to the number of denominations but also to the freedom of the people, so that the subjectivity of the preacher has full play in respect to the form and delivery of the sermon, though not so much in regard to the doctrinal contents. The greatest diversity prevails in the culture of the ministers, all grades being found, from the most intellectual to the illiterate. Even women sometimes preach. Literary essays are found in the pulpit, but likewise biblical sermons, sensational preaching, and stirring practical appeals to repentance. All departments of life and thought are used to make the sermon attractive. In many instances there is a free use of experience, figures, anecdotes, and even of wit and humor. Literary productions, scientific theories, and irreligious tendencies are discussed in the pulpit. All shades of language are likewise found, from the most elegant to the simple dialect of the people. Usually the sermon of educated ministers is logically arranged in the form of an argument, the whole culminating in practical lessons as an inference from the truth demonstrated. Generally the sermon is scriptural, but not a mere exposition of Scripture, a philosophical systematizing of divine truth being preferred. The impression is frequently made that the aim is to reach the head rather than the heart, and often the genuine evangelical element is missed, namely, the moving power of God's love. The introduction of philosophical factors which appeal chiefly to the intellect is far more common to the American than to the English pulpit. This intellectual element is due largely to the influence of the pulpit of New England; but it is primarily to be attributed to the intellectual character of the American people, to their development, to their struggle for freedom of conscience, to their great emphasis on the right and duty of personal investigation and of individual responsibility. Hence the frequent and earnest appeals to conscience, and the sharp application of the truth to the inmost moral feelings, are also characteristic of the Ameri-

can sermon. It seeks to affect the conscience by means of clear knowledge, and thus to lead the hearers to make an immediate decision respecting spiritual objects. Therefore it unites the doctrinal and the practical elements, what can be logically demonstrated and what can be experienced, both elements being found in the American character and therefore naturally also in the sermon.

"More than is the case in Germany all that is new is at once introduced into the pulpit, from cablegrams across the Atlantic to the latest discoveries or political and social news. The new world is strikingly eager for all that is new, and some preachers cultivate this old Athenian and somewhat sickly tendency, to the perversion of the taste and to the injury of real edification. If with us many preachers are content to give only what is old, in the new world many strive too much after what is new. Only in America could the species of sensational preachers arise."

While a number of American preachers are mentioned by name, a comprehensive and excellent account is given of Beecher as a preacher. Comparing him with Spurgeon, Christlieb holds that Beecher has more genius and is more *geistreich;* on account of his theological training, his manysidedness, and his extensive reading, he often moves in spheres to which Spurgeon is a stranger. Using the language of scientific progress, he also attracts and arouses the intellectual classes more. But owing to Beecher's peculiarities and his lack of a firm theological basis, he does not have nearly the same concentrated spiritual influence as Spurgeon.

Italy.

CATHOLIC writers take pleasure in describing the low state of religion in Protestant lands on the Continent. This is used to decry the Reformation and to prove the failure of Evangelical Christianity. But how is it with the Latin nations, in which the Catholic Church reigns supreme? Italy with the Pope, with its army of priests and nuns, with the undisputed supremacy of the hierarchy for centuries, ought surely to be the paradise of Roman Catholicism; and there, if anywhere, its best fruits should be seen. The ignorance and superstition of the masses in Rome itself during the reign of the popes are notorious. Indeed, in all the Latin countries the hierarchy neglects the intellectual development and general exaltation of the people. Thus in Italy instructive sermons are seldom heard in Catholic churches, the sermons usually preached being occasioned largely by the effort to counteract the preaching of Evangelical pastors and to glorify the Virgin Mary.

In the *Kirchliche Monatsschrift* for January an interesting account of the religious state of Italy, the result of personal observation and inquiry, is given by Paul Wuttke. Astonished at the manner in which Sunday was kept in Venice, he spoke to a cultivated Evangelical Christian of the city about the matter and was told: "In Germany the Roman Catholic Church leads its members to fanaticism, in Italy to atheism." Religious indifference prevails to a frightful degree throughout the land, and there are many avowed athiests. The "angelic purity" of the priests is a subject of common ridicule and even of scorn. "In respect to power and esteem the Italian clergy is not to be compared with the priests in Germany; the influence of ultramontanism in Parliament and in public life is extremely limited." In Ravennaan educated Italian said to me: "We are all Catholics; but of all men we have the least faith in the Pope." The Church itself is treated with contempt, and the claims of the Pope are ridiculed. On Lake Maggiore the writer offered

a franc with the Pope's image as fare to the officer of a boat. He returned it with the remark: "The Pope is no longer current," which created a general laugh.

We are prepared for the excessive and superstitious veneration of the Virgin Mary. She is represented as the sole refuge of sinners. It is significant that the Saviour Himself is usually represented as an infant in her arms. But we are not prepared to find the apostle Paul so completely ignored. "In fact the Romish Church of Italy no longer knows the apostle Paul." The beautiful facade of the Florentine cathedral contains marble statues of the twelve apostles, with the Virgin as "Queen of the Apostles" over them and the infant Christ in her arms; but there is no statue of the apostle Paul. In Rome some eighty churches are consecrated to Mary; and there is but one Catholic church with the name of the apostle Paul, and that is some distance outside of the gate, on the spot where he is said to have been martyred. But the first church one sees after leaving the railway station and passing through the *Via Nazionale* is the Protestant St. Paul's church built by Americans.

Amid the general religious stagnation Evangelical Christianity has not been able to make great numerical conquests. The tendency to infidelity is more marked than toward Protestantism. The divisions among Evangelical Christians place them at a disadvantage compared with the unity of the Catholic Church. Then, Catholicism is regarded as national, and has the historical development and traditional prejudices in its favor, while Protestantism is regarded as foreign. The priests represent Protestantism as German and as unfit for the Latin nations.

Wuttke gives the following statistics of Evangelical Christians among the Italians: There are 16,500 Waldenses. Most of these are found in the old churches of the valleys but there are also new churches in cities, namely, one in Milan with 326 communicants, one in Turin with 317, and two in Florence with 325. The Free Church of Italy has 71 churches and stations, with 1,580 members. The Plymouth Brethren have 50 small congregations; the Wesleyans, 55 congregations and stations, and 1,380 members; the Methodist Episcopal Church, 20 congregations and 5 stations, with 950 members; the Baptists have 53 stations and 870 members. There are, besides, a few small missions in different parts of the country. The statistics of the German, English, American and French churches are not given. The total number of Italian communicants in the Evangelical churches is 22,000.

Germany.

THE UNION OF CHRISTENDOM.

DR. DOELLINGER, of Munich, the theological strength of the Old Catholic movement, has published a series of addresses in which he discusses the reunion of the various churches of Christendom. He laments the prevailing divisions as not merely an element of weakness in the Church of Christ, but as also an occasion for stumbling. The hope of reunion is at present frustrated, he thinks, by the popery as controlled by the Jesuits, and as intent on becoming the possessor of all power by a Lutheranism which has degenerated to dead orthodoxy, and insists on unity as its doctrinal basis, and by a Puritanism which is one-sided, and animated by a Calvinistic zeal and hatred against all that is Catholic. But the division cannot be permanent; at no distant period the divided church will again be united. The time for the reign of the Holy Spirit will come, when the Petrine and the Pauline churches will be developed so as to form the Johannine church. Every true Christian ought to bend his efforts

and direct his progress toward this unity.

Before the Vatican Council, Dr. Doellinger was regarded as one of the pillars of Roman Catholicism. Owing to the decrees of that council he has lost faith in that church and regards it as totally unfit for the initiative in reuniting Christendom. Nevertheless his present views are strongly affected by his antecedents. His ideals seem to be in the past rather than in the future, He thinks that the basis of union must be found in Scripture, but as embodied in the decrees of the first three ecumenical councils and interpreted according to the views of the church of the first centuries. The united church of the future is to embrace all who are baptized; it is to unite freedom and order, discipline and morality, harmony of faith and of science, and to promote free inquiry. Such a church will meet the needs of the time, and will exert a power which the divided church lacks. He thinks that on account of the central position of Germany and the prominence of its theology, this country is especially adapted to take the lead in this union movement. Germany also is especially in need of this union since it has suffered most of all from the divisions. If Germany takes the lead, other nations will follow, and the movement will become international.

Not in a church or organization is there hope for establishing such a union. It must have its source of some personality specially endowed and specially trained for the work. It cannot be the product of scientific calculation, but must proceed from the irresistible impulse of a conscience subject to divine influence. Only by means of the severest conflicts can the desired result be obtained.

DOELLINGER here discusses a subject dear to every true believer. The person of Christ and the doctrines and spirit which all Christians have in common, draw together believers irrespective of denominational differences. Christian unity means strength for believers and also strength in winning men of the world. It is evident that the hope of union is not found in any church; for a church cannot but regard its own basis and policy as the conditions of union. Then there are in all state churches of Europe elements which tend to disintegration and therefore unfit them for a basis of union. They have as much as they can do to maintain themselves, and not one of them offers powerful attractions to induce others to unite with them. In Germany, which to Doellinger seems to have the best conditions for starting the union movement, we find the Catholic Church under Jesuitic control and the Protestant Church divided into quarrelsome factions. But the very process of disintegration creates the hope that the appreciation of the need of union and co-operation will lead to earnest efforts to find a common basis on which all believers can stand and work. Perhaps at present too much stress is laid on external organization and uniformity, and not enough on unity of spirit and in the doctrinal essentials. It is sad but not surprising that in an age emphasizing externalities the visible church should be so exalted and lauded that the invisible and spiritual church in which the Reformation gloried should be lost to view. Perhaps the first condition for promoting the union for which Christ prayed is to be found in recognizing those elements which already make believers one. The recognition of the existing unity will also promote its visible manifestation.

Particularly in military Germany have I been struck with the great emphasis on law and order and formality in ecclesiastical affairs, just as if these were the first things

in regeneration and reunion of the churches. The power of the truth and spirit is not sufficiently appreciated. That this truth and spirit have a quickening energy, and that they develop for themselves a suitable form, is indeed a cherished theory, but is feared in practical application.

There are signs of the times which indicate that truth must strike like lightning and destroy, in order that room may be found for the required re-organization of the distracted forces of Christendom.

ASPIRING AFTER GOD.

WHEN Locke emphasized the old philosophical dictum, that there is nothing in the intellect which had not before been in the sense, Leibnitz replied: "Except the intellect itself." He thus vindicated for the mind the claim of recognition in all mental operations, and to the sensational factor which became so prominent in English thought he added the mind's own contribution to knowledge. Whatever the forces that work in the world, our own minds, our innate powers, are the condition for understanding them. There is thus a truth in the old Greek saying, "that man is the measure of all things," and this has been more fully recognized on the Continent than in England. The nature of our minds as well as the impression on our senses must be taken into account in determining the character of our intellectual operations.

