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REVIEW SECTION.

I.—SYMPOSIUM ON THE "NEW THEOLOGY."

WHAT ARE ITS ESSENTIAL FEATURES? IS IT BETTER THAN THE OLD?

NO. VI.

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It is important that this discussion should begin with a precise definition of terms. The New Theology, as I understand it, is that which affirms the Christian consciousness to be the ultimate ground of certainty in doctrine. Whether this consciousness is that of the individual believer or that of the Christian community is not always stated. As far as appears, it is implied that the consciousness of the individual believer will not be found to be greatly variant from that of the Christian community. The forms of expression in which this principle of certainty is stated will clearly show the meaning of their authors. Professor Briggs in his "Biblical Study" affirms it thus: "Faith is the appropriating instrument, and it becomes a test of the Word of God itself, for faith, having appropriated the Gospel of the grace of God, is enabled to determine therefrom what is the Word of God and what is not the Word of God" (p. 408). Professor Ladd presents the principle thus: "The authority of the Bible cannot contravene the authority of the Christian consciousness; but the authority of the latter is the chief witness for the authority of the former in ethico-religious matters. . . . The above truth gives to the witness of the Spirit within the consciousness of the Christian community an authority to act as arbiter and judge over certain portions of the canonical writings, even such as deal in the ethico-religious matters." (Doctrine of Scripture, Vol. II., Chap. X.) The modes of statement adopted by Professor Stearns will appear further on.

It is a notable sign of theological progress that the demands of the heart have at last been admitted. We mean that the attesting value of Christian experience to theological dogma has been recognized in our time as it has never been recognized by scientific theologians be-

fore. The New Theology has caught hold of the fact that man's spiritual nature has something to do with the acceptance of divine truth, but unfortunately it has pressed the fact beyond proper limitations. This revolution has not, however, come to pass without due preparation. Nearly forty years ago, Horace Bushnell, in his discourse on "Dogma and Spirit, or the True Reviving of Religion," asks the question, "How far religion is a matter of feeling, addressing itself to an æsthetic power in the soul—perceived and perceivable only through a heart of regenerated sensibility." As usual, he is one-sided, and doubts if the facts of religion can be formulated in any dogmatic statement. For him the heart is the only sure source of dogma. This thought, which is originally from Schleiermacher, has been fruitful in the New England mind. Professor Stearns, of Bangor, expresses it with far more precision than Bushnell himself. Thus he says: "More and more we are coming to see that the infallible authority to which the believer must bow is not the Church, as the Romanist says; it is not human reason, as the rationalist says; *it is not the Scripture, as the reformation theology said; it is God speaking in Christ to the soul*, speaking to conscience and through conscience, speaking in tones which all that are willing to hear can recognize. *The Scriptures contain this divine authority; but they are not it.* The Scriptures are the setting, but they are not the jewel. If there is that within us which is capable of recognizing the divine Spirit, it finds traces of that Spirit all through those sacred books, as in no other books the world possesses, and it feels and knows that their authors were moved and led by that Spirit as men have never been led before or since."* The Christian consciousness is therefore the highest source of divine truth; whatever in Scripture accords therewith is divine, and whatever does not is human. This is Schleiermacher's view precisely, and it led to his reckless handling of the New Testament. In order to fortify this latter statement, I will quote from Van Oosterzee: "It was only in the present century, and chiefly through the influence of Schleiermacher, that the Christian consciousness began to be considered a source of Dogmatics. Dogma is for him the development of the utterances of the pious self-consciousness, as this is found in every Christian, and is still more determined by the opposition between sin and grace. In other words, it is the scientific expression of the pious feeling which the believer, upon close self-examination, perceives in his heart. Thus, this consciousness is here the gold-mine from which the dogmas must be dug out, in order to 'found' them afterwards as far as possible in Holy Scripture. Of this 'Gemeingeist,' Schleiermacher allows, it is true, that it must continually develop and strengthen itself by the words of Scripture, *but not that it must find in the latter its infallible correcting rule.* For him the highest prin-

* New Englander, Jan., 1882, pp. 91, 92.

ciple of Christian knowledge is thus something entirely subjective, and the autonomy of his self-consciousness is the basis of his entire system."^{*}

We come then to the fundamental question of this discussion: "What is the final and authoritative source of Christian doctrine?" Is it Scripture? or "Is it the Christian consciousness?" Now it must be said that the Scripture is the source of the Christian consciousness, and without Scripture the latter would never have existed. It is illogical to make the derivative primary as Professor Stearns does. Moreover, if the Christian consciousness is made an independent source of doctrine, we become mystics or latitudinarians, and cease to stand on the solid ground of God's Word. It becomes necessary, therefore, to state what is the office of the Christian consciousness in the formation of theology. The determining of the question how far it is valid here is, I think, the key to the whole situation. If we make it the final appeal in doctrine, we make our theology wholly subjective; if we accept it in subordination to Scripture, our theology will make the subjective experience confirmatory of objective truth, but no more. The Christian consciousness will then appropriate divine truth, but will reverently submit itself to Scripture authority.

That the Christian consciousness is a source of knowledge no Methodist will question. Methodism even says, joyously:

"What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible."

On this point Van Oosterzee says clearly: "So long as I do not consciously accept a truth for myself, it remains a truth, external to and above me, but is not a truth for me and in me. And, therefore, the Gospel looks for a point of union in man, and finds it in the highest aspirations of his heart, intellect and conscience. Where it is faithfully accepted, a spiritual agreement springs up, and consequently an inner consciousness of truth. This consciousness of experience not only may but must be reckoned among the sources of our knowledge."[†] But this author proceeds to say: "We cannot acknowledge pious feeling to be an infallible source of the highest truth. Indeed, its utterances are entirely different in different persons, while even in the same individual they are ceaselessly changing. Moreover, it would thus never give testimony to the truth, if the reason and the heart had not already accepted the Gospel as truth, upon what they consider valid grounds. Feeling is neither the gold-mine, nor the master of the assay, but only the guardian treasurer of belief. For the believer himself it is (as consciousness, experience) the crown of his belief, the proof of his sum, and thus a source of security and peace. But still

^{*}Christian Dogmatics, Vol. I., pp. 22, 23.

[†]Christian Dogmatics, Vol. I., p. 23.

it is always the consequence, the seal, of that *which has already been learned in another way*, and it requires, besides, constant testing and purifying that it may not be lost in the maze of mysticism. Even, too, in this mode, we cannot grant the autonomy to self-consciousness; but this latter must always be considered as subject to the Heteronomy or Theonomy of God's Word in Holy Scripture. The test stands above that which must constantly be tested."* Here is a clear statement of the subordination of the Christian consciousness to Scripture. Professor Stearns says, as already quoted: "The infallible authority to which the believer must bow is not the Scripture, but God speaking in Christ to the soul. The Scriptures are the setting, but they are not the jewel."†

I now come to consider the effect of this one-sided subjectivity on the estimate of the various evidences of religion. Mr. Wesley exhibits his view of the relative value of the various Christian evidences in his letter to Dr. Conyers Middleton. Middleton had written a free "Inquiry into the miraculous powers which are supposed to have subsisted in the Christian Church from the earliest ages." In this he was thought to have denied the validity of miracles as evidences. Wesley says: "What Christianity (considered as a doctrine) promised, is accomplished in my soul. And Christianity, considered as an inward principle, is the completion of those promises. It is holiness and happiness, the image of God impressed on a created spirit; a fountain of peace and love springing up into everlasting life. And this I conceive to be the strongest evidence of the truth of Christianity. I do not undervalue traditional evidence. Let it have its place and its due honor. It is highly serviceable in its kind and in its degree. And yet I cannot set it on a level with this. . . . I have sometimes been almost inclined to believe that the wisdom of God has, in most later ages, permitted the external evidence of Christianity to be more or less clogged and encumbered for this very end, that men, (of reflection especially) might not altogether rest there, but be constrained to look into themselves also, and attend to the light shining in their hearts." ‡ This is the position of Methodism, which thus holds in harmony the subjective and the objective, the external and the internal proofs of Christianity. And it is matter of congratulation for us that while Lardner and Campbell and Paley were trying to build up the faith in Christianity on the sole base of the external testimonies to its truth, Methodism had seized the thought which our century has slowly reached. Professor Stearns followed in the same line, but with his one-sided subjectivity makes the internal evidence necessary to the proof of the external. I quote: "Most of all

* Christian Dogmatics, Vol. I., p. 24.

† New Englander, Jan., 1882, p. 91.

‡ Wesley's Works, vol. ix., pp. 62, 3.

Christianity rests the weight of its argument upon the religious consciousness of the Church concerning Christ, and the personal convictions of the individual believer, that inner certainty of Christ, born of experience, which is not an opinion but a knowledge, carrying with it its own self-evidencing proof—the *testimonium spiritus sancti*—of which the Reformers speak so much and which gave such buoyancy and serenity to their faith.* Admirably said and true, but he proceeds: "In the order of logic, Christianity must prove the external evidence, not the external evidence Christianity" (free rendering). In the nature of the case an internal consciousness is not the original proof of an internal fact. My love for my mother is not the proof of the fact that I have a mother; that fact is proved by her testimony, and the thousand manifestations of tenderness which confirm her testimony as genuine. Or, to pass to the sphere where sensible evidence is not to be had, my love for Christ is not the original evidence to me that He lived and died and miraculously rose again; if these facts were not historically proved, I could not even think of Christ, much less believe on Him. Without the historical facts I cannot exercise faith, and without faith appropriating Christ I cannot receive the testimony of the Spirit which is the attestation of the resurrection. Christianity is history and miraculous history; and the life and the history support each other. The life is, however, the product of the historical facts; verifies the facts, but cannot be their original proof. The original proof is the testimony of credible witnesses, and in the order of logic is first. Unless Christianity were first shown to be historically true, we should be in dreamland; at the same time the proof from the experience of its divine power is the more immediate and available for the mass of mankind.

Once more, the one-sided subjectivity, which makes the Christian consciousness both the chief source and final standard of theology, shows its character in the view adopted of inspiration. I admit that the fall of the old theory of inspiration, which made the writers of the Bible passive organs of the Spirit, mere copyists of what the Spirit indited, has been an inestimable relief to the Christian world. The recognition of the human element in the production of Scripture, is only the recognition of a fact visible on the surface. But how much shall we ascribe to the human element? And what is the touchstone to be applied to Scripture for discriminating the human from the divine? Professor Stearns answers these questions thus: "At the same time, the labors of scholars have brought most clearly to view in the Scriptures a human element, which is by no means confined to human idiosyncrasies in thought and expression, but must be admitted to include human imperfection and human error. They have led to a more accurate discrimination between the

* New Englander, Jan., 1882, p. 88.

different parts of the Bible in respect to their religious value."* And, again, he says: "It is the desire for an infallible authority in matters of faith and practice which has given to the doctrine of inspiration its chief hold upon the Christian thought of the past. We need such an authority." † This authority he makes to be the Christian consciousness, as already shown. It will follow, then, that each Christian will have his own and each Church its own standard for the determination of what is and what is not divine in the Bible. I have already admitted the office of Christian consciousness as a verification of revealed truth, and I admit that that is most emphatically truth to me which I appropriate by experience. But I cannot forget that Christian consciousness is derivative; Scripture, original; that Scripture is the formative power, the Christian consciousness its product. That in Scripture which *finds me*, and which fashions me, through the aid of the co-working Spirit, into the image of Christ is undoubtedly divine; but is all the rest of the Word only human? Just here, our New England theologians have, perhaps, fallen into a confusion of ideas. They have, apparently, not discriminated between inspiration and revelation. It seems to many of us that inspiration must be a complete, whole act on the part of God. I cannot conceive of one writer of the Bible being fully inspired, another half-inspired, another one-fourth, and another one-eighth, and on to the endless subdivisions of the fraction until we reach an infinitesimal share of the divine gift. On the other hand, we know that revelation is not always full. God inspired one man in the days of old to make known one part, and that part, perhaps, small, of the scheme of revelation. That man was adequately furnished with light for the purpose to be accomplished through him. Thus revelation becomes progressive till the fullness of time when the Son of God appears. The author of the book of Job does not know how to settle the question: "Why is the good man afflicted in this world?" But he demonstrates his inspiration by his magnificent exhibition of the independence, justice and sovereignty of God. The authors of the book of Psalms knew how, by a divine teaching, to describe the sorrows of penitence and the joys of a loving trust in God; but we do not go to them for a description of our fellowship in Christ. Men are inspired to write the theocratic history in order that the record of the covenant relations of God with us may be preserved; but that does not imply that they shall be infallible in detail upon matters of no consequence. What is wanted is that they shall be preserved from fundamental error, and shall faithfully present the theocratic idea.

This secured, the theocracy becomes the preparation for Christianity. In this sense, the Bible not only contains the word of God, but *is* the

* New Englander, Jan., 1882, p. 91.

† New Englander, Jan., 1882, p. 91.

Word of God. Accepting the canon as we have it, we may say it is God's message to the human race. Instead of making the Christian consciousness the test of what in the Bible is Scripture and what is not, we may take the full revelation in Jesus Christ and his Apostles as the absolute standard of doctrine, and all that proceeds as preparatory thereto. It is the same divine light that shines through Scripture, but in the Old Testament all over the foreground are deep masses of shadow, but in Christ we have the fullness of the day, and the shadows retire to the background, where they will remain till we know as we are known. By this process we secure an objective and permanent standard of doctrine; a subjective standard must always be a variable one. We Methodists do not forget the performance of George Bell and his party, who, following, in regard to perfection, what they considered as the teaching of the Christian consciousness, and neglecting the New Testament, went straight to the devil. The Christian consciousness, as the supreme source of doctrine, may in the well-regulated mind of a theologian work no evil; but this consciousness taken thus by an ignorant life-guardian, such as George Bell, was the parent of delusion. Bell said: "Believe and be simple; believe all that is in the Word of God, and all that is not there—that is, if anything is revealed to you." This species of enthusiasm came near being the destruction of Methodism, and the cause was only saved by Wesley's determination to adhere closely to God's Word.

But little space is left to speak of the mode in which the New Theology apprehends the atonement. Dr. Bushwell denies an atonement in an objective sense, and claims that the death of Christ is no more than an exhibition of the Divine grief for sin, intended to touch our hearts and win us back to God. Thus he says: "Christ is not here to square up the account of our sin, or to satisfy the divine justice for us. Neither is it any principal thing that he is here to prepare a possibility of forgiveness for sin. That is, *if anything*, a secondary and subordinate matter."* And, again: "To atone, or make atonement, then, is to remove transgression itself, or reconcile the transgressor. It is such a working on the bad mind of sin as atones it, *reconciles it to God*, covers up and hides forever the wrong of transgression, assures and justifies the transgressor. The effect is wholly subjective, being a change wrought in all the principles of life and characters and dispositions of the soul."† Newman Smyth holds this view and at the same time wishes to hold the orthodox theory, and yet he does not reconcile the two. Being half poetical in the mode of his expression, it is difficult to find in him precise logical statements. His aim, however, is clear, and I quote: "The Father's sorrow expressed in Christ, the Christ's measureless grief for it—in one word, divine love vicariously suffering for sin, is its sufficient and

* Vicarious Sacrifice, pp. 131, 2.

† *Ib.* p. 518.

God-like atonement.”* “The atonement is thus seen to be love’s perfect self-satisfaction in the forgiveness of sin, and reconciliation of the world to God.”† Thus the death of Christ is an exhibition of God’s vicarious grief for human sin; and this exhibition, it is hoped, will touch the man’s heart, and persuade him to be reconciled to God.

I wish to say (1) That this is the only theory of atonement compatible with Sabellianism, for if there be no personal distinction between the Father and the Son there cannot be in any real sense a satisfaction rendered to the divine justice for the sins of the world. That is, you cannot harmonize with Sabellianism Paul’s statement: “Whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.”‡ (2) That this theory puts out of sight the fact that God is revealed to us as a righteous Governor, and an administrator of law; a truth confirmed to us by the course of nature, as is so well shown by Bishop Butler. Newman Smyth feels the force of this objection, and meets it by saying: “The personal (ethical) relation of God to man is before the governmental; it is first in the order of time and of thought; and, above all dispensations of covenant and law, it remains the primary and supreme relation of man to the Father of spirits.”§ This is making the personal relation of God to man and the governmental relation mutually contradictory, which is not the teaching of Scripture. In the orthodox view of the atonement, the personal and the governmental relations are taken up into one. God is our Father, and at the same time our Ruler, and reconciles both relations by the gift and death of His Son. It is clear that, in order to establish the moral-influence theory of the atonement, the relation of God to man as a righteous Governor must be put out of sight.

We Methodists, as already said, have had abundant experience of the futility of the effort to establish dogmatic opinions primarily on the religious consciousness. Just here, they have learned something through suffering. In what has been said, it must not be supposed that the American scholars quoted are responsible for one another’s opinions. They have been grouped together because they agree in a fundamental position. With all respect for their learning and purity, it seems to me, that their application of the Christian Consciousness is a fatal mistake for theology.

* *The Orthodox Theology of To-day*, p. 77.

† *The Orthodox Theology of To-day*, p. 80.

‡ *Romans iii*: 25, 6.

§ *The Orthodox Theology of To-day*, p. 170.

II.—“HAS MODERN CRITICISM AFFECTED UNFAVORABLY ANY OF THE ESSENTIAL DOCTRINES OF CHRISTIANITY?”

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

NO. V.

BIBLICAL truth and theological science has nothing to fear of fair criticism. On the contrary, it is the policy of wisdom on the part of the Church and of Biblical scholarship, not only to tolerate, but even to invite and encourage such research. For, if the records of Holy Writ are, as the Christian faith and scholarship of nineteen centuries have with constantly growing certainty and assurance claimed them to be, the revelation and the history of the revelation from God to man, and by virtue of this supernatural and inspired origin and character are the Word of truth, then no candid examination of these claims, made from correct principles and according to correct and logical methods of argumentation, can do otherwise than still better to confirm and strengthen the validity of this claim.

For truth is one, and no further discovery of truth can contradict or overthrow any other truth. And that the word of Holy Writ is the word of truth we know independently of Biblical criticism; in fact, it is not at all the sphere or scope of this theological discipline to prove the inspired character, or the inherent truth, of the contents of the Scriptures. According to Scriptural evidence, and according to the good old dogmatics of the Evangelical Church, it is the *testimonium spiritus sancti* that awakens and strengthens this conviction in the heart of the believer. He who would, by logical induction or historical argumentation, attempt to prove the inspired and revealed character of the Bible, has more than a Herculean task to perform. He has undertaken the impossible.

The sphere of Biblical criticism is rather to examine into the claims to inspiration made by the Biblical books, in so far as these claims are influenced or affected by the factors and course of the history that surrounded the composition of the various books and are reflected in their contents. Biblical criticism is not the highest or most important of the theological disciplines, but is a necessary one for the completion of the circuit of Biblical truth. Properly conducted, it has rendered, and yet renders, invaluable service in the interests of this truth, although this service has probably been more of a negative and defensive than of a positive and constructive kind. Such being the aim and object of critical research, it is certainly a foolish policy on the part of some over-cautious and conservative Christians to view with suspicion any and everything that goes by the name of Biblical criticism, especially if it should lay claim yet of being “higher” criticism—one of the most thoroughly misunderstood theological

terms of our day. Such a fear is a *testimonium paupertatis*, a confession of weakness, where no weakness exists. While it is true that Biblical criticism has built upon a good foundation not only gold and silver, but also hay and stubble, it must be remembered that it is true here as elsewhere, "*Abusus non tollit usum.*"

The search, then, after the truth of divine revelation from a certain point of view, such as author, age, time, harmony of contents, relation to other Biblical books and the like, should, abstractly and theoretically considered, be the aim of Biblical criticism. That the students of this discipline have not always been true to this ideal aim, and that their researches have often proved an offensive attack upon truth rather than a defensive confirmation of this truth, is as true as it is sad; and that in our own day and date, criticism, falsely so called, as did philosophy, falsely so called in the days of the Apostle Paul, often finds itself arrayed against the integrity and truth of the Bible, is only too true. It is pre-eminently true of those two schools of criticism which, within the last four or five decades, have managed to stir up greater clouds of dust in the theological arena than any other. We refer here to the theories of Baur and the Tuebingen school of New Testament critics with reference to the origin of the New Testament books, and the character of early Christianity and its history; and, secondly, to the hypotheses of Wellhausen, Kuenen, and other Old Testament scholars, with reference to the character and growth of the religion of Israel, which do not merely modify, but entirely revolutionize, not only the traditional views of the Church, but also the uniform and clear teaching of the New Testament with reference to pre-Christian revelation through Moses and the prophets.

But the history of the first of these schools has repeated in emphatic terms a lesson that is clear to every student of the history of the Church and her dogmatical development from the days when the attack of Jew and Gentile lead the Christian fathers of the first centuries to write their apologies, to our own times, namely, that no matter how terrible the attack of neological criticism on the Church and her word of truth may be, the eventual outcome of the struggle will be a complete vindication of the claims of revelation. It may be that a truth had before been but imperfectly conceived or stated, and that the discussion will bring about a renewed and more accurate statement and readjustment of the old truth on the part of the Church, but the truth as such will remain. That truth will eventually conquer, is one of the clearest and most assuring lessons of the history of God's providential guidance of His Church. A man needs not yet be gray to remember the day when the destructive views of Baur seemed to have robbed the New Testament of its historical basis and background, and made the books of the New Testament and their contents the

outgrowth of myths and the results of factional struggles of Jewish sects, which views found their sharpest expression in the famous, or rather infamous, "Life of Christ" by Strauss. To-day this battle of giants is over; the claims of the Tübingen school have been proved to the satisfaction of all candid thinkers to be without ground or reason; and the results of the struggle is the complete intrenchment of the New Testament behind the bulwarks of historical facts, a better historical conception of the religion of Christ and its history, a vast enrichment of Biblical Theology, and in particular the complete vindication of the Joannine origin of the fourth gospel. The few enfeebled disciples of the once tyrannical school of Baur, such as Volkmar, Holsten and several others, are afraid now even to whisper the strange gospel which but two or three decades ago they and their *confrères* were preaching from the housetops.

The signs are almost daily increasing that the views of the Old Testament critics that have attracted so much attention during the past five to ten years, have also seen their best days, and that the inevitable law of history, that truth will eventually crush falsehood, is undermining their foundation also, saving for the benefit of Christian scholarship that little or least residuum of truth which these views may contain. The new school's period of "blood and thunder" is evidently over; Christian scholarship is no longer afraid of it, and conservative critics are assuming the aggressive. While it is indeed true that a large majority of the middle-aged and younger Old Testament critics in Germany are adherents of this new wisdom, and in this are followed by a number in Holland and a few in Scotland, England and America, it is equally true, that not only such older and approved scholars as the elder Dilitzsch of Leipzig, and Dillmann of Berlin, are firm in their opposition to these views; but the number of voices that distinctly and with authority and weight are heard in opposition to the hypothesis are constantly on the increase. Nor could this be otherwise. The theories of Wellhauser and Kuenen can be called theories of Biblical criticism only on the principle of *lucis a non lucendo*. Kuenen, probably the most honest and bold of the devotees of this school, defines his standpoint in his book "*de Godsdiens*," I. v: 13. As propositions of this "standpoint," he mentions the following: "Of the different religions, that of Israel we regard only as one; nothing less, but, also, nothing more." "Judaism and Christianity belong to the chief of religions; but between these two and all other religions, there exists no specific difference." "According to the adherents of Judaism and Christianity, these religions must be specifically different from all others because they originate from a higher revelation; but such is also the faith of the adherents of Zarathustra, Sakja-Muni and Mohammed." In other words, the newer criticism places the books of the Bible on the same level with

the literary remains of India, Greece or Rome, and makes the religion of Israel differ not in kind, but only in degree, from the religions of the peoples that surrounded them. Old Testament facts and teachings are made to fit this Precrustian bed, and the new theory literally stands the Old Testament history and religion on its head by making Mosaism, not the fountain-head and beginning of this religious development, but the outcome and final result of this process. The whole hypothesis is really not criticism of the Biblical records at all, but only the false reconstruction of Biblical history to harmonize and suit the all-dominant idea of evolution, with its vulgar and godless naturalism.

That such a theory will not stand the test of time and truth is almost self-evident. It bears the Cain-mark of its falsity on its brow; and because it is not true, therefore, it will fall. A person need not be a prophet, nor the son of a prophet, but only a student of history and a believer in God's providential guidance of the Church, to know that the eventual result of the struggle in this case, also, will be, as it has always been, a better recognition of the truth and contents of the books of the Bible, a deeper insight into this or that feature of the plans of God for the salvation of men, of which plans these books are the revealed records, and that Biblical scholarship and Biblical truth will be the gainer by the contest. As the arm and muscles are not weakened but strengthened by exercise, so, too, is truth only strengthened by contest with error.

But this, of course, does not mean that the advocacy of such false views is not injurious. No man can touch fire without burning his fingers, and those who maintain and defend such erroneous views must abide by their logical consequences and lose for their personal faith the truths they antagonize. Even whole countries may and have suffered the dire consequences of a false criticism. The rule of the *rationalismus vulgaris* in Germany, in the first decades of this century, had not a little to do with such false research. And when Professor Beschlag, of Halle, at the second General Synod of Prussia, held in Berlin last October, declared that there was not a single professor in Germany who was entirely orthodox on the subjects of inspiration and the person of Christ—*i.e.*, did not accept fully and heartily the statements of the Lutheran symbols, the official confession of the Church, in this regard he may have exaggerated somewhat; but it is undoubtedly true that many, even a majority, of the leading scholars of the land of scholars, have deserted, to a greater or less extent, the landmarks of faith established by the Church and by the fathers of old; and, also, that this condition of affairs is, to a great extent, the outcome of false critical views in regard to the Word of God. But, in the light of history, a candid observer must ever adhere to the belief, that, notwithstanding seeming temporary injuries, the

final result and outcome of all fair, honest, and candid Biblical research will only be the confirmation and establishment of the truth of centuries. Error cannot finally overcome truth; in the providence of God, and by virtue of its own inherent strength, the latter must and will be at last victorious, and will be all the powerful in its career of conquest. *Magna est veritas et prevalebit.*

III.—HOW A PASTOR MAY TURN HIS VACATION TO GOOD ACCOUNT.

By S. V. LEECH, D.D., SARATOGA, N. Y.

THE theme assigned me by the editors of the HOMILETIC is of practical interest to the numerous pastors who are privileged to enjoy an annual season of respite from parish labor. Many, especially in large cities, prosecute the responsible duties of their holy calling under an intense taxation of the intellectual endowments, even if the enormous drafts on physical strength be ignored.

Few, if any, professional men perform more brain-work than a metropolitan Protestant pastor. Around his library-preparation crystallizes manifold duties, often burdening his thoughts with anxiety, out of which often result insomnia. The strain on a preacher of an extensive parish is extreme. Perhaps in no century have the demands on ministerial intellect been more relentless and exhaustive than at present. Only by unremitting diligence at the desk, and outside of the study, can a pastor succeed in the delicate and difficult task of infusing official energy into Boards of church officers, and witness from lofty standpoints the general prosperity of Zion. Like Cæsar across the Rubicon, like Hannibal on the northern slope of the Alps, and like Napoleon entering the lurid purgatory of the bridge of Lodi, a pastor must stimulate his spiritual soldiers with the transfiguring power of personal example. With the silent eloquence of heroic leadership, he must say forcefully to groups of trustees, stewards, elders, deacons and Sunday-school workers, what these great men said: "FOLLOW ME." Theological graduates, of commendable scholastic equipment, shining pulpit talents, and well-disciplined qualities of perseverance, are crowding from pastorates men who are indolent in the library, inefficient in the pulpit, or inactive in the superintendency of aggressive church-work. In struggling to meet all demands, many ministers of moderate bodily vigor find their strength on the down grade; while many others, who wrestle also with penurious support, can see an "Alabama" of rest only in retirement from the pulpit, or an early grave.

It is well that enlarging numbers of laymen realize the folly, if not criminality, of denying needed vacations to their spiritual teachers. Of course, such seasons of retirement do not involve such protracted

periods of absence from work as jeopardize the interests of churches. History holds up Pope Leo the Tenth as the pontiff who made fidelity to his work the exception, and recreation the rule, of his pontificate. A pastor's health does not require that he should spend a third of each year like the royal Hartabus, hunting moles—or like Bias, King of Lydia, in stabbing frogs—or like Eropus, of Macedonia, in playing games with children. The pastor needs, amidst health-building surroundings, such recreation as Bishop Hall recommended, and the influence of which, on health, he likened to the effect of the whetstone on the scythe. Cervantes penned no more truthful sentiment than his famous proverb: "The bow cannot stand always bent, nor can human nature or human frailty subsist without some lawful recreation."

We are preaching in a decade when many pastors secure annually a few weeks of vacation, along with the college professor, the academic teacher, and students of all grades. On the shores of restless seas and lovely lakes, in beautiful rural villages, and along mountain slopes, are numberless attractive resorts, each inscribed as is the vernal bower above the Pass of Glencoe, "Here the weary may rest." No pastor need, like the "Wandering Jew" of fable, during the hot months, seek rest and find none.

Permit me to suggest to your readers two methods by which they may improve their vacations. I may be allowed here to state that, during a ministry covering a quarter of a century, I have not been absent from my pulpit more than two consecutive Sundays.

1. CAUTIOUSLY AND INTELLIGENTLY CHOOSE THE LOCALITY WHERE YOU WILL SPEND YOUR VACATION.

Considerations of economy ought to be subordinate in the selection to considerations of health. Nor is it more costly to summer in a healthy than in a debilitating vicinity. Physical needs are to be consulted. Concerning the place and surroundings of such recreation, a minister may fitly employ the words of the deacon, who had chosen a red-haired bride: "What suits me may not suit all of the brethren." No preacher who has any symptoms of phthisis pulmonalis, bronchitis, Bright's disease or nervous disorders, can afford to choose a locality in a *moist* climate. Mountaineers are famous for mental buoyancy, and moist climates for melancholy men. The police of Paris affirm that nine out of ten suicides in that capital occur on rainy days. The world's most celebrated artists and brilliant authors have lived under sunny skies. Its most illustrious speculative philosophers have wrought out their life-work in lands of storm and cloud.

Wherever you may go, first ascertain the adaptation of the climate to your condition. If your parsonage is situated far inland, you will find few localities more invigorating than a good resort beside the surf of the sea. It is well that our land abounds with such retreats as Martha's Vineyard, Asbury Park and Ocean Grove.

Living among inland villages, hills or prairies, physical inspiration will come as you daily tread the sandy fringes of the Atlantic. Bathe prudently in the saline billows that break in foam on the beach. Breathe the salt atmosphere that hovers like a healing-angel over the briny waves. Enjoy daily the social pleasures peculiar to the seaside. Listen to some of the massive addresses delivered before vast congregations by orators of renown—and personally converse with distinguished preachers, lecturers and authors, whose past creations have influenced your own characters, and left their impressions on your own labors.

The limitation of this essay forbid the presentation of strong physiological reasons why the clergyman, whose work is near to the ocean coast or the great lakes, should spend his vacation in other neighborhoods. The popular Adirondaeks and Catskills only represent many mountain and hill ranges throughout our country where provision is made for summer entertainment. Increasing numbers of professional men, with their families, are learning, by pleasant experience, that they can enjoy the delights of camp and boarding-house life among the lakes and mountains, almost as economically as to spend their summers at home. A vacation to an over-worked city pastor can hardly be enjoyed more advantageously than among the Tabor and Hermons, from whose cloud-capped crests and wooded slopes almost apocalyptic visions may be had, not only of verdant landscapes, but of suns bannered with rising beauty in the East, and invested with pompous and declining glory in the West. And in many a valley are pleasant sanitariums—none, perhaps, excelling in umbrageous beauty, architectural attractions, celebrated bands of music, health-building medicinal springs, and numberless places of quiet entertainment, our own Saratoga, where hundreds of ministers annually seek and find needed invigoration for body and mind.

2. NEVER FORGET, AMONG STRANGERS, THAT YOU ARE AMBASSADORS OF THE KING OF KINGS.

The writer has had exceptional opportunities for studying ministers. Occasionally—thank God, only occasionally—a few appear at summer resorts who have left behind with their parish-work ministerial dignity. Such remind thoughtful observers of the little Philadelphia girl, who closed her evening prayer with the adieu, "And now, God, good-bye until we get back home, for we are all going to Long Branch to-morrow morning."

At no place more than at a summer resort ought a clergyman to be the model of a polished gentleman. He has no moral right to do from home what he would dislike his congregation to witness. Wax takes the impression of the seal no more quickly than strangers gauge a minister's inner build and general worth by the trend of his deportment. Hooker said, "Young clergymen! the life of a holy minister

is *visible rhetoric!*" Far be it from me to intimate that all games are sinful, or all amusements demoralizing; but, if ever a pastor needs to "put away childish things," it is before the crowds that frequent resorts. Let him spend his time publicly rolling ten-pins, pushing checkers, or swinging the croquet mallet, and his influence will be crippled among both godly and worldly people. There is no truer proverb than the old Latin one: "When the abbot throws the dice the whole convent will play." Massillon echoed the sentiment of Christian civilization when he exclaimed, "I love a serious minister." Would God that in public places we would all ponder Paul's question, "What manner of persons ought we to be in all holy conversation and godliness?" If example is more potential than precept; if worthy examples won to the divine service such men as Justin Martyr, Richard Cecil and John Angell James—and if the influence of example is notoriously contagious—should we not gladly surrender supposed social rights if thereby we may avoid becoming stumbling-blocks to the weak?

There is a world of significance in the over-looked counsel of the apostle to the Gentiles, "Walk in wisdom towards them that are *without*,"—that is, in plain English, "be careful how you talk and act before *outsiders*." Seneca probably had no clergyman in mind when he said, "Levity is the bane of all that is good and virtuous." Like Barnabas and Saul, the Holy Ghost has "*separated*" us from worldliness of life, that we may do God's work. If a happy union of a good character with a good reputation constitutes the Samsonian lock of a pastor's strength, should we not, especially when in the burning focus of critical and unfriendly gaze, so act "that the ministry be not blamed?" We are not only to preach Christ with Pauline devotion, but we are to walk with God with Enoch-like constancy. I know saintly pastors whose advent at a summer resort is a recognized benediction; whose stay is as fragrant as the perfume of the broken alabaster-box of sacred story, and whose departure is deplored as a public calamity. The silent beauty of their demeanor is like the picture of the armless hand exalting a crucifix. Dignity of conduct and dignity of position are united in their holy bearing. Possibly to such men Shakespeare referred when he wrote, "It is a good divine who follows his own instructions."

While we endeavor to bestud our summer vacations with elements of rational enjoyment, let us remember Cecil's admonition: "The world looks at a minister *outside* of the pulpit to find out what he is *in* it." While we appropriately endeavor to engird our recreations with physical felicity, mental delight, and social enjoyment, let us keep ever in view Christ's first declaration concerning, and symbol of, worthy gospel preachers:

"Ye are the light of the world."

IV.—WHAT SHOULD BE THE ATTITUDE OF THE AMERICAN CLERGY TOWARDS THE "REVISED" VERSION.

BY A. W. PITZER D.D., WASHINGTON, D. C.

NO. III.

THE term "Revised Version" is a misnomer, and is utterly insufficient as a designation of the work of the Canterbury Revisers. Every English translation or version, from the first complete Bible of John Wyclif, 1380, down to 1885, is a "revision." Tyndal's Bible of 1526; Matthews on Rogers Bible of 1537; Cammers of 1539; the Geneva of 1560; Parker's on the Bishops of 1568; King James' of 1611, were all "Revisions"; and this term, "the Revised Version," is just as appropriate to any of these Bibles as to the last Revision.

Nor is the term, the "Anglo-American Version," more appropriate as a designation; the American Revisers had no note on any single point under consideration; they made suggestions, and were allowed to read the MS. of the English Revisers, but they never voted; and, as the Americans had no official responsibility whatsoever for a single change, it is misleading to style the work the "Anglo-American Version"; and to call it the Anglo Version is simply to call it the English Version; and this term applies just as well to twenty other translations as to this one.

As the work was begun, continued and completed by and under the authority of the Convocation of Canterbury, it ought to be termed the Canterbury Version. And so the translation made in 1611 should be called "King James' Version," and not the "Authorized Version."

The *authority* that ordered that translation to be made, as is well known, was that of James, King of England, and it was ordered to be read in the churches by *his* authority—and, apart from its general use: this is all the "*authority*" it ever had, and this is all the right it had or has to the name of the "Authorized Version."

Let us begin, then, by getting rid of misleading names and call the translation of 1611 King James' Version, and that of 1885 the Canterbury Version; each is equally entitled to the name "Revised," or the name "Anglo."

The Canterbury Version, then, is simply one of many English translations made between the years 1380 and 1885: on what grounds, then, may the C. V. claim kindly consideration from English-speaking Christians?

(a) The number of revisers, 100. (b) The time spent, 15 years. (c) Access to three of the oldest and best manuscripts—the Siniatic, Alexandrian, and Vatican, and many others. A new translation of any classic, if made by competent scholarship, is eagerly looked for and cordially received by all persons interested in the classics. A new translation of Plato or Homer or Virgil will command the respectful

and kindly attention of critics; and if it should be announced that three manuscripts of any one of these classics, dating back to the fourth century, had been discovered, and that four-score eminent scholars were diligently preparing a new translation, we venture to state that scholars in all lands, where English is spoken, and Greek and Latin are understood, would hail with profoundest joy the new translation. And yet, when this very thing is done as regards the Bible, the ecclesiastical Modocs, on both sides of the ocean, grasp their tomahawks and scalping-knives and leap forth to destroy without mercy this wicked new-comer into the arena of English Versions. Why should this version be scalped, hewed and hacked, rather than Coverdale's, the Genevan, or King James'? They are all translations, all are revisions, not one of them is perfect, any one or all of them may be still further revised and improved.

Less than forty men, in seven years, without the aid of the three best MSS. known to scholars, made the King James' Version. Why, then, should this be so much better than the work of one hundred men, for fifteen years, with more and better manuscripts? Why, in the nature of things, should King James' be full of beauties and the Canterbury of blemishes?

It has been published from Dan to Beersheba that Spurgeon said: "The Canterbury Revision was strong on Greek, but very weak on English." It is not clearly settled that this great preacher ever made the remark; if he did, his saying it does not make it true. If you will empanel a jury of twelve competent English scholars and submit the question to them, we are quite confident that their verdict, after a careful examination, would be one in favor of the English of the Canterbury Version. With all the talk about the beauties and strength of the old "Anglo-Saxon," not one American in a hundred can read a verse in it; we venture the assertion that the English of to-day is better than the English of 1611.

It is a pity that some of the best things of the "C. V." are not in the text. I mean the unaccepted revisions of the American Committee, printed in the Appendix. Had these suggestions been adopted, the version, we think, would have been vastly improved. No student of the Bible should, on any account, neglect to read and master all these criticisms. If the Americans had been allowed, not merely to read and suggest but also to vote, we should have had a better translation.

For one, I use the "Canterbury Version" in my study, family, lecture-room, class-room and pulpit—not to the exclusion of King James'—and am greatly helped by it to a better understanding of the Word of God. And any fairly good translation will be helpful in this direction; and if we had fifty versions from different sources so much the better. Anything and everything that will help to a better understand-

ing of the Scriptures ought to be kindly received and properly used. This Revision is not sufficiently radical to meet my own views of what was needed, and I do most earnestly hope that an American Revision will be undertaken under proper evangelical auspices and denominational authority.

In common with many others, I have often wondered what Ps. xvi: 2, "my goodness extendeth not to thee," did or could mean. I turn to the Canterbury and read, "Thou art my Lord, I have no good beyond thee."

In Exodus xii: 35, 36 (K. J.), the statement is made that the Hebrews *borrowed* of the Egyptians, etc.; and laborious and unsatisfactory have been the efforts made by expositors to justify this "borrowing." I turn to the Canterbury, and there is no *borrowing* whatever. The Hebrews "asked" or demanded, and the Egyptians "gave" what was asked.

Who has not wearied himself to understand the "mark that God set on Cain" (Gen. iv: 15, K. J.)? The Canterbury translates properly—reads, the Lord "appointed a sign," or gave a token to Cain, lest any finding him should smite him; no mark was set on him, but a sign or token was given him. (Ps. lxxxiv: 5): "In whose heart are the ways of them," says King James', while the C. V. reads, "In whose heart are the highways to Zion."

In Isaiah (viii: 21) there is a striking instance of the superiority of the suggestions of the American Committee. The Canterbury revisers have retained the old form hardly "bestead" instead of "sore distressed" of the Am. Com.

Ps. xxi: 3. "For thou '*preventest*' with the blessings of thy goodness." The American Committee, here and elsewhere, use the word "*meet*," "*meetest*."

Ps. lxxix: 8. "Let thy tender mercies speedily '*meet*' us."

Many of the best changes proposed will be found in the Appendix. These changes proposed by the Am. Com. were declined by the Eng. Com., but they graciously allowed the Americans "leave to print" in the Appendix.

We note the following, viz.: (a) In the O. T., nearly all the suggestions under head VII. were modern, and proper English words were substituted for obsolete and improper terms. (b) In both texts, substituting "*who*" or "*that*" for "*which*," when used of persons. Why the Revisers should persist in retaining this intolerable form of expression passes comprehension. (c) In the N. T., to strike "spirit" from the titles and headings. (d) Holy Spirit instead of Holy Ghost (everywhere). (e) Use demon instead of devil. There is but one devil, Satan—there are many demons.

"This 'C. R.' marks an era in Biblical scholarship, and its publication meets and tends largely to satisfy the general and urgent de-

mand for the more accurate rendering of the original Scriptures into the English tongue. Its circulation and use will result in the wider diffusion and more correct understanding of God's Word."

The above quotation is from a report made the Washington City Bible Society by a special committee of eight prominent ministers representing six different denominations.

The attitude of all English-speaking people towards the "Canterbury Version" should be one not of captious, carping criticism, but of unprejudiced and kindly consideration.

V.—SHORT PASTORATES: SUGGESTIONS AS TO A REMEDY.

BY REV. A. McELROY WYLIE.

SOME may ask, "Well, after all, are short pastorates really an evil in the Church?"

The late distinguished Dr. Bethune is quoted as having said that more than five years as pastor over one flock is not desirable for the average American clergyman. And another eminent preacher of our land has said: "That short pastorates in the ministry are merciful interpositions of Providence in behalf of the congregations."

The order and the experience of the M. E. Church (the great pioneer) show that there are two sides to this question. This much, however, we may say, that, whereas an itinerant ministry is the better (certainly in some communities) for *bringing in*, a permanent pastorate is the best for *building up*.

On a certain occasion, when this question was amicably discussed between the writer and a number of brethren of the M. E. Church (some of them being presiding elders), the concession was generally made on their part, that for edification generally, and particularly in large cities, long pastorates are decidedly preferable. Then, as a country becomes more settled, and older in its institutions and orders of society, long-continued pastorates become more and more desirable. Yet, if we are to have short pastorates, we heartily endorse the wit of a M. E. brother: "It is far better to be moved" (in order) "on a wheel than to be ridden on a rail."

We think, however, that very much may be gathered from a due study of the methods adopted and carefully pursued by men who have continued in long pastorates. From the fact that a man has remained ten years or more in one field, with abiding or increased acceptance, shows that he is a man of power and parts, and that his plans and habits are well worth the study.

In a previous article* the writer suggested no less than ten causes which largely prevail in our land, each and all of them tending toward

*Vol. X., p. 354, HOMILETIC REVIEW.

the abbreviation of the pastorate. These causes readily suggest countervailing preventives; but many will ask of our largely experienced brethren, "How will you go to work practically to pursue the preventive course, and how will you act in this and that and the other emergency?"

Before we attempt to lay our answers over these important questions, we would like to indulge, for a space, in a citation of the general features involved. All will agree that a pastor's power in any community depends upon his influence, and influence is not gauged simply by his power in the pulpit.

Who of us do not know of men who are mighty in the pulpit, but are mites outside of it? Who of us but can appreciate the old saw as applicable to not a few? "You hear that man in the pulpit, and you think he ought never to go out of it; you see him out of the pulpit, and you say, what a pity he should ever enter it!" Whatever the talent, the learning, the oratory of such men, they never can become great factors for permanent good in the community. Permanently operative power for good must ever be co-ordinate with a man's influence. Then the question is, How can a man's influence be made accumulative in a community? Some men are more firmly fixed in a community at sixty than they were at thirty, and, *per contra*, other men have a weaker grip on church and people on the 365th day than they had on the first day of administration.

Certain principles lie at the very foundation of an ability to maintain a lengthened pastorate, any one of which it will not do to ignore or lightly esteem.

1. Simplicity of Character. Our Lord summed it up under this striking figure: "Be ye wise as serpents and harmless as doves." Simplicity is neither simpleness nor innocence. An equal mixture of the serpent and the dove avoids both extremes.

You note this feature in every eminently useful servant of God. You detect this atmosphere the instant you come into his presence. Both in and out of the pulpit you notice the absence of self-assertion and of obtrusive self-consciousness; you note a beautiful, child-like naturalness in social contact, a quickness to listen to others and to spread a close attention upon their interests, without ever obtruding his own personality. We venture the assertion that this beautiful trait is characteristic, in some degree, of every pastor whose position is ever being strengthened by an accumulating influence.

2. Another general principle, is that influence blossoms upon the *affectional* rather than upon the *mental* parts of our nature. One man there is whose field has been for many years in a certain community. It is confessed he has no superior there for talent, or education, or experience. It is confessed he is conscientious—almost morbidly conscientious. His ability is everywhere recognized. Yet his influence

is very little, and his place has been kept thus far only through most painstaking and almost painful efforts. He himself recognizes the fact, that it is hardly safe for him to undertake to influence one in a certain direction lest it may decide him to go North instead of South. How can this phenomenon be accounted for? He is an admirable man—he has many (almost all) the great elements of power, yet he wields but little influence. The answer can be given in a single phrase—he is an iceberg in the midst of a garden.

Bright he is, and transparent, and strong and weighty, majestic withal, but the flowers will not blossom near that cold mount of crystal, and the fruits will not ripen. Whether the man is more unfortunate than blameworthy we shall not undertake to decide. Certain it is, he was reared early in life beneath a system that was all conscience and law, and no love. Conscience and right, truth and law came as propositions of geometry. Conscience and systems of truth came as the skeletons and bones of the body, unclothed with flesh and destitute of the warmth and beauty of an all-embracing life.

Is it not just here that so many fail? Strength is persistently sought in the intellect in all its departments, and it is charred in the dry heat of logic and law; and so the columns, however massive-looking, crumble to pieces beneath the pressing tests of practical life. That man sees the Tom Thumbs go ahead of the giant, just because in Tom Thumb there is more sweetness and sympathy than in the entire trunk of your Brobdignag. It cannot be over-emphasized that the danger lies largely in this direction.

Men early look forward to the ministry. They are early taken from home and all the affectional factors of home-life, and they are educated as stags. While the horns of thought and logic and propositions grow into beautiful, branching antlers of strength, the affectional, the tender and sympathetic, is starved and uncultivated. The man stands apart as a stag to challenge and push, and not as an angel of the Church, with an angel's strength to draw and win.

Was it not significant that the ascended Lord addressed the bishops of the Asian churches as "angels"? When we think of an angel we see a man, but a man of heavenly sweetness, tenderness and sympathy, as well as of heavenly light.

3. Another principle that works towards permanency is (it is difficult to seize a word broad enough to cover the whole ground—we suggest) *deliberation of accumulation*. It is the same here as in the world of finance. A lucky hit in speculation may roll out a large fortune; but it will be soon squandered, or else it will mar the life of the possessor. Many men seem to be morbidly zealous to begin by striking twelve, and the same men too often end (and speedily, too) by striking one or more. Their career is an anti-climax. They poise their pyramid on the apex and compliment their own skill. A little

further on they need a great deal of propping, and yet topple over in spite of their dearly-purchased stays.

All this comes of the endeavor to overvault deliberation. A man may think that hurrying along the street and habitually passing yonder lad without attention is gaining time and not injuring influence. But a little time proves the contrary. That slighted lad returns home and sows disaffection, and the father reveals the effects in a sullen but determined opposition to the pastor, and he never relents. Three minutes at the right time would have driven a nail in a sure place.

Nowhere more than here does the Latin motto hold with greatest force of application—*Festina lente*. Let the new pastor deliberately go to work to strengthen himself with the office-bearers of the church, with the members, with the adherents and regular supporters, first; unify and coalesce these before he makes any movement toward the outsiders. Seek to make haste by reversing this order, and influence is weakened, and the pastor's stability imperilled.

It was Sir Astley Cooper, the great surgeon, who declared that if he were summoned to a man who would bleed to death in five minutes, he, as surgeon, would take two minutes to deliberate and then save the man's life; whereas, precipitating an operation at once, the man might be sacrificed. Thus, he emphasized deliberation, and we pastors have need to do the same.

Have deliberation in and out of the pulpit, or, as an eminent English statesman puts it, "No zeal, no zeal, my young friend, remember that!" Of course the statesman used "zeal" in condemning an offensive sense of the term. Let the look come *before* and not *after* the leap. Some take such a long run to jump into the boat that they alight over on the further side and a ducking or drowning follows.