At the basis of our religion, as of all our mental activities, lies the character of our being; and amid all the changes in religious forms human nature has remained essentially the same. The deepest and most important factor in our nature is the religious element, the faculty for spiritual objects. In another place it is shown that this religious element is being more fully recognized than heretofore as an innate and constituent part of our being, as an original endowment without which religion itself could never exist in humanity.

Man's very nature is a cry after God. What of longing and aspiration psalmist and prophet and apostle utter from a pure heart, sinners often express with a painful intensity. Sin may prevent the original nature as it came from God; but a total destruction of that nature seems impossible. When sunk to the lowest depths of sin, men need but come to themselves to remember the Father and the blessings of His house. More than one man has experienced what Hamann records of himself, that he had to pass through the hell of a knowledge of himself in order to come to God. The very revolt at sin creates a longing for heaven.

The depths of experience lead men to a knowledge of self; and from the depths men cry unto God. The deepest self-consciousness leads to a consciousness of God and is a schoolmaster unto Christ. John the Baptist arouses men by preaching righteousness; then Christ offers the gospel to those who hunger and thirst after righteousness.

Deep experience and the consciousness of need are the best apologetic preachers. Sometimes in spite of their worldliness and infidelity men aspire after God. Especially is this the case in times of individual affliction and national calamity. Necessity teaches men to pray, is a German proverb. When at the beginning of this century Napoleon attempted to crush Germany, a new religious life manifested itself throughout the nation. Treitzschke, one of the most eminent professors in the Berlin University, confesses that family and national experiences had turned him from skepticism to Christianity. And history abounds in similar testimony from men of great heart and great mind.

The absorbing attention devoted to natural science has led to the neglect

of the spiritual character and interests of man. We hail with joy recent signs of reaction. Human nature, as has repeatedly been shown, is again pushed to the front; man's peculiarities are emphasized; all studies are recognized as having significance so far as they exalt and interpret man; and even art depicts nature for the sake of the human sentiments it symbolizes. There are numerous significant evidences that a new era of humanity is dawning, in which the prevailing sentiment will be a passion for humanity. Man can know himself only if he knows God.

The soul is made for God and therefore cries after God. In God alone can rest be found. Only in fully developed and perfectly exercised powers is there rest for the soul. Hence the unrest of men so long as they neglect the spiritual energy within them, or seek to substitute for it earthly exercises. Man as the image of God underlies all the doctrines of Scripture, and is the key to man's deepest strivings. All offered in Christ implies the thought of Paul: "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the spirit."

The mystics personify aspiration after God. It was their life. Ruysbroeck pronounced man as a whole, body and soul, like God. Suso declared that the soul can rise at a bound to that God whom it is ever reaching after. Eckhart held that man is not only like God, but his soul directly beholds God. Others spoke of the divine presence or the divine spark in man as characteristic of the inmost nature of the soul. Contact of the soul with God was the very essence of mysticism.

But the middle ages and their mysticism have fallen into disrepute. Yet nearer our own times we find similar views even among men from whom we least expect them. I do not refer to Jacob Boehme, the shoemaker of Goerlitz, who has profoundly influenced some of the keenest philosophers of the nineteenth century; nor to Swendenborg, who devoted so much of his life to mathematics, natural science, and mining, and then unfolded such peculiar views respecting man's spiritual powers, and his own peculiar gifts, and his mission to fulfill the prophecy of Christ's second coming by giving the spiritual interpretation of Scripture. We find the soul a mystic even at a later day, when philosophy became rationalistic and science materialistic. At the beginning of this century the philosopher Jacobi interpreted man as in his deepest essence an aspiration after God; and he made reason, the highest faculty in man, to mean the power to seek, and apprehend, and believe in God. The elder Fichte declared that the understanding, with its discussive reasoning, is fit only for earthly things; it is too small to comprehend God; this is done by the heart which is a worthy dwelling-place for God. Schelling spoke of a direct vision, an immediate beholding of spiritual objects. Hegel declares that in the natural man there is a feeling of the divine; but he wanted this feeling to be mastered by reason, so that what is merely an emotion in the heart becomes an idea of the reason and the absolute spirit of man. In Heinrich, Ritter, Harms, Lotze, the younger Fichte, Ulrici, and many other philosophers of this and the preceding age, there is full recognition of the divine element in man, as well as the actual cry after God.

Looking down into the depths of the age we find much that is interpreted, even better than the age itself knows, by the language of the Psalmist: "As the hart panteth after the water brook, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before

God?" Even now, when men erect altars to the unknown God, they unwittingly confirm the statement of the apostle, that God has made men "that they should seek the Lord, if haply they might feel after him and find him."

GERMAN SCHOLARSHIP.

IN some departments of intellect Germany has gained unquestioned pre-eminence, while in others her scholars rival those of other nations. In philosophy she has taken the lead since Kant a century ago published his profound *Kritik*. In science Humboldt, Liebig, Kirchhoff, Bunsen, Helmholtz, Du Bois-Reymond, and others have placed German investigators in the first rank; and when Tyndal established a scholarship for American students of science, he made the condition of its use that they study in Germany. It is to German scholarship that this century owes the law of the conservation of energy, and the spectrum analysis. From all parts of the civilized world students come to German universities to study chemistry and physics. The prominence of Germany in historiography and in historical research, in linguistics, particularly in the Oriental, Semitic, classic, and Teutonic languages, is universally admitted. In various departments of theology Germany takes the foremost rank in respect to scholarship, as in biblical criticism, in exegesis, in dogmatics, in ethics, and in church history. In whatever specialties other nations may claim the pre-eminence, it will generally be admitted that in profound scholarship Germany has gained a position second to no other nation.

This is the more surprising when it is remembered that her intellectual triumphs till the last decades of the eighteenth century were far behind those of her neighbors, particularly of France and England. Descartes, Locke and Hume had given these countries the advantage in philosophy; and they were powerfully affected by the impulse given by Bacon and Newton before Germany seemed to be alive to scientific inquiries. But little more than a century ago the Germans regarded their language as but poorly adapted to scholarly or literary works; hence they preferred Latin and French for many of their most important productions. It seems hardly credible that Frederick II. should have preferred the literature, the language, and the authors of France to those of his own country; and we read with astonishment that he refused to appoint either Lessing or Winckelmann, both of whom had already attained eminence to the position of librarian in Berlin, but preferred a Frenchman, a Benedictine monk. So completely were writers under the dominion of French and English works that before the middle of last century we look in vain for a distinctively national German literature. This was in reality the creation of men like Lessing, Herder, Schiller, and Goethe. Before their day Germany depreciated her own power and productions; and even a Leibnitz did not receive due honor in his own country. So awful had been the devastations of the thirty years' war that a century was required for recuperation, and for regaining confidence in the ability to enter into scholarly competition with other nations.

This progress so recent and so marvelous is worthy of study. Here the aim is to give some of the characteristics of this scholarship and some of the conditions which have made it so successful. The Germans themselves speak of certain national characteristics as determining the excellence of their scholarship. Among these characteristics are earnestness, patience and endurance in research, thoroughness, depth, faithfulness, and truthfulness. Candor compels us

to regard these as marks of the best German productions rather than as general and national characteristics; they are cherished ideals, but no people can claim them as realized. Yet it will be admitted that these qualities are more common among Teutonic than Romanic nations.

The religion of a people is its genius for good or ill. Even when its eminent thinkers had departed from Evangelical doctrines, the spirit of Protestantism has controlled Germany ever since the days of Luther. What was best in the nation found its heart in Scripture; while the conscience was free in its exercise and the reason unfettered in the appropriation, the development, and the application of the truth. This union of Scriptural authority and individual freedom has been of untold benefit. The Protestant ideas have been an inspiration to the nation, have developed energy and promoted progress. They aroused the nation and have been its best ferment. In the midst of this energizing life German Catholicism could only maintain itself by also developing peculiar energy and scholarship.

The situation of the country has also been of intellectual advantage. Lying in the center of Europe, it is in contact with various nations from which it receives impulse. Isolation on the part of its scholars was out of the question; and its very deficiencies in former ages led its students to other lands and literatures. Hence it became quite common for the Germans to regard themselves as lacking national feeling and as easily adapting themselves to whatever was foreign. This feeling was promoted by the lack of national unity and of a strong national literature. The supposed political disadvantages of Germany became the occasion for the development of scholarship. While other nations sought colonial possessions and developed great commercial interests, Germany was limited to its own resources and its home affairs. The country remained poor; but the distractions were also less and the life more inner, more collected than in other countries. Neither were the political affairs such as to engross the attention of scholars. Being excluded from influence in public life, man found study the only avenue to success and perhaps the very condition of a livelihood.

This quietness, this inwardness, this concentration, have told on the intellectual life of the nation; they were conditions which gave peculiar influence to other factors. Until recently the higher education of Germany aimed at the best intellectual results without regard to industrial pursuits; at present, however, with the vast increase of German industries and commerce, technical education for industrial purposes is receiving prominence. This, however, does not supersede the purely intellectual education, but runs parallel with it.

Nine years of drill in the gymnasium may exhaust some pupils, but others it prepares for patient plodding. The prominence given to the classics in the gymnasium opens the literature of Greece and Rome to the mind of the German scholar, and in many cases determines the intellectual character of the life; but it also cultivates a taste and faculty for languages. In the original languages German scholars see the key to the past and present thought of the world; hence they regard the study of languages as the first condition of intellectual supremacy.

The university supplements the gymnasium. While the latter is intended to give a liberal education, the former aims to fit directly for a profession or a learned career. The university is consequently the place for specialization. The universities collect rare groups of profound scholars, and to them in the main Germany is indebted for its highest

scholarship. The masses of the people may differ from those of other nations in that they have all had the advantages of education in the government schools; but they read less than in some other lands, and can lay no claim to superior intelligence. Neither is one struck with the intellectual superiority of men in the various professions; except so far as the state demands a certain routine and a strict examination as the conditions for entering the profession. Bread and butter study is very common; and when the coveted place has been secured, there is in many instances little or no inspiration for vigorous mental development. Taking into account the great educational advantages of Germany, we are by no means overawed by the mental superiority of the preachers, lawyers, doctors, and politicians of Germany. The German language has no word for self-made men; and there is no room for them in official positions, and little encouragement anywhere to make supreme self-effort a compensation for the failure to follow the fixed educational routine.

By the "learned career" the Germans mean the position of teacher in a university; and the very term indicates where the learning of Germany is mostly concentrated. With the proper scholarship, any one who has passed through the regular educational routine can become a teacher in a university, but without pay. His promotion from *Privat-Docent* to a professorship and a salary usually depends on his scholarly success. Hence the inspiration to produce able works. The governments of the various German states take especial pride in their universities, and are intent on securing for them the ablest teachers. In no other land is profound scholarship more sure of appreciation and reward; and nowhere is there more encouragement to pursue scholarship for its own sake. In his own university the professor may have rivals; and he has rivals in other universities, who are devoted to his specialty. The students are free to choose their lectures and professors, and naturally prefer the university and the teacher from which they expect most benefit. While thus every consideration spurs on the aspiring professor to make the utmost efforts, the inefficient professor finds himself without hearers. Here, then, is the place where the greatest energy, after supreme intellectual advantages, is required in order to secure and maintain a position of influence.