If the careers of men be noted who have held long pastorates, it will, we think, generally be seen that they are men of deliberation.

Put these three principles together, and incorporate them upon a life consecrated to a faithful Gospel in a faithful pastorate, and their accumulating influence and assured stability in official position must, by God's blessing, be the result.

V.—CONCERNING THE MAKING OF WILLS.

RECOLLECTIONS OF AN EX-ATTORNEY.

By JOHN D. SHERWOOD, ENGLEWOOD, N. J.

[We give place to the following reminiscences of a member of the legal profession, who for many years practiced in the higher courts of New York City and won the respect and confidence of the community, and now, in a green old age, amuses himself and instructs the public by frequent use of his pen. While not strictly in the line of *THE HOMILETIC REVIEW*, we regard his communication as very suggestive, and may be turned to good account. Considering the importance of the matter, from whatever point of view surveyed, the disposition of property in testamentary legal form is one of the most delicate, difficult and responsible duties which a man is called upon to perform. And yet, it is notoriously true, that scarcely any duty in life is more irksome, that we are more prone to

defer to the last, or that is performed, if performed at all, with less sound discretion, painstaking care, and impartial, strict justice. What a world of litigation would be avoided! what sad breaches in family circles would be prevented! what bitterness of feeling, and reflections on the dead, and quarrels among the surviving heirs, would be saved, if this solemn duty were attended to in time, and wisely and conscientiously performed as in the sight of God!

As pastors are often called upon by their parishoners and friends to give advice as to how property shall be divided and disposed of in their last will and testament, this paper will commend itself to their special consideration. Family jars, feuds, prejudices, partialities and wrong notions of duty enter largely into the making of wills as factors to color and distort and perpetuate passion and wrong; and here is the special occasion of the minister of righteousness to exercise the prerogative of his sacred office.—Eds.]

Of all the phases of the professional life of the lawyer, that which is the least known to the public is the confidential relation which is manifested behind the closed door of the private office. What the general public most sees, and by which it judges both the intellectual and moral quality of the lawyer, is the belligerent and often ungracious exhibition in court, where, under the sharp and severe pressure of antagonism, the production of facts adverse to his case, and sometimes the exasperating and misleading conduct of the presiding Judge, and the tactics of opposing counsel, conspire to place the lawyer in a very unfavorable light to the public gaze. And hence the professional exhibitions of the advocate in public are usually criticised severely, to his personal, and sometimes professional, disadvantage.

But it is in the private office that the lawyer shows the true quality of his head and heart. Let us, in imagination, enter quietly this private office, and sitting down invisibly in a corner near a pile of large books, the overflow of the well-filled shelves, forming a wall on that side of the comfortably furnished room, witness an interview between the middle-aged counsellor and some gray-haired, well-dressed, prosperous client, who is pretty sure to call early in the morning hours, as well to save time—that precious mercantile commodity in New York—as to get off from his mind a new and troublesome subject.

We have not long to wait. A quick, impatient rap soon summons the lawyer to the door, which he at once opens and admits a rosy-faced, bustling old gentleman, whom we will call Mr. Cavendish.

“Good morning, Mr. Cavendish. You are out early. Did you see the early bird in Madison Square this morning? Nothing more serious I hope gives me this unexpected call.”

MR. CAVENDISH, with a brisk manner, still standing, although an offered chair invites him to sit down, replies, or rather breaks at once into his business: “I thought that I would make my Will this morning” (this in an apologetic tone of voice; then, with assumed vivacity, like whistling in a lonesome place;: “No harm in that, eh, Counsellor?”

MR. S. “Oh no. It is what every prudent man should do—legally dispose of the fruits of his life-work while in health and in possession of all his faculties.”

MR. C. (impatiently). “Yes, yes. I suppose that you can draw me up a short paper that will serve, in a few minutes? I don't want any long-winded document.”

MR. S. “Oh yes. I can make it very short, if that is the principal point. But I suppose that you desire to make such a disposition of your property as will be right towards your good wife and children, and be just in all directions. Let me see; you have been in business and pretty hard at work in this city hard on to forty years. I have known you for thirty years, and I am sure that you have accumulated a handsome property.”

MR. C. (with ill-concealed pride and satisfaction): “Well, I suppose that I've got something to show for it.”

MR. S. (taking up from the table and looking at his Diary): “I see that I cannot draw the will this morning, as my time is fully engaged. Besides, Mr. Cavendish,

are you quite prepared to go into the details which the making of a Will necessarily involves?"

Mr. C. (changing his position, and with impatience and severity): "Now, Counsellor, don't make a long job of this little matter, I want to get it off my mind as soon as I can."

Mr. S. "That is right, and the way to get it off your mind is to do it *properly*, and so that it will stay done and off."

Mr. C. (more thoughtfully and taking a seat): "Well, there is something in that." Then, looking at his watch, and in a reproachful tone, "I can't afford to stay here all the morning."

Mr. S. "Have you spoken to your wife about this, consulted her about the proper disposition of your property?"

Mr. C. (astonished and firm): "Of course not. I don't want her to know anything about it. I don't see what she has to do about the matter."

Mr. S. (calmly): "Well, now, that shows how I have been mistaken all along. I thought that you had a good wife and was happily married."

Mr. C. "She is a good wife, none better; but what has that to do with it? It's my property, I guess. I made it all."

Mr. S. "That may be, Mr. Cavendish; but if your wife is like mine, it is not improbable that while you have been industriously *making* the money at the store, she has been industriously *saving* it at the house; saving it by a wise and thoughtful economy in making a little go a long way. That is what accumulates."

Mr. C. (grimly laughing): "I see that you are a woman's-rights man."

Mr. S. "Yes, sir; I think that we ought to be just and give them all their rights. They, the wives, are willing enough to do their full share of the work and perform faithfully, although quietly and uncomplainingly, their duties; and I think we men should see to it that they are not defrauded of their rights."

Mr. C. "Well, there is something in that. You have given me a first-rate lecture."

Mr. S. "I am glad that you like it. I throw that in without charge."

Mr. C. "Well, that is a good joke—a lawyer giving advice without charge! Now, Counsellor, is there anything else you would like to have me do, besides talking to my wife, before drawing this little document?"

Mr. S. "Yes, I would advise you, after consulting your wife, to make a little memorandum, stating the names and ages of your children, and setting out in a general way your real estate and about your estimate of the value of the rest of your property, and how you wish to leave it, and bring the paper to me next week, Saturday, at this time of day"—looking at his watch—"say nine o'clock." You may think of some charities you would like to favor. It is sometimes a good thing to give these good and wise people who have organized these big charities something to keep them agoing—a little grist in the hopper to save the machinery from getting rusting and stopping. But, of course, it is your Will, Mr. Cavendish, not mine."

Mr. C. (rising and evidently relieved from a disagreeable interview): "Just so, Mr. S.; just so. I'll attend to it and be here at the time you mention." And he is gladly released, with some new suggestions about a testator's duties and obligations.

The above, as I believe the recollections of most lawyers who have been in practice a score or more of years will agree with mine, is an average experience in the opening interview with a gentleman who has suddenly bethought himself of the distasteful obligation to indicate on paper a disposition of property, in whose accumulation he has been so busy for many years, as to find no time, as he has no relish, for its proper distribution. Of course, this first approach to the matter is not in every case the same. Sometimes there are positive obstacles to be re-

moved, misconceptions of law to be corrected, or narrow prejudices to be widened out or obliterated. An experienced lawyer, with just views of obligation on the part of those who have been all their lives simply making money in one line of business, can and ought, from his multiform observations, to do most valuable service in guiding, by wise and just suggestions, the crude, hasty, and often very unreasonable notions of those who come to him with possibly only two ideas—first, that they ought to make a will; and, secondly, make it short, and get rid of the disagreeable thing as soon as possible.

Let us ensconce ourselves in the same quiet corner of that private office on the next week's Saturday, at nine o'clock in the morning.

Promptly at the time, Mr. Cavendish raps at the door in the same quick, nervous manner, and, as Mr. S. opens it, walks in with a rapid, bustling manner, declines the offered chair, looks at his watch, and standing at the table at which his lawyer has calmly seated himself, quickly produces a moderate-sized sheet of note-paper, pretty well crumpled up, and hurriedly and with a grim sort of gladness laying it on the table, as if it were a dangerous piece of dynamite which he had reluctantly agreed to deliver at that place, breaks out:

"There it is, sir; there it is!"

The lawyer quietly takes it up, reads down the first page containing the list of the children's names and ages, turns over to the second page, giving a hasty outline of the property to be disposed of, among which are the briefest mention of the Hoptown Oil Co. lands, Yellow Creek Run Coal-mine, and other reminders of sanguine speculations in the long ago, with large figures set opposite, indicating, doubtless, the amount contributed originally, manifestly blurred over by an impatient revising thumb, while an appreciative, half-pitying smile flits across the lawyer's face at this little ragged recognition of a share by this successful merchant in the average weaknesses or trustful confidences in promising side-ventures of his less fortunate fellows, while a trace of a cloud chases across the ruddy face of the merchant as his eye unconsciously follows the lawyer's down this semi-arbitrary record of the past, whose net results from pretty uniform success, punctuated by occasional losses from a generous confidence in friendly solicitations, are now to be swept within the gathering folds of a will.

"I have been tempted into some pecuniary follies," remarks Mr. C., apologetically, and with just a faltering tone of humiliation.

"Say rather," says Mr. S., soothingly, "that you have generously trusted in friends whose wisdom was not justified by results. Still, the final net aggregate must be satisfactory to you," and his eye traces down a list of valuable productive stores and uptown houses.

"Well," replies Mr. C., with a prideful, satisfied air, "it isn't so bad as it might have been—as, for instance," putting his hand half playfully on Mr. S.'s arm, "if I had had a wife, like my friend Fleur-de-Soliel, who gave Pinard parties and expensive Home Journal receptions, instead of saving, as you said, by a wise economy at the house, eh, Counsellor?"

The lawyer now turns to the third page of the paper and reads down the list of proposed dispositions of the property, ranging through the names of the children with a uniform sum set opposite the first three until reaching the fourth, one of the sons, there is a sudden diminution of \$10,000, and an indication beneath the line, "the principal to trustees, the income for his life only."

Mr. S., looking up with some surprise: "May I ask, Mr. Cavendish, what is the trouble with your son Fred? He always seemed to me to be a good, bright, generous-hearted boy. May I inquire why you make a difference between him and his brothers and sisters, giving him a smaller amount, and placing that smaller amount out of his reach, and limiting his control over it to the income, and that during his life? Of course you must have some good reason for this."

Mr. C. "Well, Counsellor, you see that he is now thirty years old. When he was home on one of his college vacations—well, yes, that is now fourteen years ago—I directed him one evening, when his mother and I were going out to a party, not to leave the house. When we returned, I found that Fred had disobeyed my order; that a college friend had come in and persuaded him to go out for a walk; and he went, thus disobeying my orders, sir."

Mr. S. "I never knew before, Mr. Cavendish, that you had any Indian blood in your veins."

"No more, sir, than you have," interjected Mr. C.

"And," continued Mr. S., without heeding the interruption, "so have been like a real Indian remembering this little fault against your own son for all these years and are now going to use your power to perpetuate your long-cherished resentment against one of your children who is legally entitled to be treated like his brothers and sisters. Of course, Mr. Cavendish, this property is yours, and you have the power to dispose of it as you choose, but don't you think that such a display of your displeasure is disproportioned to the offence? Would you like to state the reason for this discrimination in the will itself?"

Mr. C. "Well, I don't suppose that is necessary. But, perhaps, Counsellor, you are right. Please make Fred like the others. After putting such a black mark on him, I am afraid that I couldn't bear to look on him with any pleasure as long as I lived." Then, resuming his better nature with strong insistence, he added: "It would be cowardly and mean to treat my son that way. Yes, strike that out and make his share like the others."

The lawyer obeyed, and then resumed reading, his eyes sliding down to the bottom of the page where it met this paragraph: "To my wife, Ethel, the use of the house and furniture in which we now reside, and the income from the sum of \$175,000," under which, in a hurried, cramped hand, was crowded in, "so long as she remains my widow; but, in case she remarries, all claims to be forfeited."

Mr. S. read this paragraph aloud, and then quietly said: "Well, I always did think that Mrs. Cavendish was a generous, kind-hearted lady, but I never gave her credit for so much as that shows."

"Oh," said Mr. C., looking somewhat disconcerted, "she never consented to that part about having the house and income only as long as she was my widow. I put that in after we had had our talk together. I didn't suppose that she would wish to marry any one else."

"And you didn't mean to hold out any inducements for her to do so," said the lawyer, with a slight touch of scorn. "If she only knew of this slight change you have made, how tenderly she would nurse you and keep you alive, so that this will should never be exposed in the Surrogate's office, and this posthumous punishment for making your married life unhappy would never have been revealed."

"I told you, Counsellor," said Mr. C., "that she was a good wife."

"Yes," replied Mr. S., "and you have also admitted that she has, by her economy and wise management, helped to save and accumulate this money. If that is so, why should she not, in her old age, have the good of some of it, even if, after you are taken away, she might, by a rare chance, be selected, on account of her good reputation as your wife, to make some other gentleman happy while relieving herself of the loneliness of widowhood? You have the power, of course, Mr. Cavendish, to affix this significant condition to the enjoyment of this portion of the common property, but don't you think it would be a mistake?"

"I believe it would," said Mr. Cavendish, heartily, shrinking as most men will when confronted with such not uncommon but reprehensible selfishness—"I believe it would, and I don't want to make any more if I can help it."

So, after a little further talk about the condition of the real estate as to encum-

brances by mortgages, leases or other charges, the names, compensation and exemption from giving security, of the executors, and a time named for the execution of the instrument, Mr. Cavendish departed, happy in the consciousness that he was discharging a disagreeable duty, and made happier by the conviction that he had been saved from committing several woful blunders.

Without intending to write the records of my entire professional experiences as to the arrangements for and drawing last wills and testaments, I may point out, as a matter of public interest, what doubtless all lawyers of considerable experience in such matters will attest, that never, perhaps, do our fellow-men exhibit more painfully or pitably their prejudices, petty tyrannies of temper, lamentable resentments against their relatives, and even against their own wives and children, as when exercising their arbitrary right and power to use their property to chastise, spite, disappoint, or punish those who have been brought in the close intimacy of their homes near them, and sometimes into some collision with their wills, or plans, or intentions.

Yet I am glad to add, in candor and fairness, that most of such men when judiciously shown the injustice or unreasonableness of their cherished prejudices and resentments, are, like Mr. Cavendish, willing to give them up, to admit their wrongfulness, and even to thank their legal adviser for pointing them out.

In the experiences above glanced at, I desire to repeat that I have not intended to refer to any single individual case, but rather to use that of Mr. Cavendish to group together the usual or average experience in preparing for the formal execution of a will of business men who have spent long lives in busily and successfully accumulating large properties and have not ceased to forget, when they come to dispose of their possessions, some resentments and animosities on the way, resembling to a large degree those noble merchant-ships coming into port after a long voyage, loaded down by valuable cargoes to the water's edge, yet bringing in, also, some seaweed and unseemingly driftage accumulated during the voyage on their noble sides.

VII.—SOME MODERN FUNERAL USAGES.

BY GEORGE M. STONE, D. D., HARTFORD, CONN.

WHILE the evergreen has taken the place of the cypress as the symbol of Christian hope for the "Dead in Christ," there remains in the accessories of death much that is essentially unchristian. Usages linger which strangely belie the Christian idea of death. There is consequently yet required much teaching to bring our thoughts into perfect obedience to Christ's revelation of its import, and of the manner in which the survivors of those who have fallen asleep are to treat this event.

There are certain sacred ministries of friendship which we may perform for our friends as they come near to death. It is the hour of physical faintness and exhaustion. The presence of the great Friend, who conducts his beloved through the valley, is, of course, the fundamental consolation. But even He in His hour of apprehension of death, when He was "exceedingly sorrowful," asked the vigil and sympathy of Peter, James and John. The hour of death is also in some cases a time of special temptation. It is the occasion of the last onset of the tempter. "The last enemy to be destroyed is death." Hence, the service for the burial of the dead in the Church of England has this petition: "O, holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from Thee."

Our grief at the death-bed side should be moderated and transfigured with Christian hope. The dying should catch from our faces the fore-gleam of the

city, of which "the Lamb is the light." The offices of ardent affection are not unwelcome in this memorable hour:

"On some fond breast the parting soul relies,
Some pious drops the closing eye requires;
E'en from the tomb the voice of Nature cries,
E'en in our ashes live their wonted fires."

When the vital spark has fled, let the face be quietly covered. The exposure of the body at funerals is frequently in bad taste and ministers only to morbid feelings. We hear occasionally requests from the living that their bodies may be spared from public gaze when death has begun to work its changes. Such requests deserve to be sacredly respected. Just before the death of that Christian soldier, Helley Vicars, he said, "Cover my face!"

Jeremy Taylor, in his "Holy Dying," says: "It is good that the body be kept veiled and secret, and not exposed to curious eyes, or the dishonors wrought by the changes of death discerned and stared upon by impertinent persons. When Cyrus was dying, he called his sons and friends to take their leave, to touch his hand, to see him the last time, and gave in charge that, when he had put his veil over his face, no man should uncover it."

The publicity of the leave-taking, by those who sustain most intimate relations to the dead, is happily failing as a usage, but it needs more definite and emphatic discouragement. The best taste would suggest the fitness of the last look before the arrival of the friends who are to share in the obsequies. At any rate, the occasion is too sacred for the eyes and ears of strangers, or even of friends who are not closely bound to us.

The character of the religious services of the funeral has received much consideration recently in pastoral conferences. The opinion of the writer is, that the balance of judgment expressed, respecting the special services at an ordinary funeral, would favor simple prayer and appropriate Scripture lessons. This rule should not, however, be enforced with iron vigor. Alas! to those who mourn, no funeral is an ordinary one! Each case has peculiar features, and at times, certainly, a few well-chosen words may add much comfort, and raise the occasion to a fruitful means of grace. Let it be an object, however, to avoid all fulsome eulogy and immoderate praise. Many a preacher of Christ has undone at the grave his previous work in the pulpit. Common honesty requires moderation in these circumstances, while all the sources of comfort to the bereaved are to be properly used.

Sacred song may sometimes be the channel of Christian grief. Jeremy Taylor, already quoted, says, "The church in her funerals of the dead used to sing psalms, and to give thanks for the redemption and delivery of the soul from the evils and dangers of mortality. And therefore we have no reason to get angry when God hears our prayers, who call upon him to hasten His coming, and to fill up His numbers, and to do that which we pretend to give Him thanks for." He quaintly adds, "I desire to *die a dry death*, but am not very desirous to have a *dry funeral*; some flowers sprinkled upon my grave would do well and comely; and a soft shower to turn those flowers into a springing memory or a fair rehearsal, that I may not go forth of my doors as my servants carry the entrails of beasts."

Our Lord, who wept Himself at Lazarus' tomb, does not repress our tears. He would only have us weep as standing under the rainbow arch of resurrection hope.

The decorations of the body are never to be so elaborate as to mock the fact of death. The public notification occasionally seen respecting the sending of flowers indicates a reaction from excessive floral display in favor of simplicity, and appropriate recognition of "the moral significance of death." We may soften some of its more ghastly features. But it is still the silent, appalling witness of human sin.

The ceremonial impurity which followed the touching of a dead body under

the Mosaic *regime* was a standing declaration of this fact: "He that toucheth the dead body of any man, shall be unclean seven days." "And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days."

A corpse literally buried in flowers travesties the tremendous reality which it seeks to conceal, and is offensive to all right-feeling persons. Let there be simple mementoes of affection, as far removed as may be from suggestions of the professional florist.

The ostentatious display of equipages at funerals is not only vulgarity, but frequently imposes upon people in moderate circumstances a burdensome expenditure. The writer witnessed a few years since a very long line of funeral carriages in a procession, at Washington, D. C. Inquiry respecting it, elicited the fact that the funeral was that of a poor colored man; that his burial was in charge of a society of which he had been a member, and that it was understood that his previous payments to its funds should secure to him at last an elaborate funeral. The kind of ambition stimulated by this order of the "Rising Sons of the Nazarene" was in painful contrast with that of Him whose name they bore.

This kind of pride which would make a parade and show of the rites of death is not, however, confined to the class above mentioned. The vulgar rich are no less vainglorious, and others, of whom better things should be expected, are not strong enough to resist the temptation to similar display.

The fashionable signals of grief in dress are perhaps, of all modern usages, the most unreasonable and deserving of criticism. The *suttee* has been abolished in British India, but an imperious custom requires the Christian widow to enswathe herself in a suffocating veil, and to cover herself with habiliments of grief, which are not only prejudicial to health, but which are utterly incongruous with Christian hope. The difficulty and delicacy which invest these customs arise in large part from the impression that any criticism of them seems to be a challenge of affectionate sorrow for the dead. The sincerity of grief need not be challenged, however, when we raise the question as to what manifestation of it best accords with our faith as Christians, and with our duties to ourselves, and those who survive to claim our service. Had not the *moliste* frequently more sway over these usages than the crushed heart, whose grief is made morbid and unchristian by sombre and unhealthful vestments, the period of which is also prescribed according to definite canons of fashion?

The writer has among his friends two Christian ladies who have recently suffered peculiar bereavement. In neither case was there worn any external sign of grief. It required moral courage to become thus singular, by omitting what they regarded as a burdensome, unreasonable and unchristian custom. But we have reason to conclude that there was a silent approval of their course on the part of all their thoughtful friends.

At the present rate of increase in mourning vestments, may not believers at least make a stand toward simplicity and better taste? Above all, may we not all inquire what are the elements and usages of a genuinely Christian sorrow for our dead?

VIII.—SEED THOUGHTS FOR SERMONS.

NO. VI.

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

XLVI. *The sin of selfishness.* I. It is the foe of the selfish soul. We become monsters by simply consulting our own interest and gratification. No heroic character ever developed without self-sacrifice. II. It is the foe of our fellow-man.

Society makes us mutually dependent. We are bound to think of others. Politeness is unselfishness in common and often little things. A thousand little obligations are created by our bond of social life. This law of unselfishness, for instance, makes *punctuality* a duty, that we may not disturb or delay others, etc. Any form of *monopoly* is a crime, for it assumes that the individual is independent. No love can be won without self-sacrifice. Philip Sidney showed himself the "gentleman of his age," when, himself wounded and burning with thirst on the battlefield, he passed on to a dying soldier the vessel of water offered him, saying, "His need is greater than mine." When Muelhause, in Prussia, plunged his arms into seething pitch to pull out the explosive hand-grenade accidentally dropped by a workman, the citizens came *en masse* to present him with a splendid sword and watch in admiration of such heroism. Clara Barton's labors among poor, sick and wounded in late European wars, brought to her the Black Cross of Germany, the Golden Cross of Remembrance, and the Red Cross of Geneva, signs and symbols of self-sacrifice. III. It is the foe of God. Selfish souls are like the Caspian Sea, which receives into its immense basin the floods of six great rivers and many others, and the pouring rains, and sends out not one rill to gladden the wastes. Selfishness is the root of all sins. Comp. 2 Tim. iii: 3-6. This awful catalogue of hideous sins starts with *love of self*, and culminates in *hypocrisy*. Selfishness leads to rebellion against God. The issue is: Self or God; and idolatry of self would dethrone God as a rival were there a chance of success. Yet this sin lies so deep, is so subtle and secret, has so many forms of manifestation, that, while we cut off a thousand of its branches, the deadly root remains.

XLVII. *The Power of the Bible.* In "Unbeaten Tracts in Japan," Isabella L. Bird relates a remarkable instance of the power of the Scriptures over criminals. A portion of the New Testament, the only parts then translated and printed in Japanese, was given to the keeper of the prison at Otsu, a place in the interior of Japan, beyond the reach of missionary instruction. The officer of the prison gave it to a scholarly convict, incarcerated for manslaughter. Time passed, and nothing was heard from this precious gift. It seemed to have been thrown away on these heathen. But not so. A fire finally broke out in the Otsu prison. "Now is your opportunity," would be the natural thought to each of the hundred prisoners. But when all were looking to see them attempt an escape, every one of the prisoners helped to put out the flames, and voluntarily remained to serve the rest of his sentence. Such honorable conduct mystified the heathen authorities, and led to a careful investigation. This investigation developed the fact that the manslaughterer had become so impressed with the truth of Christianity by studying the Scriptures which the officer had given him, that he had embraced the life-giving truth, and then had devoted himself to teaching his fellow-prisoners. Thus the power of the Word of God wrought in these men. The circumstance led to the release of the man-slaughterer, but he preferred to remain in Otsu, that he might teach more of the "new way" to the prisoners.

XLVIII. *Christ substituted things for terms.* In the Gospels we find all the truths found in the Epistles, but in the germ only. Christ taught all the mysterious, sublime doctrines, but *not by names, but by things!* He never talked of justification through imputed righteousness; but told the *parable of the Prodigal Son*, who forfeited all claim to a father's love and care, went from home, spent all his money, wasted his substance in the worst of sins, and came home without anything but rags and wretchedness; and yet, on that poor boy, a father's love and grace put a *robe, shoes, and even a ring*. Any child can understand that; and yet here is *imputed righteousness*, in the *robe*; the alacrity of holy obedience, in the *shoes*; and the adoption of a son and heir, in the *ring!* So Jesus never spoke of election or predestination. Yet He gives us the *parable of the Sheepfold*, of which He is the *Door*; and of the *Flock*, of which He is the *Shepherd*; and, because one of these does

not put the whole truth before us, He gives us the two half-truths joined in one. (John x.) The true doctrine of electing-grace winds about the mind and heart, all unconsciously, as we study this double parable. I learn that I get to Heaven, not through any door I make for myself; not by climbing into it over the wall by my good works; but *through Him, as the Door*. I simply go in *through an open way made for me*. That is election! To put it more fully and forcefully, Jesus gives us a supplementary or complementary parable: "I am the good shepherd." And then He expands the thought. As the good shepherd, He *gives His life* for the sheep, *goes before them, calls them by name, leads them out and in*; and so their safety is owing to His power and love, and all their movements are only in response to *His voice*, which they follow! Here is predestination, vicarious sacrifice, prevenient grace, effectual calling and holy obedience; and all, *traced back to one source*—the Redeemer's love for us, which first awakened, and constantly nourishes, our love for Him! Thus He teaches not by *names*, but by *things*, a method always most successful with children. Here lies the power of object-lessons, blackboard-lessons, visible forms of illustration which turn ears into eyes, and eyes into ears, making double impression—by sight and by sound. Instead of taxing intellectual faculties by abstruse mysteries, there is not even any heavy draught on the imagination; the form of presentation is so *vivid*, that it becomes almost *vis ble*; and so, teaching not by names but by things, our Lord "revealed these things unto babes."

XLIX. *The tares are, previous to maturity*, not easily distinguished from the wheat. The Devil's plan is to put into the world, and even into the Church, a form of life so like the Christian, in all outward respects, as to be easily mistaken for it. In the world it is morality; in the Church it is hypocrisy and formality; in the world, a form of morality without the spirit of godliness; in the Church, a form of godliness without the power thereof, and sometimes without real morality. This mixed condition cripples the power, weakens the testimony, and often prevents discipline of the Church, while it flatters the worldling with delusive hopes and damning self-righteousness.

L. *Justification means "making just."* It is a legal term, and refers to man's position before the Law of God. He is not only a sinner, and so under condemnation; but has a *sinful nature*, which prompts him continually to new acts of sin, so that the more *law* he has, the more *light* he has, and so the greater *sin*. As every man has sinned and come short of duty, the law has its grip upon him; and even, if he could henceforth perfectly obey, there is need of something to bridge over his past sin. On any ground, therefore, there must be an atonement. If he comes before the law at all, without bearing its curse, some one else must bear his guilt, and he himself must bear, before the law, a merit not his own. He is bankrupt, another must pay his debt. He is naked, another must clothe him. He is a felon, another must be his surety. *This is justification*: standing before God with my debt paid, my nakedness clothed, and my guilt borne, by another. Man's gospel is "Do!" God's gospel is "Done!" Boasting is excluded. To believe is my only *work*; the work of faith, my bond of union with the Justifier. To take Jesus as my Savior, to put on Christ, is to accept the white robe of His perfect righteousness, which is "unto all and upon all that believe."

LI. *The Genoa Crucifix illustrated remarkably the force of native genius.* This exquisite statue was the work of an untutored monk, Fra Carlo Antonio Pensenti, of the Convent of St. Nicholas, Genoa, who, acting under the influence of genius for art, heightened by religious enthusiasm, believed himself inspired, and bound, as a labor of penance and devotion, to carve from an immense block of ivory, which had long been an object of curiosity and wonder in Genoa, an image of his Savior on the Cross. The weight of this block of ivory was 125 lbs., its length 3 feet, its diameter upwards of 14 inches. This being a fragment of one of the tusks of an animal of the elephant species, some idea may be formed of the bulk

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and mass of the whole of the head to which a pair of such tusks, and a trunk of corresponding magnitude were attached, and of the size and muscular power of the animal who could wield so enormous a mass. This waking dream, which he regarded as a heavenly visitation, he realized, after four years of labor in his solitary cell, secluded from the world, and almost so from the other inmates of the convent, frequently devoting twenty or thirty hours continuously to labor and prayer, without sleep or food. The result was a work of the highest order of art, worthy of the great sculptors of Ancient Greece, or the old Italian masters, possessing the same characteristics as their most celebrated productions; exquisite beauty combined with perfect accuracy, and a purity and simplicity of style which contrasts so strongly with the often popular efforts of the mediocrity, where contortion is substituted for expression, and exaggeration for originality. In this really wonderful work, produced by a man unacquainted with the technicalities of art, and aided by no other teacher than his own extraordinary genius, all is calm, beautiful and divine. There is no coarse struggle, although not merely the countenance, but the whole figure, every muscle, vein and fibre powerfully expresses the moment of dying; yet so finely is this expression combined with that of God-like resignation, that it can hardly be said that the agonies of death are represented, but rather the last pulsation of life. This figure was purchased from the monk, by the American Consul, at Genoa; was carried to Florence, and there visited, criticised, and admired by Mr. Powers and the most celebrated artists and amateurs of that city. It has been seen by thousands in this country; and while in London was visited by many of the first artists and anatomists, who unanimously pronounced it a masterpiece, combining the highest perfections of anatomical accuracy, manly beauty and divine expression. It now adorns the Roman Catholic Cathedral in Philadelphia.

LII. *Christianity and Philanthropy.* There have been Seven Golden Ages of History: the Age of the Ptolemies in Egypt, of Augustus in Rome, of Pericles in Greece, of Leo X. in Italy, of Ivan III. in Russia, Louis XIV. in France, of Elizabeth in England; but notwithstanding the glories of architecture and art, poetry and music, wisdom and law, warlike achievement and intellectual attainment, these golden ages were as iron and stone as to all sympathy for humanity in its woe and pain, except so far as *Christivmity* touched some of them with its humanizing influence. At the height of Athenian culture and Roman virtue, asylums were unknown. To be helpless was to be hopeless. Society rudely flung her burdens from her shoulders, and so faithful slaves who had lived beyond their days of service were cruelly slain, and even aged parents turned out of doors to die of starvation. The first genuine *teacher of philanthropy* was the Christ, by whom men were first truly taught to love one another, and to account every destitute human being a neighbor and a brother. Among nations unblesed by the influence of Christianity, we look in vain for those hospitals, asylums and retreats which are the peculiar offspring of a *Christian civilization*.

LIII. *Obstructionists.* There are people that are great, like Dr. Guthrie's elder, only in *objecting*. They are good on a *pull*, but it is only a *pull back*. They used to say of Lord Eldon, that the amount of *good he prevented* was greater than the *sin* any other man had *done*. Wm. Wilberforce wrote and spoke and wrought for twenty years against an opposing Parliament to get the slave traffic stopped by England; but he had to wait twenty-six years more for the Emancipation Act, while he was giving from one-quarter to one-third of his whole income to charity. Wm. Carey was hindered for ten years, in carrying out his holy enthusiasm for missions, by the *apathy and lethargy and downright opposition of brethren in the ministry!*

SERMONIC SECTION.

THE WORLD-WIDE MISSION OF THE CHURCH.

[Anniversary Missionary Sermon.]

BY CHARLES ERNST LUTHARDT, D. D.

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God hath put all things under his feet, and gave him to be the head over all things to the church.—Eph. i: 22, 23.

This text proclaims the *world-wide mission of the Church*. To-day, however, we are called upon to consider how this is most of all revealed in *missionary work*.

Two propositions are offered by the apostle for our consideration in the text: *That the world has been called to serve the Church, and that the Church has been called to serve the world*. The first may be consoling; the second ought to cheer us on.

It is a remarkable intertexture the apostle has woven throughout this whole epistle to the Ephesians, but particularly in this passage interweaving Christ and His Church: Christ is the head of the Church, and the Church the body of Christ. Because He is her head the world must serve her; because she is His body she must serve the world.

I. *The world's mission is to serve the Church*. For the head of the Church is He to whom all things are subject: "God hath put all things under his feet, and gave him to be the head over all things to the church." He is the head of the Church. In the head all the threads of physical life combine to form a unity, and hence every movement of the spirit and the will proceeds from here. This is the mysterious workshop where the thoughts are born which afterwards take shape in word or deed. Here lies concealed the authority which dispatches the messengers that execute the commands issued by the

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royal will. What the head is to the body, Christ is to the Church. In Him we are combined into unity. Scattered over the earth, often divided among ourselves and opposing each other, we are, nevertheless, one in Him. "I believe in a holy Christian Church." When, amid the disputes of our day, we are in danger of losing sight of our unity—He is our unity, and His high and holy thoughts the peace which hovers above the conflict of our words and thoughts. He is our head; He above, we here below, seemingly far apart. It often seems so. But wonderful threads unite us and Him and make the connection close between the Lord in heaven and His Church on earth. As, hitherto, He had been the visible unity of His disciples—He the vine, they the branches united to Him in faith and love—so He is no less now their unity, although removed from the circle of His disciples here below to the heights of heaven. When, like little children wandering lonely and forsaken in unknown paths, we lose heart, "in the world ye shall have tribulation; but be of good cheer, I have overcome the world." He is our head, to which we are united in faith and hope and love.

"God hath put all things under his feet, and gave him to be the head over all things to the church." He is our head who is Lord of all things. If ever a sublime and exultant utterance escaped from human lips, it was that of Jesus when, on taking leave of His disciples, He declared, "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations." Never man spake like that; no man ever dared to use such language. None but He. And what He here affirmed fulfilled itself with His ascension. He then entered upon His dominion. Then He seated himself on God's throne. And that was

brought to pass which had been spoken, "The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool." That made Him Lord over all things in very deed. And this dominion He has presented, to His Church, as the morning gift from her bridegroom. It was to make His power of service to His Church that He took His seat at the right hand of God, and now exercises power over all things. There are two attributes which express the secret of God: He is the power that moves heaven and earth, and He is eternal love. But His power is in the service of His love. For our sake the eternal love became man in Jesus Christ. But His love now sits upon the throne of heaven and has put on power, so that His dominion over all things may serve His eternal thoughts of love, which contemplate the salvation of our souls.

That is what the history of missions can teach. Even in our most intimate circle, in our own life. For what is our life? Is not that the history of a mission? Is not that the history of a conversion? What the history of missions is to the nations, that his own history is to each individual. And now, beloved, let us call to our minds the course of our life with all its shadows, all the paths in which we went astray, the kindness we experienced from God, the joys prepared by His hand, the sorrows He sent, the ways by which He led us—they often seemed such dark ways that we could not understand them, but often sighed, not comprehending what God could mean by ways so strange. But we know now; now we recognize that those were all voices with which the eternal love was speaking to our hearts, penetrating to our souls, voices with a mission; now we know that God wonderfully disposed everything to accomplish one object, with reference to one thought—the salvation of our souls. Now we comprehend the blessed mission-work God has been doing on our own souls, and how everything brought by the changes of the years and the course of our lives has been directed to subserve this one end. Looked at from

our point of view, our life appears a tangled maze, a picture obscured by shadows; beheld from God's standpoint, it is a masterpiece of wisdom and love, portraying how our courses of sin were changed to courses of rescue, and our shadows became means of illumination. Love is the great artist, and Power her assistant. When, at last, we arrive at the end and can contemplate the entire course of our lives, we shall then praise the Master who out of our life knew how to frame a song to praise His name.

A master in details is no less a master in complete work. To us history appears a great snarl of tangled threads, a babel of contradictory voices. But a golden thread runs through the whole of this tangle—one tone, one melody can be traced through all those voices—one soul pervades the body of this history. Which is this soul? An ancient Christian writing contains a statement as exultant as it is beautiful: "What the soul is to the body, Christians are to the world." Well, then, if Christians are the soul in the body of humanity, the history of Christianity, the history of missions, is the soul of history. And that is so. When Nero's name was filling the world, who then ever spoke of Peter whom he crucified, or of Paul whom he decapitated? But now their words have become the power that conquers the world, while of Nero's power nothing now remains but the memory of his infamous deeds. The mission work performed by Paul and Peter was never considered worthy of mention in the Roman Empire, but it became the soul of the history of yonder period, and the heir of the future. That repeats itself now. Our historic books and our daily newspapers are full of the speeches and the deeds of people on the great stage of the world. Any information concerning mission work seldom penetrates into the bustle of ordinary life, and its voice is drowned by the babel of other voices which fill the world. And yet mission work is the soul of history and the heir of the future. And all other history must minister to mission history. For

God gave Christ to be the head over all things to the Church.

When Alexander was making his great conquering march, which extended to the lands of the Indus, and the world rang with his great military exploits, who then had any presentiment that God was thus preparing a universal language for His Gospel and an intellectual ground to receive it? When the Romans were humbling all nations 'neath their iron yoke, who then was conscious that this gathering of the nations under one power was the preparation for gathering them into His Church? And while they were building those great military roads, over which their legions marched into the provinces, and upon which commerce was promoting intercourse between the nations, no one ever dreamt that these same highways were destined to serve the messengers of Jesus Christ in their mission-calling. So all the way down the pages of history. This day would be too short to recall it all to your mind: how the dispersion of Israel served to scatter the seed of hope among the nations; how the great swarming impulse of the Teutonic nations led them out from their heathen dominions into the West and South, and became the means of their finding among the ruins of the old classic world, which they overthrew, the treasure of the Gospel, and the way into the Church of Jesus Christ. And the entire history of our people, from the dominion of the Franks, under Charlemagne, and the wars between our ancient emperors and kings and the borderlands, North and South, until now all bear testimony that the history of missions is the soul of history, and that God so orders and manages the course of events that they minister to yonder history. How evident that became in our own mission! For, when those English merchants in India founded their commercial colonies, and while their difficulties with the natives were leading them from possession to possession, it was their interest in money-making that animated them. But God's thoughts were higher than their

thoughts, and He was contemplating the founding of the Church of Jesus Christ in yonder ancient wonderland. Denmark still continues, in her annual State report, to enumerate her insignificant possessions in Frankebar; but that is now an empty form, no longer of any importance to Denmark. But Danish dominion in India had a mission, and that was to prepare the way and the ground for the mission of our Church. The history of the world must serve the Church. It is the power of God that prepares the stone, but it is the eternal love which uses it for building the house of the Church of Jesus Christ. That is true even now.

What characterizes our times? Is it not a tendency of all things to assume great and world-wide relations? There are no more Alps; all chasms are bridged, steamers speed across the seas, the snorting steam-horse darts across the lands, and thought communicated to a slender wire is winged by lightning from end to end of the earth. The ends of the earth are approaching each other, and men are swarming hither and thither and being shuffled together in this great period of the migration of nations. Well, need we longer inquire what all this means? God wants to open up the remote places of the earth, and the gates of the nations for His Gospel. These are mission times. The signs of the times indicate that we recognize in the course of events the feet of Him who has been given to His Church to be head over all things, and whom, consequently, all things must serve.

Let this console us, beloved! No matter how dreary and confused it may look in the world, how faint-hearted we grow over our thinking, or how dark the future may appear to our eyes. In the hand of the Ancient of Days lies the sealed book of the future; but the Lamb will open the seal. The future is His, and the events of the world must serve Him and His Church. That, first:

II. In order that the Church may serve the world. This must follow, "Which is his body, the fullness of him that filleth all in all?" The body

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is the abode of the soul, but it is also the soul's instrument. The Church is the body of Jesus Christ in which He lives; but it is also his instrument, his handmaid. He prepared his Church, that by means of it he might fulfill his work on earth. It is to be his foot to wander over the earth, his arm to build his tabernacles here below, his mouth to proclaim his word, his handmaid in his vocation, his mission to the world. For He is to be the Savior of the world. That must be brought about by his Church.

"Which is his body, the fullness of Him that filleth all in all." As the soul fills the body so He fills the Church, fills it with his fullness. The fullness of his gifts and possessions he places in her keeping; the fullness of that which made Him our Savior he has imparted to her. Accordingly, He made the Church his fullness that he might fill the world from this source. As hitherto Jehovah lived in the holy place and placed the presence of His mercy in the holy of holies, to make that the centre of his presence in Israel—so Christ fills the Church from which to fill the world. He wants the streams of life to flow thence, that are to carry the healing waters over the earth to save the heathen. From this source Christ wants to fill all in all. All in all. That is His aim. Not only individuals, not only small circles—all in all! That is a remarkable statement. The more remarkable, since it came from a disciple of Jesus in days when the Gospel was faced by the opposition of the entire Roman world. And to compete with this host, only this one messenger of the Gospel, a frail man with an infirm body, an insignificant presence, few supporting him, a multitude attacking him; armed, however, with the conviction that he had a mission to build up obedience in the faith that Christ will fill all in all! A remarkable statement, and a remarkable method to attain such an object! He preaches in the Jewish schools; he addresses every one in the market-place who will listen to the story of the crucified and risen One; He as-

sembles those he wins in little gatherings, and from these he expects to conquer the world and to fill all in all with Jesus Christ! An astonishing plan!

But this is the way, and this the mission of the Gospel; it is the pearl, and it is leaven. First the pearl, "Behold the Lamb of God." That word led the first disciples to Jesus and will always win souls to Him. That is the only way to find atonement for our sins, each for his own; or to realize in Him the Savior to whom the soul may fly for forgiveness of sin, peace of soul, and assurance of mercy; the One whom we need in heaven and upon earth; the one thing we have sought for and never found in all our seeking—the *one* pearl. But now we have it, and are so full of joy and consolation that we care nothing for heaven and earth, and would gladly, if need be, give up everything for this one pearl. That is the way, the same for every soul; the same, too, for every nation, for people of high culture as well as barbarians; for India as well as Germany; we all need this same word, one as much as another, widely as we differ in other respects. To proclaim this word, to carry this pearl to the nations, is the mission of missions. The Gospel is the pearl. But it is also leaven, and it is to leaven everything. "All in all." It is the wonderful secret of the Gospel of the Cross that this most extraordinary of all sermons, which seems so foreign to all other living and thinking, that this word should contain a well of concealed life that has power to make all things new. Christ desires not only to bring the seeking, wrestling soul unto peace, and to fill the terrified conscience with consolation—this, of course, first and foremost; but this attained, He wants from out of this concealed fountain of new life to fill all in all with Himself, all the thinking and all the life, so that He will form the context of everything and make the whole new.

Was it not so? Is it not so? When the Greek, when the Roman, was converted and became assured of the mercy of God, probably it was this truth which

at first filled his entire soul. But out of this one truth all became new. The whole process of his thinking was changed. When he contemplated God and humanity, when he thought of the object of earthly life, of the destiny of man and of nations, everything became different: step by step everything changed. The Gospel reflected its rays in all directions, and the cross became to Him the centre of a new, illuminated world of thought. Christ had begun in his spirit to fill all in all with Himself. The change was not less marked in his life, in his daily customs and habits, in his household, in his communion with wife and child, and his relations with all mankind—everything had become new. We experience that, too, and our eyes daily behold how a new world has been developed out of this knowledge of the cross, a new world in which we live, and from which we live—a new world of thought and feeling and willing and aiming, extending upward to the heights of spiritual life, and outward to the forms of ethics. Everything has changed. Radiating from that centre, the message of the cross, Christ has begun to fill all in all with Himself. But it is His Church and her mission work which have been, and still are, the instruments of these changes. The returns of our mission-work may seem insignificant and poor to us, and weak and insignificant the development of Christian life in our foreign congregations. We know that well; know it only too well. Nevertheless, they are oases in the desert; and, after all, the world of thought is a different one to live in; they breathe a different atmosphere; no longer the old poisonous air of heathen idolatry seducing the senses with vapors from hell!

"That he might fill all things." Is everything empty, then? Yes, everything. Sin has made life on earth empty, has deprived life of God and made it empty and vain; it no longer contains any truth. It must first be filled anew from God; we must first be filled anew from God, with true, substantial life. That was deposited in Christ. "For as

the Father hath life in himself, so hath he given to the Son to have life in himself." From out of Him and through Him it must flow and communicate itself to the world. That is why He removed the dam of sin that obstructed its course, and discharged the enormous old debt, that now the stream of life from God might pour unres'trained into the souls of men and the life of the nations.

"That he might fill all things." Everything in our hands fall to decay, even the richest endowments of intellect and the greatest power—nothing is proof against it; all is subject to the inexorable laws of time; nothing but the memory of former greatness remains to future generations. "Vanity of vanities, all is vanity, saith the Preacher." All but the life that has its source in God, all but the life fed from this source, and this life bears eternity within itself. But of that, the Church of Jesus Christ is the reservoir for the nations. That is why Christ established His Church among the nations; to make it the source whence life should flow unto them. And that is why missions carry the Church to the nations afar off, that from it life should flow even for them. "That he might fill all things." That is the aim of foreign mission work; it is the mission-calling of the Church at home to fill all things with Christ.

Beloved brethren! you look at me as if in doubt. What, among us, too? Probably you are sadly reflecting on our nation, our times. Christ all in all among us also? Is He not rather decreasing in influence and importance in the collective life of our people? Does it not seem as if other times had begun to break, different altogether from anything hitherto? Formerly the Gospel, as it is preached by the Church, filled and controlled to a large extent the spirits, the morals, and the projects of the nations, and of ours as well. The noblest achievements of our nation were a development from this union of our national spirit with the Church of Jesus Christ. But melan-

choly mingles with our joy when we feast our eyes upon that rich and beautiful world of flowers and fruits. They seem to be approaching decay. Are, perhaps, these times to be mission times because the Lord of the Church desires to transplant what he is losing here to foreign zones? I do not know. But I do know, we all know, that all the glory of our nation, all the nobility of its spirit, all its power and all its pride of culture, will avail nothing, but will fall to decay like abortive blossoms which set no fruit, if it refuses to drink from the well which Christ the Lord opened to a world condemned to death. Everything, we know, shall be brought to judgment, certainly, irrevocably. And our people also. Will that be so? Shall that be the end of the day God has given us to live? Shall it be our fate to bear hearts so full of heavy presentiment that we can only think of the future with a spirit foreboding judgment—like Scipio, the Roman, who with his friend, Polybius, stood gazing at the flames of Carthage with the future of his own city and his own nation foreshadowed to his soul?

God forbid, beloved! The life-streams among our people have not yet run dry, nor the message of the Cross been forgotten; the presence of the Lord's mercy has not yet forsaken us; the future of our nation is not yet without hope; the mission of the Church to our people has not yet been resigned; and all these will bear Christ into the hearts and the lives of the nation "that he may fill all things." It is not yet night, we still have day. Therefore, we will keep up our courage and not rest our hands, nor let despair creep into our hearts. He still sits on the throne of God who is the head of the Church, and who fills her with Himself, so that she may fill the world with Him.

Times change, and customs change. But the world-wide mission of the Church remains the same. The world must serve the church so that the church may serve the world. We know for what final purpose, beloved, that

God may be all in all. In order that, finally, God may become all in all, Christ now must fill all in all. That is the goal, and this is the way. This way we are pursuing. But the means are the labor of the church, mission work abroad and at home.

Therefore, beloved brethren, let us cheer up, though our hearts grow heavy now and then, and our courage sometimes droops, we will lift up our heads to Him who sits on the highest throne of the world, and who, omnipotent, rules both the world and the church, so that they must serve each other. Full of the joy and the consolation of this faith, let us continue to labor in mission work abroad, and among our own nation at home, each at his post, certain of the future, and that it controls the present, so that not our words only, but our deeds, also, may acknowledge and manifest that He is our Lord under whose feet God hath put all things, and gave Him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Amen.

RUTH AND ORPAH.

BY GEORGE D. ARMSTRONG, D. D., [PRESBYTERIAN], NORFOLK, VA.

And they lifted up their voice and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.—Ruth i: 14.

THAT Ruth, though born and reared in heathen Moab, became a genuine convert to the true religion, the Scriptures leave us in no doubt. God put peculiar honor upon her, by adopting her into the line of descent of our Lord Jesus Christ after the flesh. We may, then, safely study the portion of her history contained in the text and context, as the history of a true conversion, written out under inspiration of God. Of Orpah—though for a season giving as fair promise of conversion as did Ruth—it is said: "She is gone back unto her people and unto her gods.—Vs. 15. Her case is that of one "not far from the kingdom of God," but never entering it; and the two stories are

here given us side by side that we may see just how it is that, of persons placed in similar circumstances, one is saved and another lost.