We must not forget that on the basis of a liberal education Germany promotes the severest specialization. The professors are not only expected to devote themselves absorbingly to their specialty, but are also usually in a condition to do so. Not only is the division of labor complete; but the eminence in a specialty determines the number of hearers, and their fees go to the professor, besides his regular salary. The governments are also intent on placing within reach of professors and students the best means for prosecuting their studies, such as extensive libraries, superior apparatus, clinics, and various other institutions. Not the least consideration is the fact that in German universities thought is free as nowhere else. Of this freedom, even in theological research and religious convictions, the scholars are peculiarly jealous. They treat it as an axiom that all conflict and all inquiry must eventually promote the truth; that the truth will justify itself; and that the truth, and the truth only, is promotive of what is good and beneficial.

While the scholarship of Germany is not limited to its universities, we nevertheless find it more concentrated in these than is the case in other lands; and they can be truly said to determine the character of the schol-

arship and the intellectual pre-eminence of the nation. Berlin, Munich, Leipzig, Bonne, Goettingen, Strassburg, Halle, Erlangen, Tuebingen, Heidelberg, Marburg, Giessen, Kiel, Jeno, Breslau, Koenigsburg, Rostock, need but be named in order to suggest the great centers of thought in the past and in the present. And these names indicate that in Germany there is not one great center of learning, such as Paris is to France, or that the centers are few, as is the case in other lands; but they are numerous, are found in all directions, are independent of each other so as to promote individuality, and yet so connected as to promote solidarity in scholarship.

The subject is too great for a single article; hence many important points must be omitted or merely hinted. The unity of German scholarship is like an organism, which is one, and yet many, compact and yet with room enough for personal liberty and peculiarity. But this union is the source of immense strength. The thinker may be solitary, yet he recognizes himself as a member of a great fraternity. Here as nowhere else do the learned form a league; nowhere else do scholars form so distinct a class of the community or a *Gelehrtenstand*. Academies of science and numerous other learned associations of scholars promote the unity of scholars and co-operation in the same pursuits. The emphasis placed on historical development also unites the thinkers with the past as well as with their fellow-laborers in the present. Sometimes important associations are formed for the accomplishment of tasks so great as to require a number of eminent scholars. For many years Ranke was at the head of a body of scholars whose aim it was to publish a complete history of Germany from the earliest to the present times. Many learned documents and valuable historical works are the result. Often academies of science undertake important works; and even kings and princes become the promoters of undertakings which require large sums of money and great influence. Many works have thus appeared which were wholly beyond the power of individual enterprise, among them a complete and valuable history of the sciences in Germany. Thus works of great value to scholars are produced, indespensable to profound inquiry but not in such general demand as to tempt a publisher to undergo the expense of undertaking the work.

The philosophical tendencies in Germany have aided to make the scholarship broad as well as deep. At present there is no generally accepted system of philosophy, and there is no living philosopher of especial prominence. The growth of the feeling of nationality has also affected the scholarly tendencies, and in some instances German scholars reveal an intense, narrow, and exclusive nationalism. Some are also inquiring anxiously, whether with its sudden political and commercial prominence Germany is not sacrificing its intellectual pre-eminence. This can only be determined in the future. But whatever new creative and productive periods may yet come, in some departments of thought the zenith seems to have been passed. Respecting philosophy this is universally admitted. There are eminent names in theology; but in profundity they do not equal the great thinkers whom the Tuebingen school aroused, and who in meeting its attacks developed the greatest philosophical power and critical acumen. Perhaps their equals may be produced from the rising generation in their conflict with infidelity and even atheism. In literature Germany seems intent on drawing from its classic period in which Goethe ruled supreme, rather than from the genius of the present. The era of natural science has succeeded the era of spec-

ulation. Nature has taken the place of mind, and the prominence given to medical studies has thrust the body into the position formerly given to the spirit. Public life is absorbed by material interests. Germany has become the political and military center, and is bending its energies to control the markets of the world. The social democracy is pushing the masses and secular interests to the front and even scholars are turning from learning pursued for its own sake to questions of immediate and pressing importance. Catholicism is disputing the right of Protestantism in the very land of Luther; its means are chiefly popular and practical, and must be met by a spirit and by methods which give direct illustrations of the power of religion. The real demands of the present are overwhelming; and no wonder that in view of them and of the absorbing attention devoted to them the most aspiring minds lament the vanishing of the ideals which have heretofore done so much to give German scholarship its inspiration and to determine its character.

OLD AND YOUNG PREACHERS.

THEIR advantages and disadvantages, their mistakes and their merits, are discussed in an interesting manner in a published address by Rev. Dr. Diegel, director of a theological seminary in Friedberg. He says that he knows of an old preacher who gives him more trouble than fifty candidates for the ministry; that old preacher is himself. Were he to speak of the general faults of ministers he would make particular mention of unbelief and laziness; but he will speak of faults and merits which are characteristics either of young or of old preachers.

Faults of young preachers. Often they take themes which are too broad, and as a consequence the treatment is too general and too abstract. They are not sufficiently acquainted with the views and needs of the members, and therefore fail to reach the heart and to affect the life. Like dark but rainless clouds the sermons hover over the heads and hearts of the people. The language used is too theological, too scientific, and savors too much of the essay. The thoughts are not popular enough; and if understood, they perhaps offend the religious convictions of the hearers. Often young ministers fail to meet the needs of the congregation rather on account of the manner in which they present their views than on account of these views themselves. But they are also apt to give offense through their exaggerations, by making extravagant religious and ethical demands.

In spite of these faults young preachers are frequently praised by their hearers. "Perhaps young preachers are praised because less is expected of them than from older ones, inexperience and lack of practice being regarded as palliations, while hope is cherished that they will make progress in the future." Some hearers are pleased with the very faults. They like the high-sounding words, even if they convey no definite meaning; and they are pleased to find that no definite demands are made on faith and life. They pronounce deep and beautiful the very thoughts they do not comprehend. Even the exaggerations are liked; they produce a pleasing excitement of the religious emotions. A lady once remarked to the author: "It is an admirable trait of young preachers that they give poetry such prominence." The excessive ornament found in the sermons of young preachers sometimes wins applause. Thus the very faults are the occasion of praise, a sermon being pronounced excellent because it lacks sharp distinctions and has an excess of the esthetic element.

Faults of older preachers. The one of the voice is apt to become

stereotyped, and mannerisms increase. The voice as it becomes weaker loses its ring; hence the utterance is often rendered indistinct. Memory also weakens, and the delivery becomes slow and tedious. Repetitions are common; the ability to appropriate new thoughts is decreased, and the old thoughts become petrified and refuse to enter into new combinations. For this reason stereotyped forms of thought constantly recur and weary the hearers. Even the old thoughts are not presented with their former vigor and distinctness. Besides, exegetical and dogmatic studies are neglected, the preacher being more intent on practical application of Scripture than on its thorough exegesis or on the clear exposition of dogmatic and ethical problems. Breadth thus takes the place of depth. While the power of thought diminishes, the imagination also loses vigor and the heart its warmth. Old age becomes prosaic and indifferent. Perhaps the faith and love and hope of the older ministers sink, not indeed in respect to Christ, but with respect to the receptivity of men and the efficiency of preaching. The little fruit reaped in the past is not calculated to excite hope for the future. Thus courage is lost, perhaps despair prevails.

Advantages of young preachers. The very appearance of young preachers is usually in their favor; and we must not underestimate the effect this has on their preaching. The entire personality speaks, not merely the mouth, and not merely the ear, but the entire personality perceives. Their delivery has more life than that of the older preachers. Their imagination is more vigorous, their heart warmer; hence the language is more vivid, the thoughts are more varied. They themselves are more hopeful and more cheerful, and they preach with greater inspiration. Noble youth delights in the high ideals of Christianity. The young preacher wins his hearers if he is courageous, fresh, and free, but at the same time modest and with a proper appreciation of the sacredness and solemnity of his office. We also have a right to expect young men, having greater ability to work, to devote more time to the preparation of sermons than the older preachers. Summing up the advantages of younger preachers, the author mentions: "Exegetical and dogmatic exactness, freshness, warmth, hopefulness, cheerfulness, friendliness, and in general, inspiration in thought and in delivery."

Advantages of older preachers. The best thing some aged preachers can do is to retire; but such are not here considered. Compared with younger preachers the older ones are at a disadvantage in some, but not in all respects. "We older ones have a right to hope; we can strive, and we ought to go forward." There ought to be a growth in experience and in the knowledge of life, with the years; hence older preachers should be able to preach more realistically and more intelligently than the younger ones. They should have more illustrations at command, particularly such as have been gathered from experience. As life advances we also have a right to expect a better knowledge of Scripture, as the result both of study and of experience. What is elaborated by experience becomes an inalienable personal possession. The older preacher has an advantage over younger ones in that he can often appeal to his experience both in life and in respect to divine grace. In prayer, meditating on Scripture, in pastoral care, in suffering, he has learned lessons to which youth is largely a stranger. This personal experience makes the sermon richer. Men are apt to appear more hateful on account of sin to the older preacher; but their misery is also better appreciated, and therefore

compassion for them is deepened. The younger preachers are likely to be more attractive both as to the matter and style and delivery of the sermon; "but we older preachers can see to it that those hearers who really seek salvation and desire deliverance from sin and trouble, will find satisfaction from our ministrations. While youth has a showy eloquence, we should present a noble and rich simplicity. This simplicity in old age is found in many celebrated preachers. The less we older preachers think of men and especially of ourselves, the more must we think of Jesus Christ and of His kingdom. Therefore we must deem it an inestimable privilege to be permitted to preach the gospel, even if the congregation is not large. The hearers must not merely be counted but also weighed."

Excellent hints are given to older preachers on how to avoid the evils which threaten them. It should be considered that sermons are not read in the pulpit, but are usually memorized or extemporaneous.

1. Let the sermon be short. It should be known beforehand exactly what is to be said. The main thing should be regarded, and all useless adornments and remarks avoided.

2. The form of the sermon should be changed frequently.

3. The same texts should not be used constantly, but new ones chosen.

4. An effort should be made to present the whole truth, and in doing this there should be care to get new views of the cardinal truths.

5. Preachers not known by us heretofore should be studied, especially such as differ in their method from our own. The study of theological works not yet mastered is recommended.

6. The writer warns against the pulpit tone, which destroys the effect of the sermon; but he declares that he feels himself unable to give advice in this respect.

He regards the repetition of old thoughts, stereotyped forms of expression, mannerisms, an affected tone, and a lack of new thoughts and new adaptations of thought as the chief things to be guarded against by the older preachers.

NEANDER.