I. In the providence of God, Ruth and Orpah both married into the same pious family. Of their husbands, the Scriptures tell us nothing, but that they were born in Beth-lehem-judah, the place where thirteen centuries later our Lord himself was born—that when their father, Elimelech, left the land of Israel, for a season, on account of a famine prevailing there, and became a sojourner in Moab, they accompanied him—that they there married Ruth and Orpah, two daughters of Moab, and that, in the course of ten years, Elimelech and both his sons died. But of Naomi, their mother-in-law, the person with whom, according to the customs of that age and country, Ruth and Orpah would be far more intimately associated in their every-day life than with their husbands, the Scriptures tell us much; and in all they tell us, she appears a woman eminent in faith and piety—one of “the holy women of old who trusted in God.”

Moses gives instruction to parents in the words: “Ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.”—Dent. xi: 18-21. That a “holy woman” like Naomi would give heed to these instructions we have every reason to believe. And that the lesson of her lips was enforced by that of her life, is evident from the respectful love with which her daughter-in-law came to regard her. When, with the purpose of

returning to her own land, “she kissed them; they lifted up their voice and wept,” and they both said: “Surely, we will return with thee unto thy people.”—Vs. 10.

In this way, then, in the ordinary intercourse of every-day life, Ruth and Orpah would seem to have received their first impressions of God’s truth, to have been awakened to a sense of their need of a better hope than the religion of Chemosh, the god of Moab, could offer them. There is an irresistible eloquence in a godly life, which the Holy Spirit often makes use of for such a purpose as this.

The death, in quick succession, of Chilion and Mahlon, the husbands of Ruth and Orpah, doubtless deepened these impressions. Death—especially death in the family, where duty and affection alike call us to stand by the bedside of the dying, to moisten the parched lips, to support the drooping head, to wipe the death-damp from the forehead, to shut the closing eyes, and then, when all is over, to lay the lifeless body in the grave—irresistibly reminds us that we too must die, irresistibly carry our thoughts forward to the meeting with God, the righteous Judge, which awaits us all. In that hour the body and this present world appear of little worth; whilst the soul, and that world into which our dead have passed, alone seem worthy our serious thought and earnest labor.

In the same way now are sinners often awakened; especially the children of pious parents, or those who, in the providence of God, become members of Christian households, and so, intimately associated with pious people. If you ask them, When did you begin to think seriously on the subject of religion? their answer will be: I cannot tell. Some sermon I heard, or some special providence that occurred, deepened my religious impression; but their beginnings lie further back in my life than these.

II. The death of her husband and two sons, followed as it was, shortly after, by the news that “the Lord had

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visited his people in giving them bread," determines Naomi to return to Beth-lehem; and this determination of hers creates a present necessity for a decision as to their future course on the part of Ruth and Orpah. They must now choose between God's land of promise and the land in which they were born—between the service of Jehovah, the God of Israel, and that of Chemosh, the god of Moab.

At first, both seem to make the same choice—seem alike determined to cast in their lot with God's people. "And they said unto her (Naomi), surely we will return with thee unto thy people."—Vs. 10.

To this profession, honestly made, no doubt, for it was made with tears, Naomi answers: "Turn again, my daughters; why will ye go with me? Nay, my daughters, it grieveth me much for your sakes that the hand of the Lord is gone out against me." This, she says—not that she wished them "to go back to their people and their gods,"—not that she would not gladly have had them accompany her in her return to Beth-lehem. Her conduct throughout is irreconcilable with any such idea. She speaks in the spirit of our Lord, who, when there were great multitudes with him, turned and said unto them: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke xiv: 28-33.

In this spirit it is that Naomi speaks to Ruth and Orpah. She would have them count the cost of the choice they seem ready to make. In so far as either she or they could see the life which lay before them in the land of Israel, though a life blessed as to spiritual things, was, as to things of this world, a life of labor and poverty; and, if they went with her, there was nothing better

than this she could promise them. In their own land, the land of Moab, and among their kindred, their worldly prospects would seem to be far brighter. True it is, that in after-life the God of Israel bestowed upon Ruth great worldly comfort and honor. But all this was unknown to Naomi and un-
hoped for at the time.

Not unlike this is the dealing of God with many an awakened sinner in our day. Though his awakening has been a gradual one, and proceeded very quietly for a time, yet, sooner or later, he reaches a point at which a decision is forced upon him. He must choose God and His service and give himself up to follow him whithersoever He leads, or he must turn again to the world and fall back into his old death-slumber again. And not unfrequently this choice must be made at a time which seems to him a most inconvenient one. Business engagements press upon him, family cares distract his attention, worldly pleasures and honors never seemed so completely within his grasp as just at this particular time. Thus, at the very outset of his Christian life, if he shall choose such a life, there is a cross to be taken up; and it seems to him a very heavy cross too. The fact that in his after-experience he finds that "Godliness is profitable unto all things, having promise of the life that now is," as well as "of that which is to come" (1 Tim. iv: 8), does not lighten the cross as it lies there before Him. To give himself up to God and His service is as sore a trial as that of Ruth and Orpah when called upon to turn the back upon the pleasant land of their birth, and accept instead thereof a life of labor and poverty in a strange land and among a strange people.

III. This honest dealing on the part of Naomi—this calling upon the sisters-in-law "to count the cost" of the choice they were about to make—in the case of Ruth but decided her more fully to cast in her lot with the people of God. And the words in which she expresses her determination are worthy our careful study.

"And Ruth said: Entreat me not to leave me, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the LORD do so to me, and more also, if aught but death part thee and me." Calling to mind the circumstances in which these words were uttered, there, by the wayside, Orpah yet in sight on her way back to her people and her gods; Naomi, with her face toward Beth-lehem, ready to continue the journey thither, already begun, and closing, as they do, with a solemn appeal to God, "the LORD do so to me, and more also, if aught but death part thee and me," they will be seen to give expression to a determination from which there is to be no turning back. Ruth's "cleaving to Naomi" is like the act of Cortez and his soldiers, when entering upon the conquest of Mexico, they burned their ships behind them, thus cutting off all possibility of retreat, to which their thoughts might have turned in moments of trial and discouragement.

That this choice was not made without carefully "counting the cost," is evident from the particularity with which she gives it expression. It is true that no long time could have elapsed after Naomi's words: "Turn again, my daughters; why will ye go with me?" before both Orpah and Ruth had decided, each for herself; and had begun to carry into effect that decision. But the particulars upon which their decision turned must often have been a subject of thought with them; and when, in such circumstances, a necessity for a decision arises, men think rapidly, and can go over much ground, examining it thoroughly, too, in a very little time.

Ruth's choice was, primarily, a choice of Naomi's religion, and only, secondarily, a choice of the land of Israel, Naomi's country, as her earthly home. Calling to mind the habits and customs of that age and country, her

words, "thy people shall be my people," especially, when followed by the declaration, "where thou diest I will die, and there will I be buried," will be seen to be a choice of a religion as distinctly as her words, "thy god shall be my God." In the first, she gives expression to her choice of a religion for this life, and for all this life; in the second, to a choice for all this life and all the life to come. And as a choice of a religion, she confirms it by a solemn appeal to God; reverently binds her soul by an oath.

That this act of Ruth met with the divine approval is evident from her subsequent history. In order to get at the exact truth taught us here, we must note just what her decision is. She does not say, I will make myself a new heart and a new spirit; it is God's work to give the sinner a new heart, and put a new spirit within him (see Ezek. xxxvi: 26). She does not say, I will sing the new song, the glad song, which springs out of a conscious reconciliation to God; it is God alone who can put that new song into the sinner's mouth (see Ps. xl: 3). She does not say, I will force my way into heaven, as heaven is the "Everlasting kingdom of our Lord and Savior Jesus Christ." It is He and He alone who can minister to the redeemed an entrance into that kingdom, and that through grace (see Ephes. ii: 8). What she does say is, in substance, "I will now quit forever the land of Moab, and turn my back forever upon the temples of Chemosh; I will now cast in my lot with God's people, and commence my journey to the land of Israel: I do here, and now, take Jehovah, the God of Israel, to be my God, and give myself up body and soul, for time and eternity, into his hands, and I do this, trusting in God for grace to fulfill my solemn engagement." Hence, she is afterwards described as one who had "come to trust under the wings of the Lord God of Israel."—Ruth ii: 12.

Had the Prodigal, whose story our Lord gives us in one of His parables, said: "I will arise and force my way

back into my father's house, and casting aside my rags, will clothe myself with the best robe I can find there, and eat and drink my fill of the provisions of that house," he had spoken in the spirit of a thief and a robber. But when he says: "I will arise and go unto my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." Remembering that the parable is intended to set forth the forgiving love of God, we are not surprised to read that "when he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him. . . and said to his servants: "Bring forth the best robe, and put it on him; and put a ring on his hands, and shoes on his feet, and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this, my son, was dead, and is alive again; he was lost, and is found."—Luke 15: 18-24.

To a determination, in substance the same with that of Ruth, must every sinner come who would be saved. It concerns matters which fall properly within the range of human action. The fact that the sinner is dependent upon God for grace and strength to fulfill that determination, furnishes no good reason why he should hesitate to form it; and, if need be, like Ruth, to bind his soul by a vow thereto. The Christian life is a life of trust, trust in God, from its faintest, beginnings in the heart of the awakened sinner to the song of triumph which breaks from the lips of the aged saint, as ready to depart, he sings: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Tim. i: 12.

IV. Naomi's plain-dealing, which, in the case of Ruth, led her to cast herself upon the LORD God of Israel, and give herself up to him; in the case of Orpah led to a very different result. Hitherto the sisters-in-law have walked side by side. They have enjoyed the same opportunities of learning God's truth.

They have received their religious impressions—have been awakened in the same way. And as Naomi starts on her journey back to Beth-lehem, they seem alike determined to cast in their lot with her, and so, with God's people. It is not until Naomi calls upon them "to count the cost" that a difference appears. Orpah is not willing to give up all for God. She would gladly "die the death of the righteous" when the time for dying comes; but she is not ready to live the life of the righteous, if she must begin by turning her back forever upon the pleasant land of her birth. When shut up to a present choice, between Israel and Moab, she weeps, but "she goes back to her people and her gods."

Poor, lost Orpah! "Almost persuaded to be a Christian," but not fully persuaded—standing upon the very threshold of the kingdom of heaven, but not entering therein. Couldst thou have known then, as thou knowest now, all that thy choice meant, surely, it had been a different one.

Poor, lost Orpah! There is no sadder story in all the Scriptures than thine. And the saddest thing about it is, that it is a story repeating itself, from day to day, in every age and every country into which the Gospel comes.

WEARY, BUT WAITING.

By W. ORMISTON, D.D., LL.D. [REFORMED], NEW YORK.

Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God.—Ps. lxxiii: 5.

"Why bowest thou down, my soul!

And why moanest thou within me?

Wait thou for God, for I shall yet praise

Him,

Whose presence is salvation—O my God!"

JOHN DE WITT, D.D.

A RECENT writer, who was as keen an analyzer of human emotion as he was an able expositor of divine truth, in speaking of the beauty and value of the Psalms, says, with great delicacy of literary discernment and deep spiritual insight: "They express for us, indi-

rectly, feelings which we could not otherwise utter—feelings of the soul too sacred and delicate to be directly told to each other. This, we have doubtless often found to be true, in different phases of our spiritual life, when our spirits were greatly stirred with trouble or with joy. The language of these inspired odes, profoundly tender and truthful, in bold figure or vivid metaphor, gives voice to our deepest experience, and thereby affords relief to the over-burdened heart and soothes the weary, tried and troubled spirit. When in deep contrition, in heavy sorrow, in great distress, in rayless darkness, or in humble gratitude and spiritual gladness, we bow before God, we find these Psalms invaluable alike in discovering to us, and in expressing for us, our spiritual needs. The Great Sufferer himself, in time of His sorest need, found in them the fitting expression of His awful desolation and wondrous desertion.

They are genuinely human in the experiences they record, and in the emotions they express, of grief and joy, of fear and hope, of painful regret or eager expectation, of penitence for sin, or praise for forgiveness. The heart of man is the same in all generations, in its spiritual needs, its conscious guilt, its felt sorrow, and its restless, eager outlook. However otherwise diversified in relation to God, and to the great purpose and end of their life, and to that future which awaits all, men in all time and conditions are much alike. Heart-hunger and soul-thirst are felt by all. Weariness, unrest, and disquietude are the common lot. All have sinned and all suffer. All lie under a common condemnation, and all need a common deliverance.

This psalm and the one preceding it, to which it seems a fit appendix, may be supposed to have been written by David during one of the saddest and darkest seasons of his checkered life, when driven from his home and throne by a triumphant, insurrectionary rabble, he keenly felt "how much sharper than a serpent's tooth it is to have a thankless child."

The entire psalm is the articulate throbbing of a wounded heart, the affecting wail of a sorely-tried and sadly-grieved spirit. It reveals a state of mind, a spiritual condition, of which men rarely speak, a sorrow too deep and sacred for common sympathy, a feeling of spiritual darkness and disquietude, a sense of desolation and desertion, a loss of trust in God and His succor, an overwhelming doubt of personal salvation, and a sinking sense of utter depression and dark despondency.

When the soul is cast down, is in darkness and doubt, rayless and restless, helpless and hopeless, and filled with fearful forebodings, the anguish is very keen—indeed, it is the gloom of Gethsemane. Such a trial is harder to bear than any temporal calamity or earthly loss; more bitter than any bereavement. The spirit of a man will sustain his infirmity, but a wounded spirit, who can bear?

The *Psalm* is a record of a conflict between sense and faith, in which faith is at last triumphant, and hope displaces fear and doubt.

The *text* implies a state of painful distress, and suggests the means of obtaining deliverance. It is a colloquy of a true but tried believer with his anxious and despondent heart, a searching inquiry into the causes of his anxiety, and an earnest remonstrance against his despondency; a suffering soul, in self-communion, seeking for the source of its sorrows, and for healing for its wounds.

The text, thrice repeated in these two psalms as a refrain, furnishes a theme of profitable meditation and inspiring consolation for the tried people of God in every age, and for us; for many of the children of the King so mourning walk in darkness and have no light, and long for the help of His countenance.

We have here presented spiritual DISTRESS, spiritual DESIRE, and spiritual DELIVERANCE.

I. SPIRITUAL DISTRESS: The experience described is one of dark depression and anxious disquietude. A good

man may fall into such a state of discouragement and disconsolation, and mourn on account of it with exceeding bitter lamentation. *Elijah*, the dauntless defender of the cause of God in a time of general religious decline and utter apostacy, on one occasion fled through fear, and in solitary desolation of soul preferred death to life. *David*, chosen and anointed of God to be king over Israel in a time of manifold and long-continued persecution, said in his heart: "I shall now perish one day by the hand of Saul;" and in the anguish caused by filial ingratitude and exile, he pours forth his anxious plaint in the words of our text. The patriarch of *Uz*, overwhelmed by a rapid succession of direful woes, when "the arrows of the Almighty" pierced his heart, longing for death, says: "Oh that I might have my request; and that God would grant me the thing that I long for!" *Jeremiah*, true prophet of the Lord, when destruction came upon his nation and people, says: "I am the man that hath seen affliction . . . my strength and my hope is perished from the Lord, remembering mine affliction and my misery, the wormwood and the gall." *Jesus*, the Man of Sorrows, our great example, repeatedly made mention of His distress of soul, "Now is my soul troubled;" "My soul is exceeding sorrowful unto death;" "If it be possible let this cup pass from me;" "My God, my God, why hast thou forsaken me?"

Many of the saints in every age, and many now, have to clothe themselves with sackcloth and wear garments of heaviness, because the light of God's countenance is obscured and darkness broods over the spirit. This state of mind may arise from various causes, but the fault is always to be found in the believer himself, and not in any change in the lovingkindness of God. It is the result of physical or spiritual derangement, and not of Divine appointment. Health, both of body and soul, is the normal state of man, as appointed by God. Disease of body and distress of soul are the effects of transgression, or neglect of duty.

The subject of spiritual decline and depression is important and practical. Earnest scrutiny should be made into the causes of decay in personal piety, and the loss of spiritual comfort and hope, joy and power. The prayer of the penitent Psalmist should be our own: "Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation and uphold me by thy free spirit."

1. *Bodily infirmity* is frequently a source of spiritual distress. The connection between our physical and spiritual natures is so close that they powerfully and reciprocally act upon each other. Violent emotions of any kind, even long-sustained spiritual excitement, affects the health of the body; and ill-health generally, and some forms of disease specially, produce a morbid state of mind, which incapacitates for enjoyment of any kind. As objects viewed through imperfect or colored glass appear distorted or discolored, so the mind, through the medium of a disordered body, receives obscure and inaccurate views of whatever is presented to it, and all the ordinary sources of pleasure, whether in nature or art, in social or literary pursuits, fail to yield their wonted gratification. So also in relation to spiritual matters, the effect is similar: a cloud seems to settle down upon the soul and everything becomes obscure, faith loses its grasp upon the unseen, thick clouds and great darkness gather round the throne of God, the verities of religion vanish, communion with God is interrupted, fear takes the place of trust, and doubt and uncertainty displace hope and assurance. When this is the cause of the difficulty, due diligence should at once be given to restore health, and in the meantime allowance should be made for the temporary influence of physical causes on spiritual life. When the organs of nutrition are deranged, or the nervous system is disordered, spiritual light and gladness can scarcely be expected. We might as well expect personal comfort in a smoky and leaky cabin.

2. *Erroneous views* of divine truth is another source of spiritual distress; inadequate conceptions of the great love of God towards us in Christ Jesus, narrow and unscriptural views of the present exalted privileges of the believer, a failure clearly to apprehend what we may here and now attain, often bring the soul into anxiety and trouble. If we regard the joys of assurance and the bliss of constant communion with God as the prerogative of only a few saints of greater growth, and not to be expected by us, then we exclude ourselves from spiritual gladness. Much distress is often occasioned by misinterpreting the dealings of Divine Providence. Instead of viewing our afflictions in the light of fatherly chastening or loving discipline, we construe them as tokens of the Divine displeasure, and mournfully ask if the Lord has forgotten to be gracious. Many of God's noblest and most consecrated and accepted servants have been trained in the school of sorrow. In them patience had her perfect work, and their chastening yielded the peaceable fruits of righteousness. When trials are numerous, successive and severe, the question arises whether, if we were really the children of God, such things would befall us, and disconsolately we write bitter things against ourselves. The neglect of any known duty, personal or relative, restrained prayer, neglect of the Word or ordinances, restricted liberality, or overlooking the claims of the needy and the afflicted, withholding due sympathy and support from religious and charitable institutions or missionary operations at home or abroad, will bring dearth and darkness upon the soul, and any indulged known sin will drive peace from the conscience and hope and joy from the heart. Secret sins bring a blight upon the soul, and render the life alike fruitless and hopeless. Thus: from mistaken views of discipline or privilege, of doctrine or practice, or from failure or indifference in the performance of known duty or from the indulgence of some secret, cherished, unconfessed sin, or some self-

indulgence not surrendered. Very many mourn that it is not with them as in other days, when the candle of the Lord shone brightly upon them, and all was bright and joyous, hope reigned and joy abounded. Then the sea was smooth, the sky clear, and the wind favorable, and all seemed safe. Now the heavens are overcast, the storm rages, the billows rise and peril is feared. But though neither sun nor moon nor stars are seen, they still shine, and, when the storm is past, will reappear. So, though mourning may endure for a night, joy cometh in the morning. States of mind and frames of feeling vary, but the mercy of the Lord endureth for ever, and His love changes not.

Again, many are greatly disheartened because they discover no evidence of growth in their own lives or of success in their department of Christian work, or they are discouraged by a consideration of the condition of the Church or the state of the world—the love of many seems to wax cold, the preaching of the Word and observance of ordinances are formal and ineffectual. Conversions are few, attendance at the sanctuary irregular and decreasing. Zion languishes, her waste places are unimproved, and the agencies for Christian work are inadequately sustained, many of the godly are removed, and few arise to take their places in the work of the Lord; and, sadder still, some high in their profession, and in the esteem of their brethren, make shipwreck of faith and of Christian integrity and true manliness, fall into disgrace and wound the Master in the house of His friends. The corruption of the times riots wantonly, wickedness in high places abounds, iniquities of various kinds are legalized, vice is prevalent, great crimes are frequent, and wrong often triumphant. The opposition of the ungodly is insidious, persistent and crafty, ancient heresies are revived and new errors are propounded, Scripture authority is denied or explained away, and many professed friends of religion give forth an uncertain sound. These and similar reflections induce

or greatly increase spiritual depression, and bring disquietude and trouble into the soul.

II. SPIRITUAL DESIRE: An intense longing for light in darkness and deliverance from distress, a yearning for rest and peace, a reaching after what is felt to be indispensable to happiness, a seeking after God. There is a sense in which all men thirst for God. He is the deepest want, the radical necessity of our being. Man is not independent or self-reliant, his nature instinctively looks out and up for help and supply. He is conscious of wants which no mere earthly good can satisfy. All created things are incommensurate with his desires. Were all possible acquisition within his grasp, he would find all prove vanity and vexation of spirit. Capable of knowing and enjoying God, consciously or unconsciously, the soul feels after Him, if haply it may find Him. Neither wealth nor fame, position nor influence, intellectual attainments, aesthetic culture nor social delights, nor all combined, can satisfy its earnest cravings, or slake its burning thirst. As the appetite craves food, as the eye turns to the light, as the child cries for its mother, so the awakened soul cries out for God, for the living God. Hence, the fevered restlessness, the felt dissatisfaction, the intense eagerness, which attend all temporal pursuits and pleasures. The highest capacity of our being is not gratified. The outgoing of the heart after reconciliation and fellowship with God is like hunger in the soul, which craves supply, and for the gratification of this desire of the soul ample provision has been made. Our deepest necessities and passionate longings look up and expectantly wait for relief. Our souls seek for peace and purity and truth, and these are found in *Him*, who is the way, the truth and the life, who of God is made unto us wisdom and righteousness and sanctification and redemption.

Our spiritual thirst may not be fully slaked, or all our desires perfectly satisfied, until we reach the heavenly king-

dom and see Him as He is; but the children of God often rejoice in the fullness of a present joy, in fellowship with God, and in the consciousness of His approval and favor, and hence they long constantly for the light of His countenance and the aid of His Spirit. This is the deepest longing of which we are capable, and, when not gratified, faintness, weariness and disquietude of spirit arise. One may, however, be unsatisfied and yet not dissatisfied, and so seek for closer communion with God, clearer and more vivid views of eternal verities, and a more constant sense of the Divine presence and dependence on the Holy Spirit, to have a more distinct realization of God as a loving Father, a present help, and a sure refuge; as one who is wise and good, faithful and compassionate, who not only clothes the lilies and feeds the ravens, but who also hears our prayers, counts the hairs of our heads, and thinks upon us.

Genuine mourning after God, and sincere longings for His presence are evidence of His gracious dealings and tender mercies towards us. We may more surely honor and serve God, while anxiously and lovingly waiting for Him, and unwilling to go without His presence, than when resting in the remembrance of a past experience we formally and coldly work for Him. Blessed are they that thirst, long, seek, wait, and eagerly expect, for He will satisfy the desire of their hearts. Let us wait for God, whose presence is salvation.

III. SPIRITUAL DELIVERANCE: Hope in God, the help of His countenance. Wait on God, His presence is salvation. The only anchor of the soul in trouble is a calm, restful trust in God, who doeth all things well, and who can make all things work together for good. When clouds veil the sun we feel the shadow, but have an assured confidence in the return of his beams. So we must distinguish between the feeling we may have of the presence of God and our faith that He is always near.

Spiritual exaltation and depression in our experience often alternate with

each other in rapid succession, neither state resting on sufficient cause. Nor can we always, however candid our investigation may be, rightly determine the course of these variations. Mere introspection will only reveal our need and tend to deepen our distress, and we lose both time and energy in vain regrets and unavailing tears. Self-inspection seldom, if ever, yields comfort, hope, or joy. For light and help we must look out of ourselves, not to our past experience or present privileges or services, but to God Himself, from whom cometh down every good and perfect gift.

He is the God of hope, who inspires, sustains, and fulfills all our hopes. The eye of the Lord is upon them that fear Him, upon them that hope in His mercy. Trust in God is a tower of courage and a fountain of joy.

Under a sense of unworthiness, let us trust in His mercy. He is the Father of mercies. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. Implicit trust in the mercy of God is the first step to peace, rest, light, life and joy. *Under the burden of affliction*, let us trust in His love. He is not only full of pity, but, as a God of love, looks upon His children with paternal benignity and complacent delight. He is watching over them and waiting to do the very best possible for them. Wisdom guides His love in all its manifestations, and in the greatness of His love He withholds not the needed discipline or the required nurture. Hope, as the mercy of God, gives the joy of a soothed conscience, a healed spirit, and an assured deliverance. Hope in the love of God gives the joy of a heart filled from a fountain of pure bliss—the delightful consciousness of being loved by the highest and best, with a changeless, everlasting love.

Under discouragement: Let us hope in the faithfulness of God. He changes not; all His promises are sure, and His purposes stand forever. Nothing can separate us from the love of God in Christ Jesus our Lord. In His own time, and that is the right time, He will

come to our aid, and lift upon us the light of His countenance.

Brethren, we have, doubtless, all keenly felt the anguish of spiritual distress; have we also felt an intense, longing desire for Divine help, and have we experienced the joy of a glad deliverance? Have we quenched our thirst at the fountain of living water? In Christ there is a full divine supply for every human want—absolute truth, unchangeable love, authoritative guidance, peaceful rest, joyous hope, and eternal life. All things are found in Christ requisite for comfort and strength, for growth and gladness, for service and suffering, for life and death, for time and eternity. Christ to us is all in all, and out of His fullness have we all received grace for grace.

In the future state, at God's right hand, there is fullness of joy and pleasures for evermore. In heaven, endless longing will be endless fruition, blessedness and life. All weariness and weakness, all darkness and depression, will have passed away, to return no more. There is no night, no sorrow, there.

THE GLORY OF CHRIST.

BY R. S. STORES, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.
(A Communion Sermon.)

The Word was made flesh.—John i: 14.

No other verse in the Scriptures conveys a more sublime sentiment or fact than this. No other carries a more tender and majestic appeal to the human heart, when it is rightly understood. You recall the connection, "In the beginning was the Word"; before the earth and stars were made, before time was, in the depths of eternity unfathomed, was Christ. All things were made by Him, yet "he became flesh," taking not only our outward humanity, but the inner constituents, elements of our nature. He tabernacled in the flesh as the shekinah in the wilderness. "We beheld his glory." This was not a transient glimpse, like a meteoric shower, like some brilliant, fading rose-tint, or like the exquisite lines of a

lovely landscape, soon concealed by the floating cloud or deepening darkness, but day by day, a continuous, admiring contemplation and adoring love of the Son of God.

You also recall the fact that John wrote this narrative late in life. There is a vividness in the scenery of our early years and a charm which invest the objects and fellowships of long ago which are not possessed by recent events. To the aged apostle at Ephesus the glory of his Redeemer, as beheld scores of years before, was not a fading memory, but a radiant and perpetual light, abiding in his soul in ineffaceable distinctness. What was this glory?

1. It was not the mere revelation of the power of Christ, such as John and others had witnessed in the miracles wrought. That magisterial and supernatural sway over nature was, indeed, awe-inspiring. So is the power seen in storm, earthquake or lightning. There was power in the imperial jealousy of Saul amounting almost to insanity; in the infamous cruelty of Nero, who burned Christians like fagots in his garden; and in Tiberius, who polluted fair Capri with his debauchery; and in Philip II., who sent out armies to destroy the people of God. Mere power, without principle to guide or mercy to moderate, is terrific to contemplate. Conceive of one having unlimited sway over the forces of nature and of mind, who has no purity or goodness to guide but only the vehemency of evil to impel, and you have the idea of hell on earth! No, it was not the mere power which Christ wielded that made Him glorious.

2. Nor was it the prodigious reach of His intellect and thought. John knew that regal mastery of truth which Christ showed before the wondering eyes of men as He opened the spiritual realm to them and spoke as one who had authority there as well as on earth, who was cognizant of it, and who carried the facts in His own consciousness. But mere mental power or genius may pander to pride, passion,

injustice; making itself more infamous by its breadth and brilliancy. Mind alone cannot win love. Other elements must exist to secure immortality in the memory of man. I remember seeing two busts in a gallery at Naples. One was that of Alcibiades, finished in all the brilliant beauty and grace of Greek art, while near by was the homely bust of Socrates. The witty, polished, perfidious scoundrel here faced the martyr-teacher of truth, "The John the Baptist of the heathen world." The philosopher is remembered with grateful admiration, for his was a moral consecration. He taught the truth as he understood it. The other was brilliant and bad.

3. Nor was the glory on which John dwelt the occasional splendor of Christ's person. At His baptism, transfiguration and ascension, the Son of God was clothed with supernal glory. But, aside from His moral excellence, this would not hold our enduring and adoring contemplation. It might even enhance our dread of Him had we any doubt as to His real moral character, just as the regalia and pomp of royalty would be terrible if associated with cruelty of heart; or the ermine of a judge if soiled by impurity and injustice. Should an angel from heaven now enter this house and stand before us as an accredited messenger from heaven, we should be appalled if we were uncertain whether His was a merciful mission or not. The glory of Christ was more than this. It was

4. The fullness of grace and truth, the complete interfusion and indwelling of fidelity, veracity, justice and righteousness, white as light with gentleness, tenderness and compassion. It was nobleness of moral character with divine sympathy and unsearchable self-sacrifice.

Even skepticism admits that Christ's character is unique and unparalleled in history. Martyrs there were before His day who were faithful to the truth even to death; but Christ possessed all power, yet had no pride. He did not use power in His own self-defence when

He might. He who swung the stars into poise loved the lilies of the field, and the birds of the air, and took children to His arms. His knowledge was vast, but it was made illustrious by the spirit with which He used it. Fiction has had no such ideal. The Greek idea of magnanimity is cold and sterile, but the controlling temper of Jesus illustrates the religion He taught. His life is the greatest miracle of history, a miracle that makes all His other miracles credible. And this radiance of His life in the flesh is the light which is to fill the whole earth.

A few lessons may be profitably drawn from this theme.

1. Here is the most powerful appeal that can be made to minds morally responsible to grace and truth. Notice the qualification. Not all can feel the alluring influence of a noble life. Meanness and cowardice do not understand a knightly, chivalric soul, any more than a blind man can comprehend color, or one from whom the sense of smell has passed away can enjoy the perfumed breath of spring. John had an initial sensibility that responded to grace and truth. He had, moreover, trained it by fellowship with his Lord. So the rugged character of Peter, the logical and analytic mind of Paul, the affection of the Marys, all felt the moulding power of that life. The rulers had no sympathy with Christ, nor the populace, nor Herod and Pilate. They, like the soldiers at the cross, may have been terrified by supernatural appearances, but they had no heart to appreciate the sweetness and beauty of the Redeemer's character. But when one does, then his service is a delight, toil a pastime, and even death is welcomed exultingly, from love to Christ. The world is seen with new vision, and life becomes sacred. This is the appeal of the Gospel, "Behold the Lamb of God." Men admire a speaking statue, a pulsating picture, the charm and majesty of a great voice, but God's Word presents the sublimest and most enticing motive in "the only begotten of the Father full of grace and

truth." Did He choose to do so, God might make the grand aerial currents that sweep the heavens articulate His call to worship His well-beloved Son; but it is not His method. He shows the glory of the cross to man and to those who believe Christ is precious.

2. This glory of the Savior is specially seen at the cross and in this Supper which commemorates His passion. We are wont to regard the Sacrament as a sad scene, and sit at the table with bended brow and silent lip. I do not say that this is not wise, yet nowhere else is Christ more glorious. He was not killed, as multitudes have been, in defence of the truth, for He might have repulsed death. He voluntarily went through Gethsemane. He, to whom miracle was natural and death unnatural, laid down His life freely. He loved the race that repelled Him, even the enemies who slew Him. He called no cohorts of angels to His side, but gave His back to the smiters. The Greeks said, "We would see Jesus," and he replied, "If I be lifted up, I will draw all men unto me." He was lifted up. Jew and Greek saw the glory of His sacrifice crowning Him with inconceivable lustre. And so the cross is now the signal and standard of the Church, everywhere most eminent and immortal. We do not wonder that some have entertained the idea that the wafer was really Christ and the wine His blood—fiction though it be—when the enrapturing revelation of His grace had been so vividly made. It seemed as if they held Him in their hands as well as in their hearts. The wonder rather is that any heart can be so tough and stubborn as to turn coldly away from the feast He spreads.

Finally, it is thus that we may approach Christ in His inimitable perfections. We cannot parallel His power, match His wisdom, reproduce the vastness of His thought or the splendor of His person, but we can, in the progress of character, "grow in grace," and so into His likeness. He was born into this world a little child. No sound

was heard on earth, but there was melody in the heavens. So in our birth into the kingdom of God. As He grew in favor with God and man, we may come into the complete manhood of a Christian life. It is not vehemency of orthodoxy, a disputatious zeal, or a fierce championship of truth, any ethical or polemic attitude against error, that is to win His praise, but the reproduction of His character in its unity and completeness. That character, like the sunlight which beautifies the earth and turns every drop of water to a pearl, gave a lustre to the minutest details of common life. So Christ may be enthroned and regnant in every act of our hands, in every thought of our lives. In German churches you may have seen a picture of Luther the leonine, with the legend beneath, "The Word of God is not bound," and at the other end of the building, perhaps, the face of Melancthon with the words, "God is love." The sweetness and grace of Christ is ever needed to consecrate intellect, leadership, power of all sorts. Science, commerce, literature and art are all to be tributary to the glory of Christ. As spring follows winter, and its balmy breath changes the bank of ice to bloom and fragrance, so will grace conquer and transform character. When the personal, positive and eternal power and glory of Christ are revealed, Christian experience becomes as normal and spontaneous as is the response of the earth to the vernal sunshine. Prayer and praise become our natural speech, and fruit-bearing our natural condition, just as June brings the bird-song to the air and the flowers to the field. If we yield to the grace and truth of Christ, life becomes beautiful; death, too, beautiful, for it brings us immortality. It will introduce us to the open vision of our Lord. Then we shall see Jesus face to face and grasp the hand of Him who said to John, wondering and afraid as he beheld His glory, "Fear not! I am he that liveth and was dead, and behold I am alive for evermore, Amen!"

THE EVOLUTION OF SIN.

By REV. THOMAS KELLY [METHODIST],
PHILADELPHIA.

*When I saw among the spoil, a goodly
Baby'onish garment, etc.—Josh. vii: 21.*

TEMPTATION implies some good in the man. How or why tempt him else? Adam's goodness was the fulcrum on which the Devil placed his lever, and threw us out of Eden. And it is the good in society, in the shape of virtuous principle, lofty aspiration, and a desire for what is right, that makes this world the theatre of temptation and the birth-place of crime. A prevailing temptation implies a loss, a sinking, and a hell in prospect. I shall use this sad event in the life of Achan to illustrate the fatal inception and growth of sin.

I. The Look. "I saw."

There is a little black beetle that swims on the summer brook, well known to those who live in the country. This little creature loves to hold insect conventions in quiet nooks or eddies, and for hours glide and whirl about in all manner of fantastic gyrations. One curious thing about this insect is, that it has two pairs of eyes, and as it floats along one pair of eyes is below the water, and the other is above it. The one pair to review things below, and the other above the surface. The one looks out for food, the other for enemies and enjoyment, and these two, together, fit the insect for its life on the dividing line between air and water. So man is designed to live on the border line between the material and the spiritual. He cannot be altogether in either, just now, without damage to some part of his nature. He, too, is endowed with two sets of eyes, bodily and mental; and though amongst the most noble of God's gifts, yet in these two sets of eyes much of human sin has its origin. Not that they were malevolently designed by the Creator, but foolishly and wickedly used by the creature. Eve's sin was all in *her eye* at the first: "I saw the tree." She "saw the tree," and her own fancy, aided by the Devil's suggestions, clothed it with undue and irresistible charms.

(1) Invigorating, "Good for food."
 (2) Attractive, "Pleasant to the eyes."
 (3) Instructive, "To make one wise."
 In its first approaches sin never shows itself in its true character, but always under the guise of some fascinating pleasure, gratification or advantage. Achan's sin came to him clothed in the halo of many plausible assurances and suggestions. The thing proposed was:

(1) Desirable, "Goodly." (2) Pleasing, "Babylonish garment." (3) Precious, "Wedge of gold." Satan does not approach his victims at first, as some huge towering colossus, whose shadow darkens the sun, but dwarfs himself almost into invisibility, and sometimes puts on the dissembling gloss of an angel of light. He comes often attenuated and gay, entering the eye through the rays of light when we look upon forbidden objects to lust after them. "I saw," "I coveted."

II. The Lust. "I coveted."

A wanton, roving eye soon gives sin a foothold in the feelings. Achan was now a thief in feeling. "I coveted." Christ's exposition of the Decalogue makes many sinners of this class. Murder, adultery, theft, carried on in the feelings. This is the secret of the sudden falls and failures in our churches—sin entertained in the feelings. As in a forest, the smouldering fibres of sin work in secret, charring and wasting away the roots and fibres of uprightness, virtue and honesty, until, to everybody's surprise, the trees of character and the growths and saplings of purity are lopped over in tangled embarrassment in each other's arms.

Woe to the man who cannot confront a bad impulse by the solid masonry of a good character. Unless we fence ourselves off from evil by that sort of masonry, our downfall will only be a question of time. Woe to the man, the top-root of whose character is charred and blighted by the hidden fires of sin; a sudden gale of provocation in a given direction means his downfall. Let us guard against sin in the feelings, and pray to be kept from Achan's humiliating experience, "I coveted."

III. The Larceny. "I took."

Here is the first step in the fatal gradation. The process is as natural as that by which "oaks from acorns grow." "I saw," "I coveted," "I took." No man has the right to hang polluting or unlawful pictures in his chambers of imagery, nor have we the right to indulge, even in thought, a forbidden pleasure. Every such indulgence tends to debase the mind and prepare us to actualize in experience what we feast on in fancy and emotion. Is not the acme of guilt reached when the unlawful is coveted? No. Nor is it reached even when the resolve is made to commit the sinful deed. When is virtue complete? Not in the resolve, surely. Many would be quite virtuous and devout if resolves and promises would make them so; but virtue is more than a resolve. The fullness of virtue contains the resolve, and the execution of it.

The same law governs both virtue and vice. Until that acme is reached where the sinner has to admit, "I took," there is at least a chance for repentance. Conscience may rally afresh to the rescue, reason may yet discover some new, appalling revelation of consequences, blessed angel-words of sainted mother may be heard from the frontier of memory, and from the very pinnacle of temptation the sinner may be rescued and saved. But if he heeds nothing, and is firm, the act, whatever it may be, is committed, and sin has evolved and culminated in crime.

Learn. (1) The rapid evolution of sin, "I saw," "I coveted," "I took." It goes in and out. From the eyes to the feeling, and from the feelings to the fingers. (2) To resist the beginnings of evil, "I saw." Keep sin out of your eyes. (3) That sin under any circumstances is a murderer. Spare it not; kill it, or it will kill you. (4) That the wages of sin are always disappointing and worthless. When Achan "took" his "garment" and "gold," he soon found their glitter and glory were gone. They soon burned like fire in his conscience and in his home. "They lose their own who grasp at more than their

own." They are like the eagle in the fable, that stole flesh from the altar, but brought a coal of fire with it that burned up her nest and her young. (5) That if overcome by sin, repentance and restitution are the first and only things in order. The most possible good and the least possible evil can be secured by promptly undoing the wrong. (6) That repentance and restitution may come too late. Achan was too late with his. If he had privately and penitently returned the "gold and garment" before the siege of Ai, God would have smiled in forgiveness, and all would have been well. Do not let the seed-time of repentance pass.

GOD'S ETERNITY THE MEASURE OF OUR FAITH.

By Rev. John Matthews, London, Eng.

Thus saith the high and mighty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a humble and contrite spirit.—Isa. lvii: 15.

THERE is a considerable variety of opinion as to the sense and reference of this chapter. Some maintain that its standpoint is the period of the Exile, and that it is addressed to the captives, detailing the causes of their banishment and reproving their continued apostacy. Others assert that the chapter dates from the reign of Manasseh, and the events of the great persecution under that king, in which numbers of the faithful perished, and in which Isaiah himself, for uttering these prophecies, was condemned to death and sawn asunder. There is, however, another explanation—that the chapter is addressed to the exiles, but that, while the picture applies to and grew out of that period, the ideas and illustrations are drawn from the events of the reign of Manasseh. There is much to be said for this view. It is highly probable that the latter half of the prophecies of Isaiah date from the Exile, and look out to the return. The strong reference to the return in the 14th verse of chapter lvii. is unaccountable if the circumstances of the Exile had not transpired. The text

I have taken was used as an argument for the return: "Cast up the highway, take up the stumbling-block; for thus says the High and Holy One," etc. That period of exile was a most fruitful time for the deeper life of the people. It was a time of severe and terrible suffering. At no period, not even in Egypt, did they drink so deeply the cup of sorrow and degradation. They learned many precious lessons then, and finally renounced errors and sins which no other discipline could destroy. They learned then what idolatry really was, and turned from it in disgust to the nobler faith their prophets taught them. They became a missionary Church, diffusing their light among other people. Their love of spirituality rose higher. Their hopes of the Messiah and their vision of His person and worth greatly augmented. But, perhaps, the greatest gain of all, the root out of which all other benefits arose, was the brightened conception of God that shone upon them in these trying years. What the sun is to the earth, what the blood is to the body, that is our conception of God to our inner life. If it be good and high, nothing can prevent it raising our nature to similar qualities. If it be narrow and stern, it will stamp on us the same image. The Hebrew mind, from the beginning of its development, had the loftiest views of God possessed by mankind; but I see during the captivity a distinct advance upon the earlier thought, nearer to Christ's teaching. God is greater, and yet He can be known directly, certainly, as we know any fact, or truth, or person. He is a person, and yet He is infinite and universal. He transcends all things, all changes, all revelations, in His government; and yet He is immanent in all things, sharing the life of all, identified with even the passing experiences and sorrows of His children. He is the highest, and yet He stoops to the lowest. He makes His nature and character the basis of our trust, the law for our conduct, the object of our converse.

The Bible always makes its revelations of God refer to human need and hope. It discovers God in relation to the sins

and sorrows of men. Why does God reveal Himself as the High and lofty One that inhabiteth eternity? That He may have the luxury of the wonder, and awe, and terror of His creatures? No! that He may show us the glory of our portion and the strength of Him who serves our good. He is high, to lift us out of our frailties and sins; enthroned above all laws and fears, to secure our rights. He inhabiteth eternity, not to exclude us from that circle, but to endow us with His own immortality. He is holy, not to make it a barrier separating us from Him, but to conquer our sins and make us mirrors reflecting His glory. He is the greatest of all, that He may save the good of all.

Here were these exiles, sad, despairing, heartbroken, hearing the voices of the prophets calling them to return, and too heartless to move forward, asking, "How can we go back, how cross the desert, how rebuild the city and temple of God?" Out of the dark background of eternity dawned on them in their sorrows this vision of God: "Cast up the stumbling-block, for thus saith the high and mighty One: You will get back, you will fulfill your hopes, you will be sufficient for all you have to do. He who fills the universe, fills your hearts and cannot forsake you. See Jeremiah, xxxv. and xxxvi., written in the climax of the nation's sin and ruin. It is an inconceivable thing that God should forsake His children. He cannot separate Himself from the material universe. He cannot separate Himself from the spirit-universe of which you are a member. Is He not sufficient for us? Is not His promise guaranteed by His Being?"

The sufficiency of God is the basis and measure of our faith. This sufficiency stands in utter contrast to the heathen deities and their degrading effects on personal and national character. Against these embodiments of sin, and folly, and deceit, and murder, and adultery, stands this revelation of God. It secured the knowledge, liberty, unity and progress of mankind. Before the captivity the Hebrews were familiar with the doctrine of the divine indwelling. God's

relation to the race and to the prophets taught them that. In captivity, in a country in which astronomy was cultivated and large ideas of the vastness of the universe held, the idea of God's sufficiency took up its right position in their beliefs. This is the divine use of science to expand and enrich faith. The astronomer sends Christianity with its revelation of the indwelling God to complete the view of the transcendent God the universe discovers. The Christian, realizing God subjectively, needs the objective teaching of science to give solidity and completeness to the inward revelation. Faith must rest on the teachings of nature and revelation. Mr. Wm. Morris, the poet, is also an art dealer, a painter, a manufacturer of porcelain, and an advanced Socialist, and appeared last week in a police-court to show sympathy with Socialists persecuted for free speech. He dwells in the high and holy places of song and beauty, and with the despised, police-hunted East End Socialists. All these relations are congruous, though some might abstractedly argue against their unity in one man. The largeness of the universe only discloses the sufficiency of Christian faith. The light in the eye can say: I dwell in the eye and in the vast fields of space. The air in the lungs can say the same. We must connect in thought the immanent and transcendent God; Christ in you the hope of glory; Christ as thine and filling all things. If God is thus so great and rich in His revelation to us, then we have explained to us the secret of the power and blessedness of Christian experience. It is communion with the High and Mighty One that inhabiteth eternity, whose name is Holy.

MOUTH AND HEART.

BY REV. C. H. SPURGEON, LONDON.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Rom. x: 9.

"PAUL'S great work was saving souls. Whatever else he might be doing, he never forgot 'by all means to save some.' Whatever else he aimed at in his epis-

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ties, he always took care so to write that men might, by his teaching, be led to the Lord Jesus. He sought so to speak that the troubled consciences might come to peace through Jesus Christ his Lord, whom he loved so well. This is one of the reasons why he so often gives us weighty condensations of the Gospel, packing the truth together very closely. He knew that these are very useful, and so he prepared them for his brethren, as one provides for travelers portable meats or condensed milk. When the reader finds a compact sentence of this sort, he has met with a little Bible, a miniature Body of Divinity. Behold the whole story of redeeming love told out in a line or two, easy to be understood, likely to be remembered, calculated to impress. He who composes short and striking summaries of Gospel truth may be working as effectively for the salvation of men as another who delivers earnest, pleading discourses. In this chapter Paul has several times put the Gospel in a remarkably plain, simple and brief manner. He is the master of condensation, and our text is a specimen of his power. Here he gives the plan of salvation in a line or so: 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.'

I. Notice first, that the Gospel as Paul here sets it forth is a Gospel faith; and THIS GOSPEL OF FAITH IS EVIDENTLY INTENDED FOR LOST MEN. "If thou . . . believe in thine heart . . . thou shalt be saved."

II. SAVING FAITH CONCERNS ITSELF ONLY ABOUT JESUS HIMSELF.

III. SAVING FAITH HAS A CONFESSION TO MAKE. "If thou shalt confess with thy mouth, and shalt believe in thine heart," etc. Observe the *confession is put first*. Notice also *what it is that is to be confessed*. Note likewise how *very definite is the confession*.

IV. FAITH HAS A GREAT COMFORT TO ENJOY. "With thy heart believe that God hath raised him up from the dead." Why is our faith to be fixed upon the resurrection of Christ rather than upon

His life? (1) Because in the resurrection of Christ all the rest of His history is implied and included. (2) It is also confirmatory of the whole. (3) Because it is the heart's best comfort.

V. FAITH HAS A SURE PROMISE TO REST UPON. "There never was, and there never will be, a man that with his mouth confessed the Lord Jesus, and with his heart believed that God raised him from the dead, that was not saved. Among all the multitudes that sink to hell, there is no confessing believer, and no believing confessor. I dare not part the confession and the faith, for God hath joined them together. The mouth and the heart are equally needful to a living body and a living soul. Open confession and secret belief—these together make up the casting of yourself upon the Lord Jesus—the full surrender to the Savior—and that is the great saving act. Dost thou cast thyself, sink or swim, on what Jesus has done? Then thou shalt be saved, else am I a liar unto you; and what is far worse, this holy Book is a liar too, and the Spirit of God hath born false-witness. This can never be. I have no hope this morning but what is compassed in this verse. With my mouth I do again confess the Lord Jesus, for I believe Him to be very God of very God, my Master, my all. Moreover, in my heart, I do verily and assuredly believe that God raised Him from the dead, and I am glad of it; it comforts and joys me.

'He lives, the great Redeemer lives;

What joy the blest assurance gives!"

I shall be saved, I know I shall; I dare not doubt it, because God's Word plainly says so. I have the same confidence concerning the poorest old woman in this house as I have about myself: if she confesses and believes, she is saved as I am. The wickedest ruffians, and most wanton harlots, if they will do as the text directs, shall also be saved. This Gospel is not denied to the vilest of the vile. O my friend, it is not denied to you. This is the ship which has carried thousands to heaven. We who go on board shall get to heaven by it. If it could go down, we should all sink to-

gether; but as it floats safely, we will all sail together to the Fair Havens. There is no second vessel on this line; and there is no other line. This one chartered bark of Salvation by a confessing faith now lies at the quay. Come on board! Come on board at once! God help you to come on board at this very moment, for Jesus Christ's sake! Amen."