THE hundredth anniversary of the birth of this eminent writer on church history was celebrated January 17. He himself always celebrated his birthday January 16, and that also is the date on his tombstone, but the official record of his birth in Hamburg is dated January 17, 1789. On that day of the month commemorative addresses were delivered in the various universities with which his name was associated, the one in Berlin by Prof. Harnack who occupies the chair of Neander. Besides a small volume giving an account of his life and works, numerous biographical articles have appeared in the secular and religious journals. The earnest piety of the man as well as his advocacy of freedom in religious inquiry receive special mention in the various accounts given of him. His works reveal his Johannine disposition, and his emphasis on the emotional element in religion is manifest in his motto: "The heart makes the theologian." His demand for freedom in theological inquiry was especially evident from the reply he gave to the Cultus Minister, von Altenstein. The Crown-Prince Frederick William urged von Altenstein to suppress the *Leben Jesu* by Strauss, and Neander was asked for his opinion on the subject. Neander's reply is published by a Berlin journal in a sketch of his life, and is thoroughly characteristic. He declared that the only way to meet such a work is by means of scholarly reputation. To suppress it will make the impression of arbitrary power. The book is of such a character that those who want to study the life of Jesus scientifically cannot

ignore it. Even error must serve to promote truth by purifying and strengthening it; and it is the mission of theological teachers so to use a book directed against the Christian religion that it may further science and the interests of the church. But this can only be accomplished if these teachers resort solely to scientific means and prove themselves direct organs of the truth, without calling in the aid of any foreign power. For these reasons he advised that the work be not confiscated, declaring that such confiscation by the state would militate against the interests of science. Neander is buried in Berlin. On his tombstone are engraved the words found in 1 Cor. xiii: 12, "For now we see through a glass darkly; but then face to face." On one side of his grave are the remains of his sister Johanna, who exercised such loving care over her brother. To the right his other sister is buried, and next to her his mother. Not one of the tombstones contains the name of the father, which was Mendel; every member of the family, even them other, took that of Neander.

MISCELLANEOUS SECTION.

The Christian Church. No. IV.

A WINNING CHURCH.

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Winning is succeeding in whatever is undertaken. Success may not be according to the full measure of hope, or according to the full measure of possibility. Real success, however, on any line is to be found in large results of labor. The student may never know all he might have learned, nor all he expected to learn; but he is a winner if he continually sees, and seizes upon, new truths in his particular line of study. The merchant may not become a millionaire; but he *wins*, if, in the midst of many who fail, or merely hold their own, he succeeds in enlarging his business and adding to his gains. The Christian may never reach that sanctification, or attain that measure of influence for which he longs; but he *wins* if he has growth in knowledge and power for good. The same of the church.

To win is to attain in a larger or lesser degree that for which we strive or ought to strive. If we are to find the characteristics of a *winning church* we must definitely ascertain the *ends* to be sought in church organization and church activity. Churches may win on one or all of the following lines:

1. *In the* ILLUSTRATION *of the gospel.* I mean by this in illustrating the spirit, temper, regulating and controlling power of the religion of Christ.

The serious questions of the world are: "How much does a man's hope *do for him?* Does it make him more gentle, more kind, more charitable, more sympathizing, more magnanimous and more generous?—in a word, *more of a genuine man*, to be respected, loved and trusted? One mission of the church is to develop and illustrate a Christlike character in its members. When it succeeds in doing this, it gives one evidence of being a *winning church.* And let it be remembered here that winning on this line is possible for *all churches!* It is not given to some churches to have this opportunity for large growth in numbers. The people may have gone from them. In many centers of our great cities where there was once a dense population, already reached, or to be reached, there are now few homes. Dwelling houses have given way to business blocks. The comparative quiet of home life has been superseded by the roar of factories and the rush of trade. The few who are left in that locality may be holding on to their church organization, either for what it has been

to *them* of peace and joy and strength, or for what it may become to others within their reach. The meeting-house, still standing, has open doors, and the few members remaining give warm welcome to the weary who dwell near by. There may be scarce a hope of increase in membership; but if those who compose the church are men and women of pure lives and acknowledged princely purposes; if they are felt to be serving and sacrificing from the highest motives, then that church is still a *winning church.* Scarce a convert may be added to its list of members. Only the stranger and the wayfaring may there find Christ to the joy and life of their lonely souls; and the most of these may form church connection elsewhere — in uptown, or country churches, or in churches across the sea. If that church, however, succeeds in developing in its members the Christ spirit, and proving to the world that church ordinances and sacraments are maintained for the sake of others, in that sense it is a *winning church.*

The same may be said of many a church located in the country towns. Years ago they were strong, active and influential; now they may be weak as to numbers and material resources. This change has occurred because the children of those heroic households have grown and gone. Some are now in cities near or far—members of what are called the *winning churches.* Some are out on the frontier laying the foundations of schools and churches; and these, in the midst of sore struggles, helping to foster and extend our Christian civilization over the fast-populating regions of our wide domain, stemming the tide of infidelity and "holding the fort," while assailing forces spend their power. These country churches as to membership may not grow or even hold their own; but if the *gospel is lived* by those of its members left in the community, they still have a power whose measure cannot be taken, and they are *winning churches.*

Dear brethren in the ministry, toiling on in one of these comparatively deserted city centers, or in one of these comparatively depopulated country towns, *take courage.* If your ministry makes men and women of *Christian principle,* though the children remaining in these homes and the new-comers within your reach are not enough to make good deaths and removals, *do not be discouraged.* And you, dear Christian laymen, *take heart,* even though statistics are against you. It is not in vain for you to *practice* Christianity and certain Christian ordinances in your community. The divine light can only *shine;* but shining it shows where danger is, and where safety is to be found. Birds can only sing, but their song shows where joy is. No life is vain that illustrates the peace and purity of the Christian faith; no church useless that aids in the living of such a life.

II. IN HOLDING THE TRUTH.

As no Christian is expected to know *all truth,* so no church is expected to *embody* all in its creed, or reach the *full truth* in its study of divine realities. We shall be learners on religious lines—and I expect on all other lines—forever and ever. The more our eyes are opened the more we are surprised at what we never saw before, and at the mistakes we made in regard to what we supposed was accurately understood. There are, however, certain great truths which have been plainly searched and long tested; which have been proved in the fires of persecutions and of experience. They have upon them the seal of the Eternal God.

Ours is an age of questionings. The very air is full of interrogation points. Speculations and philosophies of various kinds are flooding in upon us from all quarters. Men are searching into the unknown and the

absolutely *unknowable!* Even religious teachers can be found who seem to delight to teach and preach with an "if," or a "but," or a "may be," and in treading where "angels fear to tread"! Reverent inquiry into the great verities of God is always to be commended and encouraged. I make no charge here against the prayerful study of God and man, of sin and salvation, of life and death and destiny. Old Testament theology and New Testament eschatology may well engage us. The authorship of the Pentatuech, and the authority of the Epistles; the origin of the Gospels and the interpretations of Apocalyptic visions may summon our profoundest study. Illumination on these lines is to be expected, and is to be hailed with joy. Some things, however, by this time *ought to be settled!* Wherever he is, and whoever he is, let him sacredly hold these *settled things.* Wherever the church is, and whatever it is, let its members rally for the defense of these *settled things.* For a man to be shaky in his faith is to be weak as a Christian and without power to win. For a church to be uncertain in regard to God's method of saving sinners, or in regard to its reach and range of saving forces, is to give unintelligible sound, to shine with obscuring light and add to doubts or half-formed faiths, which are so fatal to the acceptance and obedience of Christ. There are more dangerous epidemics than those which afflict the body. Questionings are contagious; churches are never *really aggressive* when they but *half believe* the creeds which they have adopted.

Tinkering is the great bane of these modern times. Reconstruction is the cry of the hour. It is never safe to be "wise above what is written" in reference to things concerning which what is written limits all present possible knowledge. By and by we shall sit at the feet of our great Teacher in glory and see things as they are.

Many a small and comparatively unknown church, as to being a bulwark against infidelity and preserving the truth in its purity, is more a *winning church* than many a large and conspicuous church, which, like the Athenians in Paul's age, "spend their time in nothing else but either to tell or hear some new thing!"

Be not discouraged, oh, men and women of God, if your church is still *holding the truth.* We are passing through a decade of peculiar mental and moral agitation. The skies moreover are to clear. The storm is to calm. We shall see some old things in new light and some new things will be revealed. But God's love for man and man's need of God, Christ's atoning sacrifice to poor sinners, and the sinner's need of such a sacrifice, faith in Jesus and fellowship with the unseen world, the duty of repentance, and a time given for this—these things and others like them—deep mysteries, yet eternal verities, shall survive all the questionings and siftings of the ages.

These is a rock of refuge, a *sure foundation* on which to build, and a house possible of rearing which no wind or flood can cause to fail us. The church that holds to these eternal verities is a *winning church.* Truth is certain to triumph.

III. In the Saving of the Unsaved.

In order to accomplish anything on this line, the church must command the respect and confidence of the community. The people somehow must be made to *believe in the church* as made up of honest, earnest, devoted, self-sacrificing men and women, whose hearts are happier and lives purer because of their Christian faith. No man as a Christian can exert saving influence over those who know him unless they have confidence in him. No church can expect additions to its membership from the world unless the church, as an organization, is seen to possess the spirit of the Master.

Every conversion is accomplished by the Spirit and power of God; but Christians are influential. According to the divine economy, churches are the channels of communication between heaven and earth. Through them life comes to the dead. They are set as "lights in the world," and are to be "the salt of the earth." The holy sacraments are committed to their care, and the ordinances of religion intrusted to them for perpetuity.

The object of these sacraments and ordinances, aside from their help in building up and rounding out Christian character, is the *conversion of souls.* A *winning church*, therefore, will be what is known as an "Evangelistic church." Its preaching, praying, serving and giving will be employed and used unto this end.

It will not live on its history! It will not be content to wear laurels which others have won. It will not exalt itself in social positions or glory in its prestige. It will not be content with the artistic, which men admire and applaud, or with the merely intellectual, before which pride is accustomed to bow.

That church which wins and labors according to the genius of the gospel will be aggressive, will work for the unsaved and will *reach* the unsaved, if such are within reach. I am speaking here of churches in centers of population, or at least in communities where there are many of the unsaved. These will be sought, tenderly, prayerfully, perseveringly, and *successfully by the winning church.* That church may not always live in what is called a "revived condition," but it will recognize itself as having a special mission to the unsaved around, as responsible in some large measure for their salvation; as having possible power, in God's hands, of becoming the instrument of saving them; will worship and work with this end in view, and ***will win on this line!***

If the church, with this mission, with these surroundings, and with these possibilities, does *not win*, something is the matter with it. There may be weeks and months, and possibly years, in which no new converts shall be welcomed or found. Good seed may fall "by the wayside or on stony ground"; but some of it, sown in prayer and faith, will fall on "good ground" and spring up into an abundant fruitage. The *winning church will have converts.* They may come scatteringly, and possibly for sport, or may come occasionally in crowds; but *come they will*, in some way or other and at some time or other. The great trouble with preachers and people is that they do not *look for souls* to be born into the kingdom, nor labor for such results. It is wonderful what blessings come on the earnest and expectant.