STRIVING AND SEEKING.

BY HENRY J. VAN DYKE, SR., D. D.
[PRESBYTERIAN], BROOKLYN, N. Y.

Strive to enter in at the strait gate: for many I say unto you will seek to enter in and shall not be able.—Luke, xiii : 23.

In the exposition of these words, some commentators, and many preachers who follow their lead, lay the emphasis upon the supposed difference between seeking and striving. Thus, good Matthew Henry says: "Many take some pains for salvation and yet perish because they do not take *enough*; they *seek* but do not *strive*." And a little further on he modifies this unqualified statement by saying, "The reason why many come short of grace and glory is because they rest in a *lazy seeking* of that which will not be attained without a *laborious striving*."

The conclusive objection to this interpretation is found in the fact that so many precious promises are made to *all who seek*. Where there are two or more interpretations of any scripture, equally admissible by the grammatical structure, our choice should be made in the light of other scriptures. We are to "prophesy according to the proportion of faith." We have no right by the exposition of our text to nullify a hundred others. Christ himself bids us to "*seek* first the kingdom of God and his righteousness," and gives us the promise that "all these things shall be added unto you." He declares, "Every one that *seeketh* findeth, and to him that knocketh it shall be opened." And so all through the Scriptures, *seeking* is enjoined and blest with precious promises as the synonym of Christian life. God is "the rewarder of all who diligently *seek* him." It is true, indeed, that there is a right

and a wrong way of seeking, and so, also, there is a right and a wrong way of striving. "If a man strive for masteries, yet is he not crowned except he strive lawfully." We might reverse Matthew Henry's statement and say with equal truth, "The reason why many come short of grace and glory is because they rest in a *lazy striving* for that which will not be attained without a laborious seeking." But we have no right to intrude qualifying and contradictory epithets unto Christ's words in order to create an antithesis which does not otherwise exist. Striving and seeking, as He uses them, are synonymous and explanatory of each other. The *emphasis*, as He lays it, is in the difference between the present and the future tense. We are to strive *now*, to seek *now*, because all our time is needed to accomplish the work, and especially because we are in imminent danger of postponing it till the opportunity is past forever. Now the door is open, then it will be shut. Our probation is for a limited time. Now God will hear and help us; but the time is coming when no importunity in seeking or striving will be of any avail.

This is the obvious meaning of the Savior's words as he Himself explains them. The seeking and striving, which we are urged to begin at once, consists in the acceptance and open confession of Christ as our personal Savior, and the consecration of our whole life to the keeping of His commandments and the imitation of His example. "This is the work of God, that ye believe on him whom he hath sent." This is the first step, without which no real progress can be made. But this is only the beginning. Henceforth we are to fight the good fight of truth, to strive against sin, to run with patience the race set before us, to press towards the mark, to wrestle against principalities and powers. And these figurative descriptions of the Christian life are the accurate exposition of the word *strive* (*ἀγωνίζεσθε*) in the original of the text. It signifies, not mental agony, but the conflict and contest of a soldier

in the battle, a racer on the course, a wrestler in the ring.

At the same time, viewed in another and more inward aspect, the Christian life is a continual *seeking* for God's favor, which is life, for the goodly pearls and hid treasures of the Gospel, for a continuing city and a better country, for an abundant entrance into the narrow door and the holy gate which "forever bars corruption, sin and shame." The arguments which urge to an immediate beginning of such a life are manifold; but the one on which the Savior insists in the passage before us is, *the rising up of the Master and the shutting-to of the door.*

Neither this, nor any other Scripture, gives the least intimation that there will be a future probation. The hope of an opportunity to hear and believe the Gospel in the world to come is a mere human speculation. No interpreter pretends to find it in Scripture. And even if it could be proved that some, who have had little or no opportunity in this life, will have a probation in the next, there is no imaginary reason why it should be offered to us before whom "Jesus Christ has been set forth evidently crucified." The plea, "We have eaten and drunk in thy presence and thou hast taught in our streets," will only provoke the reasonable and conclusive answer: "I tell you I know you not whence ye are; and depart from me all ye workers of iniquity" (Luke xiii : 26, 27). Therefore, let ministers urge men to strive *now* to enter in at the strait gate, and let them enforce the exhortation by the solemn prophecy that "many will seek to enter in and shall not be able," not because their seeking will be lazy, but because it will be *forever too late.*

THE FIGHT OF FAITH.

By REV. WILLIAM GREEN [METHODIST],
PRATTSVILLE, N. Y.

Fight the good fight of faith.—1 Tim. vi : 12.

I. CONSIDER THE FIGHT ITSELF. 1. Universal—all are engaged in it in one way or another. 2. Real—not mock or imaginative. 3. Imperative—cannot be evaded. 4. Personal—every individual

sinner on earth is compelled to take part in this conflict, and on its issue hangs his eternal weal or woe.

II. THE CONTESTANTS IN THE FIGHT.

1. Self—Satan—The World, 2. They are artful—malignant—invisible—persistent—ever on the watch. They have the advantage, on account of our sinful and corrupt nature—because of our own treacherous hearts—and because they have a thousand subtle, active, powerful allies.

III. THE INCENTIVE. The Great Prize—Happiness, here and hereafter—eternal life—good, permanent, infinite—which we cannot lose.

IV. THE VICTORY. 1. It is contingent on (a) Self-help, (b) on Divine help. 2. How won, (a) by ceaseless activity; (b) by unflinching courage; (c) by a steady and unflinching purpose; (d) by perseverance even unto death.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Every Work a Divine Vocation. " . . . Then hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman," etc.—Ex. xxxv : 30-35. A. T. Pierson, D.D., Philadelphia, Pa.
2. How to End Life Well. "Thus saith the Lord, Set thine house in order, for thou shalt die and not live."—2 Kings xx : 1. Rev. J. P. Otis, Elkton, Md.
3. Criticism. "If your soul were in my soul's stead, I could heap up words against you and shake my head at you."—Job xvi : 3. Rev. James A. Chamberlin, Berlin, Wis.
4. Alone with God. "Stand in awe and sin not: commune with your own heart upon your bed and be still."—Ps. iv. 4. Rev. George Macdonald, LL.D., in Westminster Chapel, London.
5. The Largeness of Modern Life. "Thou hast set my feet in a large room."—Ps. xxxi : 8. Rev. R. Heber Newton, New York.
6. Salvation Nigh. "Surely salvation is nigh them that fear Him, that glory may dwell in our land."—Ps. lxxxv : 9. Howard Crosby, D.D., New York.
7. Monopoly and Communism Struggling for the Possession of this Country. "And thy land shall be married."—Isa. lxii : 4. T. DeWitt Talmage, D.D., Brooklyn.
8. The Elements of True Life. "A man's life consisteth not in the things which he possesseth."—Luke xii : 15. Rev. D. W. Smith, State Centre, Iowa.
9. Mysterious Meat. "In the meanwhile the disciples prayed him, saying, Master, eat. But he said unto them, I have need to eat that ye know not of."—John iv : 31-33. Rev. C. H. Spurgeon, London.
10. Christ's Example of Heroism, as seen in Gethsemane. "Over the brook Cedron."—John xviii : 1. Charles S. Robinson, D.D., New York.
11. Divine Ownership, and the Service it Involves. "Whose I am and whom I serve."—Acts xxvii : 23. Rev. John C. Long, Castle, N. Y.

12. Zealous, but Wrong. "For I bear them record that they have a zeal of God, but not according to knowledge."—Rom. x: 2. Rev. C. H. Spurgeon, London.
13. Dependence of Influence upon Character. "For none of us liveth to himself, and no man dieth to himself."—Rom. xiv: 7. J. R. Kenwick, D.D., at Vassar College, Poughkeepsie, N. Y.
14. The True Theory of the Christian College. "In whom are hid all the treasures of wisdom and knowledge."—Col. iii: 3. President Noah Porter, New Haven, Conn.
15. Men who are Out of Place. "And that he may be delivered from unreasonable and wicked men."—2 Thess. iii: 2. Rev. James Oakley, West Point, Neb.
16. Heaven's Perfume. "Golden Vials full of Odors, which are the Prayers of Saints."—Rev. v: 8. Rev. Louis Albert Banks, Boston, Mass.
17. The Interpreting Power of the Blood. "And they sung a new song, saying, Thou art worthy to take the book to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood," etc.—Rev. v: 9, 10. A. T. Pierson, D.D., Philadelphia, Pa.
5. The Potency of Heredity. ("Who can bring a clean thing out of an unclean? Not one."—Job xiv: 4.)
6. Longing for a Nobler Life. ("Lead me to the rock that is higher than I."—Ps. lxi: 2.)
7. The Last Extremity. ("The men rowed hard to bring it to the land; but they could not; wherefore they cried unto the Lord."—Jonah i: 13, 14.)
8. Chance Opportunity. ("And Jesus, walking by the Sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea. . . And he saith unto them, Follow me."—Matt. iv: 18, 19.)
9. Sin a Steep Declivity. ("And, behold, the whole herd of swine ran violently down a steep place into the sea and perished in the waters."—Matt. viii: 32.)
10. Great Surprises in God's Providences. ("The multitude marvelled, saying, It was never so seen in Israel."—Matt. ix: 33.)
11. Exclusive Sectarianism Forbidden. ("And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not us," etc.—Luke ix: 49, 50.)
12. A False Sense of Justice Corrected. ("And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" etc.—Luke ix: 54, 55.)
13. Soul Culture. ("I exercise myself."—Acts xxiv: 16.)
14. An Apparent Minority may be the Real Majority. ("Fear not, for they that be with us are more than they," etc.—2 Kings vi: 16.) ("What shall we say to these things? If God be for us," etc.—Rom. viii: 3.)
15. All-Sidedness in the Christian Life. ("Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day."—Eph. vi: 13.)
16. A Scholar of Rare Attainment. ("I have learned in whatsoever state I am, therein to be content."—Phil. iv: 11.)
17. Responsibility for Thought. ("Think on these things."—Phil. iv: 8.)

SUGGESTIVE THEMES.

1. The Moral Balance-Sheet. ("What is this that thou hast done?"—Gen. iii: 13.)
2. Doing over the Work of Former Generations. ("And Isaac digged again the wells of waters which thy father had digged in the days of Abraham, his father: for the Philistines had stopped them after the death of Abraham," etc.—Gen. xxvi: 18.)
3. God Rules Through Minorities. ("Five of you shall chase a hundred, and a hundred of you shall put ten thousand of you to flight."—Lev. xxvi: 8.)
4. God Fills the Empty Vessels. ("Go borrow the vessels of thy neighbors, empty vessels. . . and pour out into all those vessels. . . And it came to pass when the vessels were full," etc.—2 Kings iv: 3-7.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

AUG. 4.—THE SINNER HIS OWN DESTROYER.—Hosea xliii: 9.

Self-destruction is a crime of awful and unparalleled turpitude. And yet every gospel sinner who perishes in his iniquity is guilty of it. "O Israel, thou hast *destroyed thyself!*" And the charge is repeated on almost every page of the Bible, both in the Old Testament and the New. "Light is come into the world and ye will not receive it." "Ye will not come unto me that ye may have life." The man who willfully puts himself in the way of death, and refuses the means of escape when put within his reach, is just as truly a self-destroyer as though he used a pistol. The sinner who knowingly and persistently neglects the *salvation* wrought out for him by Jesus Christ, and

offered to him in the gospel and pressed upon his acceptance by God's ambassadors, is actually guilty of *soul murder*, and will be so adjudged in the final day.

A few facts will make this clear beyond a peradventure.

I. NO MAN IS DESTROYED IN HELL FOR-EVER SIMPLY BECAUSE HE IS A SINNER.

All have sinned, and all would inevitably perish, had not Omnipotent Love intervened to prevent it. The sinner that dies at last, dies *not* because he is a sinner, but because *being a sinner* he refused the pardon and grace offered.

II. A FREE AND FULL SALVATION HAS BEEN WROUGHT OUT AND IS PROFFERED TO EVERY SINNER.

"I am come," says Christ, "that ye may have life." "Turn ye, turn ye," is Heaven's affecting call and appeal, "for

why will ye die?" "Believe on the Lord Jesus Christ and thou shalt be saved." No sinner who hears the gospel message need die. Christ's death in his behalf has done away with the necessity for it. The Physician is at hand. There is "balm in Gilead" to heal sin's dreadful malady.

III. GOD WAITS LONG AND GRACIOUSLY TO WELCOME THE SINNER BACK TO LIFE.

He restrains His anger. He affords every opportunity. He sends forth His messenger. He gives His Holy Spirit, He calls, entreats, beseeches, warns, rising up early, and waiting often till the night of death sets in.

IV. GOD PUTS NO HINDRANCES IN THE SINNER'S WAY, IMPOSES NO RESTRAINT ON THE FREE EXERCISE OF HIS WILL.

The sinner acts from choice in accepting or rejecting Christ. Life and death are set before him, and the responsibility for the choice made is wholly his. He can't shirk it. He can't plead any excuse save his own inclination. If he refuses God's salvation, purchased at an infinite cost, he does it voluntarily: he puts life from him, and dies the death of the suicide. *He will not be saved!*

V. Not only is the sinner redeemed from the necessity of dying—not only has a free and full salvation been worked out for him—not only does God give him every opportunity, and wait long and patiently for his return—not only are no hindrances interposed, or restraints imposed—but, on the contrary, EVERY POSSIBLE INDUCEMENT IS HELD OUT, AN AMAZING SYSTEM OF MEANS AND AGENCIES IS PUT IN FORCE, to morally constrain him to obey and live; so that, if he destroys his soul at last, it can only be by personally resisting and overcoming the combined efforts of God and man to prevent it!

Truly, and with infinite emphasis, may Heaven therefore declare respecting such, "O Israel, thou hast destroyed thyself!"

Aug. 11.—ANXIETY ABOUT WORLDLY AFFAIRS.—Matt. vi: 25-34.

Not that we are to be improvident,

slothful, neglectful, reckless. We are warned *against* such a spirit. "Be not slothful in business," etc. "He that provideth not for his own denieth the faith and is worse than an infidel." It is *undue* anxiety, burdensome care, corroding desire, absorbing pursuits, distrust of Providence, inordinate concern about the things of the flesh, the present life, which "perish with the using," and, compared with the things that are "eternal," are worthy of no consideration—no, not for a moment—it is this spirit, this disposition, this kind of living—which is so common, and so conspicuous—that our Savior so properly and sharply rebukes in the text.

I. Note the "Therefore" which introduces His words, so ringing and yet so beautiful, so faithful and yet so thoughtful and touching. "*No man can serve two masters; . . . Ye cannot serve God and Mammon.*" This is the *doctrine*. Then comes the consummate *illustration*, which cannot be matched for divine beauty and finish in all the uninspired literature of the world. Then follows the *application*, or *conclusion*, "Seek ye first the kingdom of God, and his righteousness," etc.

II. Verses 25-34 inclusive, form Christ's own *illustration* of the great and essential truth which He had just taught, and now sought to enforce and impress upon the minds of His disciples to the end of the world. A more apt and striking illustration cannot be conceived. The exceeding beauty of the words and the similes He employs, do not conceal, but, on the contrary, help to bring out and give power and application to the great underlying truths of His discourse. While the illustration brings out vividly the utter folly and futility of the sin He rebukes—*i. e.*, inordinate care for and devotion to earthly things—He at the same time demonstrates the needlessness of it, by showing the wondrous care and thoughtfulness and love of our Heavenly Father, in providing for all His creatures the needful things of this life.

III. Note the *incompatibility* of the two

tempers, the two masters, the two services, which Christ speaks of. The spirit of this world and the spirit of the kingdom of God, are essentially different—so different that they cannot co-exist in the same heart, or the same life. The supreme love of the world is "idolatry"—the worship of the creature in the place of God. To care mainly for this life, is to neglect the heavenly life. The heart that is set on present good, and is all anxiety about the things of to-morrow, has no relish for holiness and the pure spiritual things of the kingdom. "For after all these things do the Gentiles seek." But God's people are a "peculiar people." They "are crucified to the world."

IV. Note the significance of v. 27: "Which of you by taking thought can add one cubit unto his stature?" Then why this waste of life's time and energies, this constant worrying, this all-absorbing attention and push, since it is futile? Since "the race is not to the swift, or the battle to the strong?" Since a Higher Power rules and overrules all, and we are absolutely dependent upon it?

V. Note also the *infinite thoughtfulness and provident goodness of God*. "Behold the fowls of the air!" "Consider the lilies of the field!" "If God so clothe the grass of the field!" "O, ye of little faith! can ye not discern these things?" Read they no lesson to God's own dear children?

VI. Finally, note the *summing up* (v. 34): "Take therefore no thought [no undue anxious thought] for the morrow: for the morrow shall take thought for the things of itself. [The *Providence of to-morrow* will meet the *needs* of it.] Sufficient unto the day is the evil thereof." Present duty is all God enjoins. He will look after the future.

Aug. 13.—LIONS IN THE PATH.—Ex. iii: 11-14; iv: 1, 10, 13.

Notwithstanding God's decisive call upon Moses to lead Israel forth out of Egypt, he demurred, and interposed all sorts of objections, chiefly of a personal character, until God's "anger was kindled against him." As if God, who

called him to the service, were not a better judge than he as to his fitness for the work assigned him. Moses saw a great many difficulties in the undertaking, and would fain excuse himself; there were lions in the way and he was afraid to venture. He not only set his wisdom up as superior to God's wisdom, but he distrusted God's ability and faithfulness in standing by him in the mighty and perilous work and crown it with final success.

The spirit of Moses in this respect is apt to be the spirit of all men when the call to Duty is made upon them. Instead of listening to the call of God, often loud and imperative, they give heed to the suggestions of worldly wisdom. Instead of a ready, joyful obedience, they cavil, object, magnify the difficulties and pray to be "excused"—in a word, take counsel of their doubts and fears. True, the call is clear, the service is important, the opportunity is a grand one—but they may fail—but they are not sure that they are the fittest person for the work—but, there are lions in the way! And often is God angry at such undutifulness and perverseness, and He sets aside the unworthy one whom He had chosen, or leaves him to fail in his task, as he deserves to do.

I. THERE IS A LION IN THE PATHWAY OF EVERY DUTY. Sin in the heart, and sin in the world, insures this condition. It is never absent. Often there is a lion at every step. Trials, conflicts, sacrifices, tests of character, of endurance, confront us. And the roar of the lion is often terrible. The Devil is master of stratagem. He knows what cowards we are—how easily frightened—and that it is enough, often, simply to plant a lion, here and there, even if it be a wooden one! We are ever on the lookout for the lion, but fail to see, with spiritual vision, "the angel Jehovah" hovering nigh.

II. THESE LIONS ARE PLANTED IN THE PATH OF DUTY AS TESTS OF CHARACTER. They are for a moral purpose. They serve to discipline courage, fortitude, endurance, and to emphasize the victories of faith, and faithful, heroic per-

formance. They act, also, to reveal the heart's true inwardness. The disciple who forsakes his Master for fear of reproach; who will not go in any path of duty lest it may lose him friends; who will not commit himself to a course of action because sacrifice and heroic endurance are involved in it, is a *disciple only in name*, and the sooner he knows it, and all men know it, the better.

III. TO THE BOLD, WILLING, DETERMINED SERVANT OF DUTY THESE LIONS ARE CHAINED—THEY CAN DO NO HURT! So Bunyan found it, when he mustered courage to draw near and pass them. And this is the experience of every Christian pilgrim whose eye and heart are fixed on the heavenly city. Loud as they may roar, furious and frightful as they may seem to the eye of sense, the power of the Highest restrains them, and they are as harmless as if made of straw; as harmless as the lions which Daniel consorted with in their den. Let the watchword ever be, Forward! "Greater is he that is for us, than all they that are against us," and no harm shall befall us—no threatened danger intimidate us—no array of opposition turn us back—no, not if a legion of seeming devils confront us!

AUG. 25.—"WITHOUT GOD IN THE WORLD."—1 Sam. xxviii: 15; Eph. ii: 12.

It is not in the power of language to depict and express a more terrible and hopeless condition for a rational creature to be in than that set forth in these five words of Scripture. Who can read without tears Saul's confession to the prophet: "I am sore distressed; for the Philistines make war against me, and *God is departed from me*, and answereth me no more; neither by prophets nor by dreams; therefore have I called thee [from the grave] that thou mayest make known unto me what I shall do?" And the climax of Paul's description of man's unregenerate state is: "Having no hope, and *without God in the world.*"

Let us glance at THE TRUE MEANING AND SIGNIFICANCE OF THE WORDS.

I. They do *not* mean that God has absolved them from all obligation—no longer sustains relations with them—has withdrawn His supervision and feels no concern on their account. For He holds them to strict account the same as with other men; He takes cognizance of their daily conduct, the same as if they were on terms of intimacy; His "book of remembrance" has in it their names and everything necessary for future retribution; His anger is waxing hot against them, and when the hour comes will fall upon them with the weight and force of Omnipotence, and sink them to hell!

II. But they *do* mean: 1. The loss of God's favor. They are "aliens" from His love. He has no complacency in them. They have gone out from the parental home, and, as far as they can, have forgotten it, cut loose from it, ceased all regard for it. "God is not in all their thoughts." They live only by His sufferance. He "repents" that He has ever made them. Their lives are only a provocation to Him. He waits only till they shall "fill up the measure of their iniquity."

2. They *do* mean the withdrawal of His special presence, His Holy Spirit, the tokens of His favor, the recognition and inward consciousness that He is a friendly power with whom they have to do. Saul, in his dire distress and extremity, voices this bitter experience: "*God is departed from me and answereth no more!*" There had been no signs or revelations declaring unto him the awful fact. The case needed them not. Saul knew and felt in his soul that the Lord, who had called and anointed him by Samuel to be king over Israel, had departed from him. And so every ungodly man knows and feels. He needs no spirit to come up from the grave to herald it.

3. They *do* mean that all friendly intercourse between God and themselves has ceased. Saul besought the Lord when disaster and calamity came upon him and his kingdom; but he sought in vain! No response came out of the heavens to his calls and entreaties,

either "by prophets or by dreams." In despair and desperation, he repaired to the witch of Endor and entreated her to call up from the grave God's prophet, whose counsels, while living, he had despised. What a sting in the words of the risen prophet! "Wherefore, then, dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?"

III. Glance at the awfulness of such a condition! 1. To be "without God in

the world" is to be destitute of every element of true happiness. 2. To possess a character that has in it not one element of moral worth. 3. To be at the mercy of all the forces of depravity, human and devilish, with no defence, no shield, nothing to mitigate the evil. 4. To be not only friendless and miserable "in the world," but "without hope" for eternity—doomed to perdition, without the possibility of escape.

HOMILETICS.

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

I constantly meet with men who say, "Preach the gospel, pure and simple; preach salvation, nothing more nor less"—ministers, I mean; they preach repentance and salvation in midsummer as well as midwinter. One never hears anything else than just this, "Believe and be saved." Are they right? Should the bulk of our preaching be on the Atonement?

If preaching is essential for the spread of the gospel and for the salvation of men, then the doctrines of repentance and faith cannot be too earnestly or constantly preached. The question is not now, are these truths preached too much, but are they preached enough? Instead of being the theme of the pulpit "in midsummer as well as midwinter," where, indeed, do cultivated audiences in our large cities have their sins set in array against them as did those who flocked out of the cities to listen to John the Baptist, and hear a sermon, "pure and simple," on repentance? Yet repentance is the initial act of the religious life. It is set forth in the New Testament as the entrance act, the essential condition of the acceptance in the heart of Christian faith. It implies a true and profound sense of sin and of its fatal power, from which the gospel was sent to deliver us. It rings on every page of the new evangel of life and hope in Jesus Christ, and the parable of the Prodigal Son, spoken by our Lord, has its depth and pathos in the truth that sin is repented of and forsaken because

of the fatherly love of God. The first preachers of the gospel cried: "Repent, for the kingdom of heaven is at hand;" "Bring forth therefore fruits meet for repentance;" "Repent and be baptized every one in the name of Jesus Christ for the remission of sins;" "Him hath God exalted for to give repentance to Israel;" "God also to the Gentiles hath granted repentance to life;" "Having commanded all men everywhere to repent;" "And testifying to the Greeks repentance towards God;" "If God, peradventure, will grant them repentance to the acknowledging of the truth." I call to mind my surprise when taking up to read the bulky volumes of Systematic Theology, published some years since by one of the most eminent teachers of theology in America, and truly a most learned and authoritative work—and not finding in the index, nor hardly in the whole of these volumes, the word "repentance," much more any account or discussion of this fundamental truth of our holy religion. But, whatever else we learn or learn to do, we must become as little children before entering the kingdom of heaven. The will, the basis of selfhood and character in man, must be actually moved toward God and the good. Does not a sinful heart now need true repentance and real forsaking of its sins for the realization of eternal life promised by Christ in the gospel, as it did when Christ personally offered men the forgiveness of God through trusting to

His word and work for them? Where is unrepented and unforsaken sin spoken of in the New Testament as being carried into that pure kingdom which faith opens to true believers? Is not repentance the first step to the "righteousness by faith," which is the crown of glory of that new kingdom won by Christ's atoning sacrifice? Is not repentance truly a necessary part or effect of faith itself, and which is awakened in the sinful heart by the stirrings of confidence in One who is able to take away the sin it deeply feels and deplors? The answer of Christ to the young man who came to Him, asking how he might obtain eternal life, shows the deep-reaching quality of this principle, and that the possession of all things else could not make up for an absolute forsaking of sin and self, so that there might be a sincere consecration to the Savior. Can there, then, be too much or too earnest preaching of the vital duty of repentance, especially in a period of the world when sin has grown indurated, when the selfishness and atheism of the human soul are confirmed by long custom and resistance to the truth, when the covetousness and impurity of Christian lands is tenfold greater than in those pagan lands to which Christianity first came, when a refined materialism, cold and unassailable, respectable in external show and life, and no longer repulsively animalistic, has taken the place of a more open opposition to Christian faith? In fact, a return to the plainest preaching of repentance and faith for salvation as in Christ's time, and in the spirit of apostolic preaching, arousing in deadened hearts a lively sense of sin and of the need of God to help them—would be the greatest boon and the greatest reform that could visit the modern pulpit. We should hear a sound of the moving of new spiritual life. Such a generic truth as repentance, which is a first fact in religious life, cannot ever grow old or unprofitable so long as there is any sin in the human heart to be sorrowed over and forsaken by him who would set his face toward God, following the voice

and laying hold of the aid stretched out in the gospel of Christ's salvation.