No man can dictate to God as to times and seasons, nor can we always count on *immediate results.* No labor, however, is in vain in the Lord. All heaven is interested in the saving of souls. There is joy there "over one sinner that repenteth." No church is a *winning* church if none of the unsaved within reach is unsaved.

This ends the series of brief papers on "The Christian Church." If any pastor or any layman has been helped or any church encouraged to go forward in the work assigned it, the writer is glad and God shall have the glory.

Preparation for Pulpit Prayer.

By WILLIAM C. WILKINSON, D.D.

"WHAT course would you advise a young minister, in a non-liturgical church, to take in order to become better furnished for leading the people in prayer?"

THE foregoing question, which comes from a Virginian pastor personally unknown to us, introduces a subject of such importance that we feel impelled to devote to its consideration all the space at our command. It gives us peculiar satisfaction—be-

sides inspiring in us a peculiar sense of responsibility—to assume, as we may and as we do, that many among the more thoughtful and earnest of our ministerial readers participate with our correspondent in the solicitude which his inquiry implies. With hope and with fear we address ourselves to answer accordingly.

In the first place, there is no more indispensable preparation for conducting in public the devotions of a congregation than the habit steadily maintained of private personal prayer. Prayer is, as it were, a dialect, a language, with an idiom of its own. One must use it a great deal in order to master it. Much of the difficulty attending the office of public prayer arises from the lack of familiarity, won through practice, with the language in which prayer naturally and appropriately speaks. The needful familiarity is to be gained through practice—in private.

Of course we do not now mean by practice in privately rehearsing beforehand forms of prayer to be presently employed in the pulpit. Such premeditation of pulpit prayer we, for the present, neither approve nor condemn. We do not yet speak at all of it. What we have in regard is prayer in the closet, unintermittingly observed by the minister as a means and as a duty of personal piety. The gain from this habit is not merely gain in command of vocabulary, or in command of style for the fit expression of thought and feeling in prayer, though such gain is highly important. There is in every different human language something deeper, subtler, more vital, than anything that grammar or rhetoric can teach, and that something is the genius, the spirit of the language. This holds also of prayer regarded as a language. Prayer has a genius, a spirit, to miss which, or to violate which, is, however well your words are chosen and ordered, to speak the language like a foreigner. You must possess yourself of the devotional temper, or rather you must manage to have the devotional temper possess itself of you, if you would pray aright. This can come about only by a habit of prayer. Praying is the way to learn to pray. This is the first point of our recommendation—which needs, however, to be accompanied with a disclaimer and then with an explanation.

Our disclaimer is of any intention to imply that the question of our correspondent indicated neglect on his own part of the duty of secret prayer. On the contrary, there seemed to us something in the tone of his letter forbidding such an idea. The explanation is that secret prayer, both in order to be most profitable in itself, and especially in order to be most conducive to successful conduct of prayer in public, should always *be expressed in words, and in words uttered so as to be audible to the one using them.*

Our second advice is, Premeditate your pulpit prayer for each particular occasion. Unless you do this, you will inevitably find yourself—or, what is at once less desirable and more likely, your people will find you—drawn, when praying, into monotonous habitual grooves of thought and expression, framing a virtual extemporaneous liturgy of your own—a liturgy liable to all the objections usually urged against forms of prayer prescribed by authority, and perhaps presenting not quite all the acknowledged excellences of these.

Would we have the premeditation now recommended go to the extent of an actual composition, whether with the pen or merely in the mind, of the prayers to be made?

That, we reply, we leave, without seeking to influence practice either in one way or in the other, entirely to the judgment and preference of the individual minister. Real and effective premeditation, whether issuing in manuscript form or not, is the

thing that we unhesitatingly and strongly advise every minister to insist upon with himself in the matter of his pulpit prayer. If the pen is necessary as an instrument of this, have no scruple in using the pen. There is nothing in the nature of the case that makes it at all less proper to write your prayer than it is to write your sermon. True, it is not exactly praying to write a prayer. But that does not make it wrong to write a prayer. So it is not exactly preaching to write a sermon. But who thinks it wrong to write a sermon? Still, we do not recommend, we only justify, the use of the pen in preparing for the offering of public prayer.

We need now to descend from the general to the particular in our advice. *How* to premeditate the pulpit prayer—that is really the practical question, and this equally whether the premeditation be with or without the use of the pen. We offer a few specific suggestions:

1. In the first place, consider that prayer, whether public or private, is not limited to consist merely of direct and explicit petitions. To consider this intelligently and deliberately will work a kind of release within you from a sense of being shut up when you pray, of being "cabined, cribbed, confined," within a narrow and strict circle of topics and ideas. You will feel yourself in a large place with an ample circumambient air in which to breathe. You will not need to put all your verbs in the imperative mood. Your prayer will not be a mere catalogue of wants. It will speak the boundlessly free and various language of filial communion.

So much for the general idea of prayer, public prayer as well as private.

Next, reckon up to yourself the elements which may enter into prayer.

There is adoration, or ascription of praise to God. Study the doxologies of Scripture, both the Old Testament and the New. Take in the spirit of these, and make that spirit your own. You may well learn many of them by heart. They are eloquent, lofty, lyrical, sublime. There are no ordered words in any other books that have the strong, eager, upbearing force for the imagination, the mind, the heart, that belongs to the doxologies of the Bible. You seem to mount on wings as eagles, in reading them. The nearest approach to them in might and majesty is no doubt found in Milton, his prose and his verse. But we knew where Milton himself got the nurture that could strengthen him for his empyreal flights. It was out of Scripture itself—out of Scripture, and through prayer. The very language in which he describes the way to be followed in order to the producing of poetry like his own has something in it of that divine inspiration of which he speaks:

"A work not to be raised from the heat of youth or the vapors of wine—like that which flows at waste from the pen of some vulgar amorist, or the trencher fury of a rhyming parasite; nor to be obtained by the invocation of Dame Memory and her siren daughters; but by devout prayer to that Eternal Spirit who can enrich with all utterance and knowledge, and sends out His seraphim with the hallowed fire of His altar, to touch and purify the lips of whom he pleases."

The different attributes of God may, at different times, be made the subject of adoration. Avoid formality, avoid praying systematic theology—as you also, we trust, avoid preaching systematic theology. But on one occasion you may dwell in thought on the Divine omnipotence. Invite, as it were, those who join with you in your prayer, to expand their imaginations as you seek to expand your own, to embrace all that is possible of the infinite dimensions of the power of God. A natural tran-

sition will be to pass from this thought in the absolute and the abstract to the same thought in its relation to men. "This God is *our* God." He can do for us what He will. Honor Him by making your petitions large and free.

At another time you may dwell particularly on the Divine omniscience; at another, on the Divine holiness; at another, on the Divine justice; at another, on the Divine mercy; at another, on the Divine forbearance; and thus throughout the whole range of the Divine perfections.

Careful thought will enable you to secure in your successive choices among these various topics of adoration more or less especial fitness to the differing occasions that arise. Do not arbitrarily and violently impose your topics of adoration in prayer in an order of adoption having no reference to anything except, perhaps, some predetermined scheme of your own. So to do would give an artificial, perfunctory cast to your public prayers. But be sure that there is a thoroughly vital and an amply fruitful personal *experience* possible in the human heart answering peculiarly to each several attribute of the Divine Being revealed in the Bible. Seek to have this experience, and out of it, as out of a fountain, will naturally and irrepressibly upspring an exhaustless exultant volume of adoration toward God. You will be glad *in the Lord*, and your gladness will instinctively express itself in terms of adoring prayer.

Next in a natural order comes the element of thanksgiving. This is expressly and specifically enjoined by Paul as a constituent part of prayer: "In every thing by prayer and supplication *with thanksgiving* let your requests be made known unto God." That is a remarkable insertion, "*with thanksgiving*," and one not to be neglected.

There is no more gladdening, no more sanctifying, and, what is highly pertinent to the present point, no more aboundingly fruitful and suggestive topic of prayer than the topic of thanksgiving. Task yourself to meet and to employ the occasions of thanksgiving that are multiplied to every, almost every, human lot. You may of course mingle topic with topic, giving thanks in the midst of adoring and in the midst of presenting petitions. For instance, you may bring to mind those who are deprived of sight, and give thanks on behalf of those who see that that inestimable blessing is theirs. The same with reference to the sense of hearing, and to the faculty of speech. The same again with reference to the power of locomotion, and to the free use of various members of the bodily frame. Further, with reference to the possession of memory, of right reason, of the faculties of hope, trust, love. Nearly or quite every one of these occasions for thanksgiving will prove to be also an occasion for intercessory prayer on behalf of those deprived of the oft-unconsidered good for which you bethink yourself and remind your hearers to be grateful.

Literally true is what David said: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered." (The new version makes no change in the sense, and we quote the old as dearer, because more familiar.) Of course, we make no attempt to do more than throw out suggestive hints on this topic of thanksgiving in public prayer. It is, however, a mine of the richest ore that needs only to be properly worked by each individual minister to yield to each a quite incalculable treasure of resources for the most helpful, most edifying pub-

lic prayer. You can fill the lives of your people with ever-fresh, ever-refreshing, love-inspiring, trust-nourishing, joy-supplying thoughts and emotions, by reminding them Sunday after Sunday in your public prayers how many things they have all the time to be thankful for—things so many, too, which they were in danger of forgetting altogether. Nobody that has tried but can testify that the Psalmist was right when he said and sang—how should we not sing in saying *that?*—"It is a good thing to give thanks unto the Lord."

We have of course only opened, hardly opened, a vein of thought on the subject of our correspondent's inquiry. But we must abruptly stop without doing more.

The Preaching that Tends to Conversion.

BY ARTHUR T. PIERSON, D.D.

WITHOUT faithful gospel preaching genuine conversions will not result. One hundred and fifty years ago the religious and moral condition both of England and America was fearful. In fact, from the opening of the eighteenth century up to the period of the French Revolution, 1789, Christianity was as if dead or dying. Morality was trampled under foot. Even in the pulpit there was a dearth and drought of the word of God. The staple of sermons was natural theology without one distinctive doctrine of Christianity: barren orthodoxy, *dead* orthodoxy, was preached if at all, and a cold morality—moral essays at best. A deluge of infidelity and skepticism flooded the land. Early in the reign of George III., Blackstone, the legal commentator, went from church to church, and heard every clergyman of note in London, and "heard not one discourse which had in it more Christianity than Cicero's writings, or from which he could have discovered whether the author were himself a follower of Confucius, Mahomet or Christ."

Archbishop Secker said that "an open and professed disregard for religion had become the distinguishing characteristic of the age." The majority of the bishops were men of the world, often flagrantly frivolous, worldly, fashionable, and even immoral. Archbishop Cornwallis gave balls and routs at Lambeth Palace. When Whitefield's evangelical and evangelestic preaching became a source of trouble to the carnally minded prelates, it was quaintly proposed effectually to stop his mouth by making him a bishop! A ghastly jest, effectually showing like a grinning death's head the low state of Christian life and morals, even among the clergy, who seemed determined to know everything but Jesus Christ.

Of course morality sunk to its lowest ebb. Dueling, adultery and fornication, swearing and blasphemy, gambling and drunkenness, were hardly thought of as vices. Infidel literature was widely circulated and read, and infected even the pulpit with the theories and venom of rationalism and skepticism.

About the middle of the century a powerful reaction set in, and for a half century a gradual and steady improvement was observable until the era of modern missions was introduced about one hundred years ago. As the decline and decay in church and state were directly connected with a dearth of evangelical preaching, so the steady incoming and uprising of the tide of purity in the faith and the life was directly traceable to a revival of sound doctrine. God raised up a new college of modern apostles. Such men as Jonathan Edwards, Gilbert Tennent and William Tennent, in America; and George Whitefield, John Wesley, William Granshaw, William Romaine, Daniel Rowlands, John Berridge, Henry Venn, Samuel Walker. James Hervey, Augustus Loplady, John Fletcher—these and others like them were the men God raised up, in

that great crisis, to turn the tide of infidelity and immorality. How did they do it? By a divine method, long since revealed as the one and only hope of the church's purity and power, or the world's elevation and evangelization—they preached a simple, pure, full, intrepid gospel. It was no accident that these reformers dared to defend the fundamental, rudimental truths which lie like huge base blocks in the Christian system. Against the temper of their times, breasting opposition and defying persecution, they held up sin in its enormity and deformity, the absolute necessity of the new birth and of personal holiness; they emphasized the inspiration of the Bible, the mediatorship of Christ, and a future state of rewards and punishments. A revival of evangelical teaching and preaching came first, and then a revival of Christian life and the conversion of souls.

It is especially noticeable that all the most successful and soul-converting preaching instructs men in the *whole* gospel. We need to preach and teach *both sides* of the truth. The sword of the Spirit is not a scimetar with one keen edge and a dull back, but a two-edged weapon. It has a sharp edge of law, and another sharp edge of grace, and therefore can be used to cut both ways, and the two keen edges meet in one keener, all-penetrating point that pierces to the dividing asunder of joints and marrow and discerns the inmost thoughts and intents of the heart, laying open the whole man. The word cannot be a mirror until it is first a two-edged sword. What we need to have exposed to view and mirrored in this divine speculum is our inmost soul, not our outside and apparent self, that is so deceptive. Only the preaching that thunders, like that of John the Baptist, in the ears of men the terrors of the law can wake them up from the awful lethargy and rouse them up from the awful apathy of spiritual death. Then when thoroughly awake to the fact and guilt of sin we may preach sin's remedy. We must wound before the healing balm is appreciated or even applied. The law must pierce like a needle, and then it can draw the thread of gospel consolation after it.

We must preach aggressively and offensively, to use military terms. We must press home positive truth. It is not enough to *stand on the defensive*. In a game of chess or any other game, the moment you can get your antagonist on the defensive the game is against him and you are on the way to victory; and so in warfare. The acutest general, the astutest strategist, is the man who can put and keep the foe on the defensive. God never meant that His soldiers should be forever using spades, throwing up intrenchments. Let us cease apologizing for our faith, trying to answer skeptical assaults, timidly venturing to vindicate Christianity. Let us come out from behind our earthworks and carry the war into the enemy's territory! Compel him to take the defensive. Bear the flag aloft, and plant it on the very battlements of every hostile citadel. The true way to teach and preach is to assume the truth of the word, and preach with authority—"*Thus saith the Lord.*" Then the Spirit will positively attend the word and glorify Christ. The true apologetic preaching is the energetic preaching, backed by this authoritative message of an ambassador of Christ who is speaking according to instructions.

And there is need of a continuous and cumulative testimony. Preaching is not "supplying a pulpit," any more than true teaching is consistent with occasional sporadic, spasmodic, disjointed effort. The true teacher follows lesson by lesson. The true preacher gives people line upon line, precept upon precept. Preaching is

pyramidal; it aims to lay a broad basis, four-square and solid, and then builds up with unity and continuity of impression. The power in a planned sermon is partly the dovetailing of that sermon with others; its adaptation to a larger structural plan that takes in the whole testimony of the pulpit, and in fact the whole ministerial service. One sermon should follow another, and in the best sense succeed it, until a climacteric order is revealed and a climax of power reached. The plan may be only in the preacher's mind, and may not be perceived by his auditors, but it will be *felt*. But aside from the message, there are supplementary methods to be employed in converting men—a man may teach faithfully and yet not turn many to righteousness. Instruction, however sound, full, two-sided and many sided and comulative, needs to be followed up by such application as seals and fixes impression, and shapes the will Godward. Everything will ultimately depend on the manner of applying the truth. There are therefore three vital points in preaching: the preparation, the presentation, and the application of the message. Personal contact finds here its unmeasurable value and importance. Paul (Col. i: 24) became the missing link of connection, filling up what was behind of Christ's sufferings. He went "from house to house," nay from man to man. Very slight contact will often communicate and convey spiritual power. It was said of Lewis Tappan who used to put his finger on the button-hole of another's coat and so familiarily speak of his soul's salvation, that by an ounce weight on a button he turned the scale of human destiny. In the crises of history and destiny, to know how to direct an inquring impressible soul, is the vital qualification of one who would turn many, or turn any, to righteousness. Here thousands fail; they cannot come into close contact and do not know what to do when souls come to the birth. Any man may pool iron, but not every man can temper a delicate hair spring. Many a man or woman who can thrill a public assembly, or teach with great power a class of pupils, is good for nothing in the hand-to-hand contact of the inquiry room. It is the master-art to know how to set a human soul standing squarely on redemption ground! and to fix the eye on Jesus only!

PREACHERS EXCHANGING VIEWS.

Plain Talks to Preachers.

I WAS much interested in Mr. Scott's paper on this topic. (See HOM. REV., Jan., p. 86). Some passages have such excellence that I quote them: "He (Jesus) is the magnet. Let us all fix our eyes upon Jesus." "Not a sermon should be delivered but what alludes directly to His power to save and to keep." "The church is not constituted to provide amusement for the people." "What are called church 'fairs' . . . generally result in some kind of unpleasantness and in the end are detrimental."

But some of Mr. Scott's sayings are vulnerable. For instance: "The trouble at present among ministers is, that what they are after is winning men by converting their heads." How does he know that that is what the ministers are "after"? This is going quite too far; neither Mr. Scott nor any other man has a moral right to judge the *motives* of his brethren.

This charge grows more serious when analyzed. It is made against *all* ministers without discrimination or exception. While the term "all" is not used, it is implied, since "ministers" are spoken of collectively. He does not qualify his censure in any way. "The trouble at present among the ministers (not some, nor a great many) is, that what they are after," etc.

This passage is remarkable when compared with another. "As a body of men, take them all in all, they are the grandest men on earth." Mr. Scott had said the ministers are "after winning men by converting their heads." If this be true, the preachers claim to be "after" one thing, while in reality they are "after" another altogether different. In other words, they are grossly deceiving the people. Then if they are the "grandest men on earth," it must be that they are the grandest deceivers on earth. Surely he can't mean this. Now any kind of deception is bad, but how infinitely bad is that deception that claims heavenly sanction! The minister claims that God the Father calls him, that the blood of Christ the Son inspires him, that the Holy Spirit vitalizes him, and that the souls of his fallen fellow-creatures electrify him to preach the unsearchable riches of Christ. He begs men to give God their hearts. But our brother tells us that the preacher is "after" men's heads! And yet the preachers are the "grandest men on earth."

His standard of grandeur is not unlike his standard of a good sermon. His standard of attractiveness in a good sermon seems to be the story of Robinson Crusoe. Speaking of his early piety and his enjoyment of good preaching, he says of his pastor's sermons: "His sermons were not prepared essays, but common-place truths dressed up in clothes that made them as attractive to me as the story of Robinson Crusoe." My ideas of a fervent, spirit-anointed, soul-stirring sermon are not elevated by a comparison with Robinson Crusoe.

A. E. BATEN.

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Why Did Christ Work Miracles?

"IT is not clear that He (Christ) performed any miracle for the authentification of His mission, to prove that He was from heaven."—I. K. FUNK, D.D., in HOMILETIC REVIEW, December Number, page 528.

"The works that I do in my Father's name, they bear witness of me." John x:25. Jesus had just performed a great miracle. He had opened the eyes of one born blind. The Jews marveled. They said: "If thou be the Christ, tell us plainly." What was His answer? Referring to this miracle, He says: "The works that I do, they bear witness of me." A little before the miracle was wrought, He made explanation to His disciples in harmony with this answer to the Jews, "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him." John ix : 3. Further on, John x:37, 38, He reiterates, with apparent earnestness: "If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works, *that ye may know and believe that the Father is in me and I in him.*"

In the conversation with Philip, recorded in John xiv : 8-11, Jesus appeals directly to His works as attesting His oneness with His Father, and as demonstrating His power to go and prepare places for them in His Father's house and to return and receive them unto Himself: "Believe me for the very works' sake."

After the miracle of healing the impotent man, found in John v : 5-9, Jesus had an extended conversation, or controversy, with the Jews, and in the midst of it uses these significant words: "The works which the Father hath given me to finish, the same works that I do, *bear witness of me that the Father hath sent me*," verse 36.

The above are sufficient illustrations of the fact that Jesus *did* claim that His miracles authenticated His mission and were by Him designed to prove that, as He else-

where says, He "came down from heaven."

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Too Many Ministers at Funerals.

I HAVE attended several funerals recently which were a weariness to flesh and mind. One, two and even three former pastors made set addresses. The bereaved have since confessed to me their lack of edification, but they *thought* that courtesy demanded that they should invite the array of reverend gentlemen. The reverend gentlemen *thought* they might give offense by declining to go. The pastor in charge *thought* himself obliged to ask each clerical guest to paint an obsequial portrait of the character of the deceased. But it was a series of mistakes throughout. Nobody wanted any other than the pastor's voice to be heard on the occasion. Perhaps, Mr. Editor, you cannot remedy the matter from the people's side, but do give a hint to ministers. In no case should they acccept such invitations to pastoral interference—for it amounts to that—in their former parishes, unless their relation to the deceased or the bereaved family is other than that growing out of their ministerial oversight. In speaking of this matter to a prominent clergyman, he said that scarcely a week passed without bringing him such an invitation from some stricken member of his former charge, but that he declined them, except where close friendship made him a real mourner; then he sat with the mourners and held his peace.—ELDER JONES.

The Moral Influence of Tolstoi's "War and Peace."

PROF. WILKINSON'S implied commendation of Tolstoi's vivid description of the impurities of the Russian opera (in HOMILETIC REVIEW, Feb.) prompts an adverse word.

I seriously doubt the moral helpfulness of such scenes, whether acted on the living stage or the printed page. Their most probable influence upon the unsophisticated, I fear, would be a repetition of their influence upon Natacha. Would they not feel the same "sort of an intoxication stealing over" them? The professor's commending them only to "the older readers . . . of more experience" is an indication of this danger.

I doubt not that for all who have attained purity by way of impurity (as, for example, Count Tolstoi himself) all things, even the impure, inspire purity. But for the pure who never yet have been sullied by such scenes, and for the impure, the natural result of such vivid descriptions of corrupt actions and thoughts ever will be to shock and stain purity and deepen impurity. As well might you tell Anthony Comstock that pictures of "groups of girls in short petticoats, . . . one of them remarkably stout, . . . bare-legged, . . . having little more on than her shift, the low-dressed women in the boxes . . . and her fair neighbor, who might almost have been supposed to have nothing on," etc., *ad nauseam*—as well tell him that such pictures, when drawn by God's chemicals and sunshine, are not injurious to good morals, but on the whole are to be commended, as to say that books which describe such things in life are "morally dangerous to no man."

The very fact that all such works of art (?) unmask and expose so searchingly, penetratingly and effectively all "the arts of the high-bred panderess and of the sensualist son of Belial," makes them all the more demoralizing. The main possible good they can do is to give some "older readers of more experience" "an irresistible recoil from possible like weakness and fault in" themselves. But for younger and more inexperienced readers, such impure

pictures and scenes are dangerous object lessons taught by a "tall devil." He does not always delay his appearance in real life till "the fourth act," nor does he often "vanish through a trap." But rather he always sets a trap for the pure and impure alike. And, too, some of his most deadly traps to-day are these same written and printed pictures that often *may "shock,"* but they also inflame.

I fear the old lines are still true:

"Vice seen too oft, familiar with her ace,
We first pity, then endure, then embrace."

JAS. G. DITMARS.

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EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

The Lamb of God Hastening to the Altar.

I have a baptism to be baptized with and how am I straitened till it be accomplished!—Luke xii: 50.

CHRIST'S eagerness for the consummation of His sacrificial mission sublimely pathetic and heroic.

I. The cross loomed up in His thought with increasing vividness and more absorbing interest toward the last.

II. Eager for the suspense to be changed to certainity. For the Father's Glory to be magnified. For the ending of the curse and the beginning of the blessing.

III. Eager to make the supreme proof of His love to sinners, and to see the result. "I, if I be lifted up," etc.

IV. Eager to return by the gateway of the cross to the Father's bosom.

The Maternal Side of the Divine Nature.

As one whom his mother comforteth so will I comfort you.—Isaiah, lxvi: 33.

I. Revealed in the yearning for children, and yearning over them when born.

II. Tender condescensions in their nurture and training. "As an eagle stirreth up her nest," etc. "Carried them all the days of old."—Is. lxiii: 8-9. Gentleness of teaching, especially by object lessons.

III. Patience and long-suffering to the erring child.

IV. Partiality of sympathy for the invalid child, and the "black sheep" of the flock.

V. Delicacy of treatment of sensitive and wounded natures. "The bruised reed" and "the smoking flax." The sorrowing and broken in heart, balm-dropping fingers, tireless watch-care, sensitive ear to the sigh or the cry of distress.

Adorning the Doctrine of Christ.

Adorn the doctrine of God our Saviour in all things.—Titus, ii: 10.

CHRIST'S doctrine the foundation of all true religion in character and in society. We are called on to give it attractiveness, display its essential beauty, harmony, consistency and value.

I. We cannot add any essential value or beauty to it as a system. It is divinely perfect.

II. But we are required to adorn it by (*a*) watchfully guarding against obscuring or distorting or misrepresenting its inner glory.

(*b*) By the boldness of our confidence in it—the joy and enthusiasm of our experience of it—the purity and consistency of our teaching it—by a speech and spirit and life conformed to it and illustrating it as *foliage* and *fruit* adorn the tree, as graceful manners and gentle voice and sweet address adorn the child and reflect honor on the parent.

Vessels of Earth for Treasure from Heaven.

But we have this treasure in earthern vessels that the excellency of the power may be of God and not of us.—2 Cor. iv: 7.

THE gospel derives nothing of its inherent power and glory from man.

Yet the humblest of men are made the bearers of it.

I. The Divine courage in committing it to such instruments of distribution.

II. The Divine condescension in so honoring men.

III. The reason of this; the more perfect revelation of God's glory, since (*a*) all the power must clearly proceed from Him, (*b*) be earnestly sought from Him, (*c*) all the glory, now and forever, rendered to Him both by the preacher and the recipient.

Hiding from God.

Fall on us and hide us from the face of Him, etc.—Rev. vi: 16.

I. The attempt:

In trying to ignore or forget Him. The ostrich burying its head in the sand when pursued.

II. In making a moral life serve as a substitute for a Godly one.

III In denying responsibility to Him, or building a barricade of excuses for sin.

IV. The failure. "Whither shall I flee from thy presence," etc.—Ps. lxxxix: 7. Final failure. "Hide us from," etc.—Rev. vi: 16. "All things naked and open," etc.

V. Success. Hiding from God by hiding in Him.—Ps. xvii: 8. Hide me under the shadow of thy wings. —Ps. xxvii: 5. Pavilion. A man a hiding place.

Revival Service.

A God in Trouble for the Sinner.

How shall I give thee up, Ephraim? —Hos. xi: 8.

THE passionate outcry of Jehovah and that of Christ over Jerusalem show the same mystery of trouble and perplexity arising from the compassions of God.

I. They reveal that God is not impassive like the Hindu's Grand Llama, but exquisitely sensitive to human affairs.

II. It shows the preciousness of souls in His sight even when apostate and defiled.

III. It reveals by suggestion the terribleness of man's doom, when once abandoned of God, and the lions of wrath and tigers of remorse seize upon him as their rightful prey.

Mighty to Save.

I that speak in righteousness mighty to save.—Isa. lxiii: 1.

THE mightiness of God mirrored in the fabrication, sustentation, and sovereignty of all worlds. But chiefly revealed in the work of salvation by the Lord Jesus Christ. The mightiness of His wrath in the destruction of His foes, but the omnipotence of love in their eternal salvation.

I. Mighty power seen in the contest with Satan for the conquest.

II. In the contest with men for the overcoming of an alienated heart and rebellious will.

III. In the warfare of His redeemed all through life as the Captain of their salvation. "Fear not, I shall overcome the world," etc.

Funeral Service.

The Time is Short.

But this I say, brethren: The time is short. It remaineth therefore that both they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that use this world as not abusing it. For the fashion of this world passeth away.—1 Cor. vii: 29–32.

LIKE marshaled armies with muffled tramp, the moments, hours, days, months, years glide by unnoticed and too often unimproved. Hence the need and force of this Pauline counsel.

There is no sadness in his voice—simply an awakening recognition of the fact that the fashion of this world passeth away. In the thought of the Eternal One human life is more brief than in our thought is the life of the most trivial insect. A realization of the fact stated ought:

I. To lead men to lay aside every unnecessary engagement and care,

and choose among the interests that crowd upon them only those that most require their thought.

II. The shortness of life is bound up with its crowded fullness. So much to do and enjoy—so little time for it all.

III. The shortness of life, rightly considered, will lead us to a wise economy of its resources.

The argument from this fact. "It remaineth," etc., that is: in comparison with life's grander destiny just at hand. The present things should stand in a new relation and proportion—the light of eternity shining on them will give them a new color. Life short, but long enough to secure the life everlasting, long enough to say at its close, I have no pleasure in it. Life rooted in God through faith in Jesus Christ is not vanity, since *because* He lives, *as* He lives, *so long* as He lives we shall live also.

The Sepulchre in the Garden.

Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, etc.—John xix: 41-2.

How many desolate hearts have, like the Marys', beaten early at the door of the Sepulchre? Beauty around but sorrow within. All their past a garden in which the rose of Sharon bloomed—the present hour a tomb!

I. An exposition of the infatuation, vanity and wintry dissapointment of life. There is a sepulchre sooner or later in every one's garden.

The experience of every new mourner is: "I knew that death was in the world but I never thought *my* beloved could die." No man is sure of anything except a grave and a resurrection.

II. The blessing in this—not realized till interpreted by God. Sorrow is like writing with invisible ink. Great and salutary things are written by it, but they do not come out till God's light draws them out. The Marys saw not through their tears the centuries of salvation to spring from that sepulchre. Nor do we the resurrection of a more fruitful life from the tomb that seems to end all.

III. There is no death to them that know how to die beforehand. Crucified with Christ, nevertheless we live. May the angels say of *us*, "He is not here—he is risen. Why seek ye the living among the dead?"

Communion Service.
The Traitor's Kiss.

And forthwith he came to Jesus, and said: Hail, Master; and kissed him."—Matt. xxvi: 49.

JUDAS ISCARIOT has signed a contract with Satan, and receiving the price of blood, fulfils his part of the covenant by betraying his Lord. His end, suicide. We see Christ betrayed by a kiss continually.

I. A traitor among the disciples. Many of the disciples were weak in faith and carnal in apprehension of the real Christ. Continually wounding Him by their misapprehension of His character and kingdom, but only one of them was a traitor.

II. The characteristic of his treason. He betrayed his Lord into the cruel hands of His foes.

Professed followers of Christ may betray Christ to the scorn of the world, giving the skeptic arguments for his infidelity and the worldly excuses for their rejection of Christ.

III. The manner of the betrayal. A kiss.

(*a*) It was the accepted token of affection.

(*b*) It was here prostituted to the basest of uses.

(*c*) It was received with lamblike meekness by Him who knew it meant treachery.

IV. They betray the Son of Man with a kiss who (*a*) compliment Him and deny Him with the same lips.

(*b*) Who profess to be united with Him at the Communion table and then all the month long act as lovers and servants of the world.

(*c*) Who exalt His humanity to the skies and deny His rightful divinity and the efficacy of the atonement.

LIVINGISSUES FOR PULPIT TREATMENT.

The Problems Revealed by Recent "Strikes" in New York City.

To do justice and judgment is more acceptable to the Lord than sacrifice.—Prov. xxi: 3.

No single event of the new year has occupied public attention to a greater extent than the strike of the street-car men in New York and Brooklyn. The New York strike involved nearly 7,000 men, lasted for eight days, lost the city nearly $2,000,000, greatly inconvenienced the public, destroyed the peace of the streets for more than a week, was the loss of at least one human life, and of $50,000 in direct wages to the strikers, many of whom were also unable to obtain employment after the unsuccessful termination of the struggle.

It is not our purpose to discuss the results to the parties in this particular struggle, but to open the way, if possible, for discussion which shall tend to prevent in future the frequent recurrences of similar periods of inconvenience, suffering and loss. A statement of the circumstances of the strike is necessary to a proper understanding of the *conditions* which everywhere where labor is employed and capital controls tend to similar crises.

THE MEN'S STATEMENT OF THE CASE.

The Knights of Labor, of which the striking street-car employees were a part, had secured for their protection a law in this State which provides that a day's labor on a street-car line shall be ten hours' work to be performed in twelve consecutive hours. This law, the men claimed, was not lived up to on several roads, they being obliged to work on the "trip plan," being paid a certain sum for each trip made, and being often on duty as long as 14 or 16 hours to earn a full day's wages. According to the statement of the men the Association of Horse Railroad Managers, a State organization, resolved to evade the law. While they could not legally require a man to work longer than 12 hours a day, they could by reducing the pay for a "trip" compel him to ask for longer hours and more "trips" to earn a full day's wages. The companies in this city and Brooklyn accordingly "pooled their earnings," and in order to break down the odious law, began a reduction on certain specified roads agreeing to make good from the "pool" any losses these roads should sustain in consequence. The men on the aggrieved lines struck, and the employees belonging to the labor organizations on the other horse-car lines regarding the attempt of the companies as endangering the rights of all the street-car employees struck to sustain their brethren; and a committee from that branch of the Knights of Labor, composed of the street-car employees in the lines involved, waited on the companies for an adjustment of the differences.

THE POSITION OF THE COMPANIES.

The companies refused to meet this general committee of the strikers, alleging that if their individual employees had any grievances they would listen to committees from them, but not to a committee of the whole; such a recognition of the labor organizations being, they claimed, equivalent to allowing outsiders to dictate in the management of the roads. The State Board of Labor Arbitration arrived on the ground, and the men put their case into its hands, but the companies still refused to treat, claiming they had no difficulties to adjust with outsiders, the men having in most instances voluntarily left their places without individual grievances. The companies declared the strikers' places vacant and would take back no man except upon his individual application.

THE POSITION OF THE PUBLIC.

The State Board of Arbitration having no power to compel a hearing, and as neither party to the strike would give up, the public was for eight days put to serious distress though the failure to operate franchises which for public convenience it had delegated to the horse-car companies; streets were rendered unsafe, and needy men who attempted to take the places of the strikers did so in many instances at the peril of life and limb.

The strike reveals the conditions of an unequal but continuous industrial warfare which can never be settled until understood.

It shows us capital, in this instance thoroughly organized, in possession of valuable franchises which it is bound to operate for the good of the public from which it is deriving a profit, and with a surplus accumulated sufficient to sustain long enforced idleness. It shows us organized labor jealous to maintain its rights, ambitious to increase its rewards, which are not sufficient to allow it to accumulate a surplus to sustain for any great time a struggle with organized capital. It shows us unorganized and unemployed labor watching with eager eyes for every opportunity to earn bread and upon any terms. With such conditions it is not difficult to foretell the fate of most strikes. Organized capital and organized labor stand opposed to each other for a division of their joint profits. Organization is not only the champion and defense to the individual workman against the unjust encroachments of entrenched and powerful capital; but it is often also his only protection in the wolfish

contest where ten hungry workmen are struggling for nine opportunities to labor. But what an oppression is organized labor to the unfortunate outside its protecting arms let the following pathetic story illustrate:

An old man, a workman, had been suspended by his union because he was too poor to pay his dues. The union men in the shop where he was employed thereupon demanded his immediate discharge. His employer was obliged to send him away. The man, unable to find work elsewhere because of the power of the trades-unions, came back to his old master and implored him for God's sake to give him something, anything, to do to save him from starvation.

The employer said to him: "I dare not employ you at your trade, or the union will order a strike. I will give you the job of sweeping out the office and pay you enough to keep you in food."

The next day a committee of his men waited upon the employer and said: "The union has fined you $200 for employing a non-union man. If he stays here to-morrow you will be fined $400 more, and if he is here the third day your shops will be closed."

The old man was turned out to starve.

These are some of the problems revealed by the strike, and which the Church cannot afford to ignore. A fierce battle, a struggle for existence, a struggle for human rights, a struggle for justice, a struggle for light, is going on all around us. Will the Church be a leader in this battle-field, or will she let the conflict sweep by her unheeded to an uncertain end?

BRIEF NOTES ON BOOKS OF SPECIAL INTEREST TO CLERGYMEN.

BY J. M. SHERWOOD.

John B. Alden. "The Woman's Story as Told by Twenty American Women," with portraits and sketches of the authors, by Laura C. Holloway, 12mo, pp. 541. Mrs. Holloway is favorably known to the literary world as the author of "The Ladies of the White House" "Mothers of Great Men and Women," "Adelaide Neilson," and a dozen other popular works. It was a happy thought to select a story from a score of our representative female writers of fiction and embody them in a single book, appending a portrait and a brief biographical sketch of each. We have thus a composite picture of the best types and characteristics of our most noted and popular female writers. As these sketches were "selected by their authors for this volume," "and in every case the writers pronounced them to be their best sketch work," we are able to test their judgment by the verdict of the public. The "sketch" prefacing each story is in admirable taste—brief, terse, sensible, and informing, without flattery or laudation. The place of honor is properly given to the Queen of American fiction, Mrs. Harriet Beecher Stowe, whose "Uncle Lot" was the forerunner of "Uncle Tom's Cabin," and is a graphic sketch of New England life of olden time. Among the other notable writers represented are Harriet Prescott Spofford, Rebecca Harding Davis, Edna Dean Proctor, Marietta Holly, Louise Chandler Moulton, Miss Alcott, Rose Terry Cooke, Marion Harland, Margaret E. Sangster. As Americans we have reason to be proud of such a list. We doubt if any other nation can make a better exhibit of living female talent in the world of fiction. The book merits and will doubtless get a wide circulation.

A. C. Armstrong & Son. "The Sermon Bible." The second volume of the series is now issued, embracing 1 Kings to Psalm lxxvi. 8vo, pp. 520. We have already expressed our judgment respecting the work (see January HOMILETIC REVIEW, page 95). We see no reason to change it. That it will be popular with a large class of preachers we have no doubt, and will prove helpful *if judiciously used.*

B. F. Johnson & Co., Richmond, Va. "The Path to Wealth." 12mo, pp. 440. A Discussion of God's Money Laws; the Relation between Giving and Getting; Cash and Christianity, by a Blacksmith; also, Papers on Systematic Beneficence, by various well-known writers, with an Introduction by Bishop J. H. Vincent. This title-page shows the scope of the book. The discussion takes a wide range, and while not logically or systematically conducted, the author utters many timely and important truths with force and point. It is a strange medley of theories and facts—philosophy and experience, speculation and dogmatism, wisdom and nonsense, written with a good purpose and in a Christian spirit. The "Blacksmith Shop" and "Village Philosophers" figure largely in the book. The author is not another Elihu Burrett, but he is worth reading nevertheless.

Thomas Whittaker, New York. "Sermon Stuff," by S. D. McConnell, D.D., Rector of St. Stephen's Church, Philadelphia. 12mo, pp

236. We have in this small book the outlines of 57 sermons. They possess this valuable quality, if no other, they have stood the *experimentum crucis*, as the author testifies. But they possess other good qualities—as a wide range of practical and evangelical topics, a clear and logical plan, amplitude of thought and only the divisions and subdivisions of his subject, with little or no filling up—at least, merely suggestions or hints. Still, we must discriminate. They have not all the breadth and catholicity of the simple, glorious Cross. To some of them we should strongly except on the ground of doctrinal teaching. For instance, No. 3, "The Limits of Probation." The author decidedly favors the new theology—after death probation—strongly affirming that the idea of *probation* "being the purpose of life is foreign to the Scriptures"—"*the conditions* both for pain and pleasure much more favorable in next life,"—"not that suffering *necessarily* leads to repentance there,"—"it gives a real meaning to the article, 'He descended into hell'" (the italics are the author's). In replying to the objection that "the doctrine is dangerous," he says: "1. The alternative danger of current theology. 2. No doctrine can be dangerous if it be true. 3. Safe to rest upon the intrinsic attractiveness of Jesus." The first and last reasons strike us as contrary to the facts of eighteen centuries of experience and to the whole trend of the law of moral cause and effect.

Funk & Wagnalls. "The Teaching of the Twelve Apostles; or, the Oldest Church Manual." By Philip Schaff, D.D., LL.D. Third edition, revised and enlarged. We can do no better than repeat what we have said already. "The interest in the *Didache*, the most important literary discovery of the last few years, continues unabated. Already over three hundred monographs have been written about it since 1884, and the whole MS. has been photographed in Jerusalem, and a *fac-simile* published by the Johns Hopkins University in Baltimore. It has been introduced in Europe and America as a text-book for classes of special students (so-called Seminary Studies), as the best *introduction to the study of patristic theology*. It sheds light back upon the apostolic age and forward to the second century, and touches the most interesting questions of primitive church history, such as the moral instruction of catechumens, the mode of baptism, the Lord's supper and love feast (Agape), the Lord's Day, public worship and prayers, the apostolic church offices, the origin of the episcopate, and the doctrine of the second advent."

All these topics are amply discussed in Dr. Schaff's work, which has been pronounced by German, English, and American scholars the best monograph on the *Didache*. It certainly is the most complete and well adapted for a text-book. The third edition is considerably improved, enlarged, and brings the literature down to the close of the year 1888.

Robert Carter & Brothers. "The Credentials of Science the Warrant of Faith." By Joseph Parsons Cooke, LL.D. 12mo, 334 pp. This volume consists of the series of lectures—ten in number—delivered at the invitation of the Union Theological Seminary of New York City in the spring of 1887, and now published. The lectures were subsequently amplified and delivered as a course before the Lowell Institute of Boston. The scope and trend of the book are sufficiently indicated by its title. The topics of the lectures are as follows: The Argument of Natural Theology, Preparing the Way, The Induction of Newton, Deduction, Examples of Scientific Investigation, Laws of Nature, Determinate and Indeterminate Laws, Theories or Systems of Science, Predominant Principles of Scientific Thought, The Systems Compared: Religion and Science. The author is a Professor in Harvard University, and, as might be expected, discusses the grave subject in the spirit and from the standpoint of a student of science, and not as a theologian. Hence he writes not as a partisan; not as one bent on the establishment of the Chrisian faith, but in the spirit of candor, fairness, and love of the truth. He freely admits the difficulties in the way of harmonizing the deductions of science and the teachings of the Bible, but he claims that the "speculative objections to Christian faith which are so confidently and persistently set forth are no greater than must be encountered in every department of abstract thought, and are inseparable from our material relations." He claims a "close resemblance in this particular between the systems of science and the systems of religion," and he regards this fact as "the most cogent of the evidences of natural theology." The closing lecture is full of strong points. We quote a few sentences as specimens: "While thus wonderfully adapted to man's spiritual needs, so just in proportion as our knowledge becomes enlarged, and our insight deepened, is Christianity found to be in harmony with all truth. The most gifted minds and profoundest scholars the world has known have not only confessed Christ before men, and acknowledged Him to be the Lord, but have also testified that increasing acquirements and widening vision brought an even deeper conviction of the truth. If, then, man can in any case rely on his experience as a test of truth; if harmony with nature is any evidence of participation in the scheme of nature; if this world is not wholly a phantom and a deceit; if all knowledge is not equally delusive—then the essentials of Christianity must be true. Such is the argument."