Yet repentance and faith are not all. They are the first things—the germinal conditions of spiritual existence; but we are told to add to our faith knowledge, virtue, temperance, holiness, godliness, brotherly love, charity, and all glorious and divine qualities of a fully-developed Christlike life. Christ being formed in us the hope of glory, from Him are to be unfolded the beauties and forces that are wrapped up in His infinite nature and perfection, so that we "shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." As regards theology in its relation to preaching, to which the question we are treating has reference, I have no hesitation in saying that there needs to be some readjustment of ideas, looking both back and forward, both to original sources of power and to future development of the fuller riches of the Word of God—the blessed gospel of our Lord Jesus Christ. What is called the "New Theology" (although Maurice, its chief promoter, if not originator, would not have acknowledged the name as if indicating something novel and phenomenal), if it has done no other good, has assuredly widened the scope of modern preaching by finding God in all things; by finding His gracious gospel of love not only in the Bible but in nature and the human soul; by searching the Scriptures with a freer and more reasonable spirit, not imposing dogma upon the Scriptures, but drawing the truth or dogma from them; by liberating truth from merely prescriptive authority and bringing it nearer to the simple Christian consciousness of the ages. If the "gospel" be indeed Christ in all His relations to humanity, then to "preach the gospel" opens to us a view of what preaching is, so comprehensive that no minister, whoever he be, nor any other man in all his life of active thought and effort in doing good, can even survey its extent, and, much more, compass its requirements. Preaching in this

aspect becomes an idea or duty which embraces a far broader field than is conceived of by those who hold a theology based upon a scheme of human logic, which, though admitting into it truth enough to save, cramps the living truth and does not allow it space to develop naturally, as if the human could contain and set limitations to the divine! There is also a moral wrong done. Christ, by His spirit, cannot lead on a mind into higher truth that will not learn anything more from the Scriptures or nature or any other source than it has already learned or thinks it has. Does it yet know the great doctrine of the Atonement? Has it learned its truth by learning and subscribing to the words of its theological formula, adjusted, perhaps, mainly to a thoroughly objective plan of divine government? Does it know its profounder depths of spiritual knowledge and love? Has it exhausted its moral reaches of redeeming power, as applied not only to the individual soul but to society and the race? When we speak of the bulk of our preaching being upon the Atonement, do we know what this infinite truth of the incarnation and sacrifice of Christ, the second Adam, comprehends in the spiritual renovation of humanity, going deeper in its life-giving influences than did the death-giving sin of the first Adam? The Word became flesh. God made a revelation of Himself in the person and work of Christ, and this manifestation of the nature of God in a human person, exhibiting all the possible perfections of human character and showing what the divine is in human nature, setting before us a moral ideal of divine love in human life, work, self-sacrifice, word, thought, temptation, joy and sorrow, citizenship and sonship—this offers an inexhaustible field of preaching. Opportunity is given of "unlimited spiritual progress" on this line of the deeper and deeper study of Christ, of the "Godhead disclosed in perfect manhood," of the manifestations of divine love in a human person, of the union of Christ with and His dwelling in

every soul, and of the workings of the Holy Spirit, sent forth by Christ into men to give them new life and to redeem them into the moral image of God.

God has also revealed Himself in nature and the human reason. By a better class of thinkers, the natural universe is not only the creation but the manifestation of God, or expression of His mind, even as a human work of art is an expression of the author's mind and character—nay more, is full of the inhabitation of the Divine Spirit, and it is therefore to be especially studied by him who would teach men divine things. There has been in the realm of the Spirit's higher manifestation, or the Church, certainly a better movement in theology in these later times, dating back perhaps to the time of Schleiermacher; which, with many human errors, vagaries and audacities, has undeniably enlarged thought, has brought theology more into harmony with reason, and, above all, has recognized in nature and man more of the divine, so that all things God has made teach God and are essentially religious, and, instead of expelling God from His own universe has joyfully and adoringly seen Him in all things, above all, in man. Man is a child of God. Man is to be regarded above all in this aspect. Man's sin, even clinging to him so close that it becomes, as it were, his second nature, does not belong to him, is alien from him, is not his true nature. The root of that is divine. There is that in man which is above nature, and which cannot be referred to the working of natural laws, but which is supernatural and lays hold of God. The humanity which is truly perfect, as in our Lord Jesus Christ, who was the Ideal Man, is divine.

This moral perfection of humanity in Christ is one of the most inspiring themes for the preacher, of any in the New Testament. The broad field of Christian ethics, which represents the application of the principle of Christian love, or the spirit of Christ, to human conduct, and which is, therefore, as wide

and varied as are the circumstances of human life and human society, and which, comparatively speaking, is a fresh field of instruction from the pulpit, is opened to the preacher of truth and righteousness, so that "only believe," when brought to the test of actual Christian duty, becomes a phrase of the deepest import, and means the application of Christian faith to the real life, walk and conversation of the believer, who is upheld by a higher power, and serves a purer love. The preacher, then, in his study of humanity, may constantly find and interpret the divine. He may be a prophet of God to the human soul. He may discover a deeper spiritual philosophy in the history of man than he has been accustomed to do. He may discover more and more of God. The truly intelligent preacher, though he may detect in them imperfections, false opinions, deplorable errors, will at the same time cherish no contempt for human philosophy, science, art or literature, but will win from their thoughtful and loving study deeper conceptions of the powers of the human soul, broader views of life and duty, richer thoughts for pulpit instruction, truer views of Christ as the perfect man, and humbler views of himself and his people, as imperfect and sinful men, needing repentance and thorough cleansing through Christ's spiritual work and sacrifice, and he need never complain of the limited scope of the preacher's vocation, which not only interprets "the mind of Christ" in relation to God and the eternal things of His kingdom of faith and love, but in relation to man and his human life, as manifesting the indwelling power and workings of the Spirit of God. Christianity is not an abstract truth, and does not give us specific rules of human conduct that

may be learned like the precepts of a book, and exhausted; but it is a life developed from the continual application of the central principle of love, and therefore it requires the constant study of a prayerful and thoughtful spirit which lives upon God and His Word, and draws new light and truth from eternal sources.

The true scope of preaching is a subject by itself. It would require a lengthy discussion to follow out only a few points belonging to the legitimate aim of preaching, such as instruction in truth, persuasion that leads to conversion and a Christian life, edification in holy character, and the imitation of Christ, consolation under the sufferings and woes of life; but I have thus far only attempted to show that in the simplest preaching of the gospel of repentance and faith for salvation, there is an exhaustless scope in the spiritual application of these practical Christian truths; and when we add to this, the vast fields of the divine manifestation in creation, in the universe and the human mind, where the preacher, as the interpreter of God, is permitted to draw from all these fountains of divine knowledge, he should surely not be at a loss for material, or be confined to the iteration of human propositions out of which the life may have fled. Christ is the life, and from Him spring streams of living waters that shall never dry up, and that shall never fail to satisfy the wants of the human soul and give it eternal life. He only may complain of the narrow scope of preaching and of the preacher's calling who has sounded the depths of but one simple and familiar text: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

PASTORAL THEOLOGY.

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

SHALL WE LET THE PRAYER-MEETING LAPSE.

No wonder, if, especially during these dull summer months, many a pastor, discouraged to see the slender attendance at the prayer-meeting, and the slack in-

terest manifested in it, feels at times the temptation secretly to ask himself the question, "Is it worth while to spend so much strength in maintaining a service of the church that is so little es-

teemed by its members? Might we not nearly or quite as well let the prayer-meeting lapse?"

Such a mood of despondent feeling, we say, is natural; but it is not wise. One's *tone* in ministerial faith and faithfulness is constantly tending to get unbraced. Ever and again one has to bring one's self through prayer and thought, and likewise through suffering the word of exhortation, back over more to the true, "concert pitch" of faith, of courage, of devotion. To this end, let us consider for a moment here, what the prayer-meeting is to the church, and what it ought to be to the pastor.

The prayer-meeting is to the church something such as is the foliage to the tree. The tree has its root in the soil, but it has its leaf in the air. Both leaf and root are necessary to the life of the tree. If you should strip its leaves from a tree, season after season, the tree would die. It is not enough that the tree have its root in a succulent soil. The root alone, however richly fed in the fatness of the ground, cannot sustain the life of a leafless tree. The tree must expand itself in foliage to the liberal air. It must communicate with the sunshine. So secret sources of nurture are not enough for the vitality of a church. The vitality of a church must have sun and air. It must become as it were conscious of itself. Churches breathe, as trees do. The foliage is to the tree its apparatus for respiration. The prayer-meeting of the church is the play of its lungs. The church breathes in its prayer-meetings. And it must breathe or it will die.

The Church of Christ does not exist simply for the sake of maintaining public preaching. The preaching of the Gospel on Sundays by the minister is indeed one of the functions of the complex life of the church. But it is only one of the functions. Receptivity is one side, but activity is another and quite as important a side of the church's life. And the active functions of the church are the necessary condition of the passive functions.

The first thing, therefore, for the pas-

tor to do with reference to the prayer-meeting is to believe in it with all his heart. This means, first, that the pastor should not regard the prayer-meeting as an idle tradition that might safely be suffered to lapse; secondly, that he should not regard it as a mere form to be preserved for form's sake; thirdly, that he should not regard it as an expedient of religious influence, a piece of serviceable ecclesiastical craft, good for the generality of Christians, but needless for himself. The pastor must believe in the prayer-meeting as something vital to the continued existence of the church, as something vital to the maintenance of individual piety among the church members, as something vital to his own personal spiritual interests. The pastor has a double relation to the prayer-meeting, an official and a private relation, an administrative and a participative relation. The official, the administrative relation, is necessarily, of course, the one chiefly to be emphasized here—for here we speak to pastors as pastors. But the official relation cannot be rightly held unless the private relation first rightly subsist as a basis to support it. You cannot sincerely and successfully inculcate the necessity and the use of the prayer-meeting for the members of your congregation, unless you have yourself a perfectly unaffected and even a profound conviction that the same necessity and the same uses exist with relation to you. There are no right arts of pastoral administration in severance from absolutely transparent sincerity. You cannot usefully enforce on the consciences of your hearers a single claim of Christian duty to which you do not heartily submit yourself. The hollowness of dissimulation will inevitably sound like a perpetual sepulchral monotone, running through all your discourse, if you teach what you do not practice, or what you do not at least believe that you ought to practice. Preachers must not be like soothsayers, capable of grinning to each other over the superstitions that they impose upon the credulous. Read again and again the fierce, the branding, denunciations of

ancient prophecy against the false priests of the Old Testament dispensation, and remember that the damnation slumbereth not yet of those who stand as God's ministers and substitute mummery for worship. It is not alone the Christian ministers that swing censers and wear scarlet robes and mutter Latin prayers—it is not these alone that mock God and cheat the souls of men. There is a Protestant as well as a Romish superstition. The Protestant may repeat his set phrases in prayer, and the Papist may count his rosary of beads—and the Papist shall be as acceptable to God as the Protestant. So, too, there is a Protestant, as well as a Romish, imposture of ministers. The Protestant minister that exhorts his people to attend the prayer-meeting, not believing otherwise in his heart than that the prayer-meeting is a mere means in his hand of usefully manipulating them to his mind—such a Protestant minister, if there be such a one, is no less an impostor and a knave than is the Romish priest, if there be such a one, who lifts the wafer as a conscious act of superstitious impression on the consciences of his flock.

We purpose in a future number (it will probably be in the next number) of THE HOMILETIC REVIEW to resume the subject of the prayer-meeting. We shall then set forth what we consider to constitute, according to Scripture, its true central idea. That idea will be found in itself the one inexhaustible source of new strength and hope to the pastor tending to be discouraged about the prayer-meeting.

MORE HINTS TOWARD MAXIMS RELATING TO THE PRAYER-MEETING.

1. Make your preparation for leadership both general and particular.

2. Prepare yourself in general by becoming the best-read student of Scripture, of literature at large, of man, of men, women and children, of the men, women, and children of your own congregation, and, above all, the best Christian, that you are capable of being.

3. Prepare yourself in particular, first, by special study of a special passage of Scripture, selected with refer-

ence to the special occasion; and, second, by special prayer and meditation for every recurring meeting.

4. Make the preparation thus secured serve to help and not to hinder the play of spontaneity in the meeting, on your own part, and on the part of others.

5. Cultivate fertility and facility in making brief, pithy, practical comment during the course of the reading, on the passage of Scripture read, seeking thus both to render the Word of God, in all its parts, real and living, in the consciousness of your people, and to effect fruitful contact with as many different hearts as possible on every separate occasion.

6. In relinquishing the occasion into the hands of the assembly, endeavor to concentrate their attention upon some one wisely selected topic suggested in the Scripture-reading, of substantial and reasonable interest enough to occupy profitably the meditations of the hour.

7. Indulge, however, no undue solicitude to hold the exercises of the meeting to the tenor of unity thus provided.

8. Sacrifice the natural, often subtly self-regarding, wish to impress your own individuality upon the character of the meeting.

9. Show the utmost sincere and generous hospitality to every type of character, and of experience, and of expression, exhibiting itself in the meeting, however widely variant from your own.

10. In short, seek unity in variety, for the meeting; but do not discourage variety out of too narrow a regard for unity.

QUESTIONS AND ANSWERS.

When a congregation is divided on a question, say, whether or not they shall have refreshments at socials, and charge ten cents, or more, what course ought the pastor to pursue?

C. S. E.

Our correspondent, in his note accompanying the foregoing question, adds an interesting statement and explanation:

This may seem a trifling matter to you and

others, but we do find churches divided on such questions. Some say it is an unworthy motive to beneficence, and the Church is not doing right to suggest it; that it always engenders strife, because of the few upon whom the work falls, etc. Others think refreshments necessary to a "social," and that it is right to charge a nominal sum for it, and see no more harm in taking it for the church than in the keeping of a dining-hall. And so both sides pull at the pastor for his favor and support. What shall he do? You may say he ought to follow his conscience like any other man, but you see that don't meet the case. He will give offence whatever he may do.

Yes, it does seem "a trifling matter,"—in itself; but, in its practical bearings, and even in its doctrinal implications, it is, to the full, as important as this inquiring pastor makes it.

First, let us frankly say that, if we could, we, for our part, would do away with all such things as fairs, festivals, apron-and-necktie sociables, in connection with church-work. It would be a great deal better, in every way, if what we do for "the church" were done for Christ; and if what we do for Christ were done directly, professedly, for Him; and were not, in the form of the doing, so disguised, first, that the world should hardly recognize it as done for Christ at all; and then that we, the doers, should almost lose sight of the blessed fact ourselves. Christ would be much more honored, and we should be much more blessed, if we could adopt this direct, undisguised plan of Christian activity. It would actually cost less in money and in effort, and in the end it would produce larger results.

This is our own confession of faith in the matter. Such is the *ideal* toward which we have ourselves aimed in our pastoral labor. But we have felt it necessary, meantime, to allow for existing "hardness of heart" in the churches, and accordingly to admit of some temporary sinking below the true tone and standard.

We would submit to our brother that he might, perhaps, himself take the course thus suggested. Tell those in favor of the money-rate objected to by others, that you yourself would be glad if what is a stumbling-block in the way of some could be entirely removed,

while, for the time being, you do not think best to interpose your own authority, or even exercise your own influence peremptorily, to bring about that result. You may tell the more scrupulous souls on the opposite side of the question the same thing, and, besides, try to point out to them that there is a way of tolerating, for the present, what yet one is laboring and praying to do utterly away. Such teaching is Scriptural, as we think; and it may properly be set forth, both publicly and privately, by the pastor.

We do not understand that, in the case put by our correspondent, the objection urged is against the furnishing of refreshments for the church "social." If that, however, were the point made against the practice in question, it might be said in reply that, connected with the ancient Jewish temple, were arrangements for living, to accommodate the priests who "dwelt" in God's house. Mr. Spurgeon's church, we believe, for example, provides for its teachers and others the means of making a meal on Sundays within the hospitable "many mansions" of the great Tabernacle. There is, we think, no just objection to such things, if the actual doing of them is with moderation and discretion. This point needs to be carefully guarded all the time.

As to the money-rate question, we have a practical suggestion to offer. Let our brother propose to his people to abolish the charge of ten cents, and to provide for the expense of refreshments by a special *subscription* to be circulated thoroughly throughout the entire membership of the church and congregation. The subscription may be made payable in installments, if the subscribers so prefer, and may be made payable on occasion of the "social." But it will be a voluntary subscription, made in some proportion to the individual pecuniary ability of the subscribers, and not a uniform compulsory tax levied on all comers alike. Another plan would be for the entertainment to be in charge of a suitable committee, changed from one occasion to another, so as to dis-

tribute the burden—this entertainment committee being authorized to ask such members of the church and congregation as they think best to ask, for contributions, either in money or in provisions needed. We are willing, our readers will see, to assume that, in many cases, a simple collation of some sort is necessary in order to make a church "social" attractive and successful. However, the most prosperous church "social" with which the present writer has ever been familiar through personal knowledge, was one in a New England city of perhaps forty thousand inhabitants, which was conducted as follows: A sewing-circle of ladies met in the afternoon in the church parlor. There at the usual tea-time a simple meal was served, at which the pastor was habitually present, and at which such other gentlemen as either were specially in-

vited or were so related to the members of the sewing-circle as not to need special invitation, were understood to be welcome. In the evening, after tea, there was a rally of the congregation in general. Two or three hours would be passed in social interchanges, the pastor having the best of opportunities to become acquainted with his people and with strangers present by invitation. Then there would be singing, and finally prayer. Of course, at a chosen moment of fullest frequency, some ladies, not easily resisted, might find opportunity to circulate unostentatiously a little basket for volunteer contributions.

In all these matters wise regard must constantly be had to existing customs, and to the inherited, or the previously inculcated, ideas of the particular church and congregation.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

IN AID OF FAITH, by *Lynnan Abbott, D.D.*

We allude to this little book, not because of any special novelty of its thoughts, or because it has rhetorical excellence above other productions of the same pen—for Dr. Abbott always writes well—but the work derives importance from the fact that the author puts into it so much of his own personality and experience. It is *his* confession of faith; a religious autobiography, so far as religion involves intellectual belief.

Yet the book is more than the record of one man's convictions. Dr. Abbott is a representative of a large class, both within and without the Church, of those whose religious inclinations are strong, indeed, mandatory, but who find themselves in dissent from the technicalities of the dogmatic systems they have inherited; or, if not from the systems, at least from the authority of the Creed-makers. Standing among this growing class, Dr. Abbott says (Introduction): "Like you, I cannot inherit truth; I have to acquire it. I have worked my own way through the forest to the light. * * * In this little book I have endeav-

ored to tell those who are beset by similar difficulties, the mental processes by which I have cast off some old notions and some old doubts, and reached stronger and clearer convictions respecting certain fundamental truths of the Christian religion."

To appreciate the conclusions to which he has arrived, we must understand his starting-point. While in his own purpose he has been an independent investigator, and has constantly endeavored to free his mind from all bias, his impartiality is not such as to satisfy the objector to Christianity. He does not study Christianity from the outside, by weighing only external evidences, but from the inside, with certain strong predilections coming from his own conscience, and almost resistless tendencies faithward, which were born of his early Christian culture and experience. He evidently never knew what it was to be without a reverence for the Divine presence, a keen sense of Bible righteousness, and certain exceedingly vivid spiritual realizations. We must credit these things with much of the result. But does this religious bias destroy the

independence of the soul's judgment? If so, what shall we say of the independence of our so-called free-thinkers? John Stuart Mill would not admit any judicial inability in weighing the Christian evidences, yet he was intensely prejudiced against the faith by his early training, having for his only companion during the formative years his father, who, he tells us, regarded "the *ne plus ultra* of (theological) wickedness to be embodied in what is commonly presented to mankind as the creed of Christianity:" and again: "It would have been wholly inconsistent with my father's ideas of duty, to allow me to acquire impressions contrary to his convictions and feelings respecting religion." (Mill's Autobiography, pp. 41, 42.) The Christian apologist, then, need not hesitate to avow the independence of his mental judgment, even though his heart has been touched by a love for the things of the kingdom.

Indeed, we may raise the question, if one can be a reliable critic of Christian doctrine who has not certain strong moral and spiritual proclivities. To use Dr. Abbott's own illustration: It requires artistic taste and culture to recognize beauty, which is artistic truth; and so it requires spiritual sensitiveness to recognize spiritual truth. He has an advantage over all other inquirers after the true form of doctrine, who can say with Dr. Abbott: "There are times when *He* comes so near to me, and is so close to me, and His counsel is so clear, and His strong uplifting so full of inspiration, that no presence of father or mother or wife or child can compare for nearness. They sit by my side; but *He* is with me and dwells in me. In such hours I do not look out on Nature to see the evidence of a workman in His works; nor into my New Testament to see the image of God in a human life and character; I look within, and see God Himself, for His Spirit bears witness with my spirit that I am a son of God; I see him no longer through a glass, darkly, but already face to face."

This standpoint of the religious ex-

perience gives this book especial interest in respect to those points at which the writer has made departure from the current orthodoxy. For it is certain that if he carries with him the Spirit of Truth, he cannot depart from the essential truth. Wherein such a man differs from his brethren we are disposed to say must be an allowable difference, within the unity of the faith, since it is within the "unity of the Spirit."

Yet one is surprised so find how orthodox the writer remains, after having warned us of his intellectual freedom and readiness to break with every authority of church or individual that does not commend itself to his independent judgment. He says: "I cannot think of accepting them on the authority of any man or body of men, living or dead, past or present, speaking from the platform or from the tomb. I have worked my own way through the forest to the light;" yet confesses, "only to find, generally, that I had followed, unconsciously, a path which others had blazed long before me." This is because the faith of the ages has stood, not on the authority of Popes, Councils, Standards and the like, but upon the spiritual intuitions and experiences of the best of men. And this is the guarantee of the perpetuity of the essentials of orthodoxy.

The peculiarities of this interesting little book are the following—though we hesitate to mar the exquisite expression of them as they come from Dr. Abbott's pen by our crude condensation:

1. Dr. A. lays stress upon the Christian consciousness as the judge of religious proof. "The basis of belief is within us, not without; and the truths are known instantly when they are presented to us."

2. A closer association of the Deity with the world than is expressed by saying that He is the maker of all things. "God is the Universal Presence." "His intelligence is *conscious* in every quivering leaf, as mine in my finger-tip; and His will is dominant in

every cloud, as mine in every articulated joint. . . . What we call the forces of nature are only the will of God; what we call the laws of nature are only the habits of God. Perhaps some of them are automatic and unconscious, others deliberate and purposed. Who can tell?"

3. "Christ was the revealer, the image of God, not in the sense that Jesus of Nazareth was God. . . . It is unthinkable that God should be a man.

. . . . But God was *in* Christ. Look through the telescope. Do you see Saturn and its rings? Yes. Oh, no! You see a reflected or refracted image. If Saturn and its rings were where the image is, they would be far too large for your eye to take in the vision. Christ is the image of God—God brought within the compass of a human vision; God manifest in the flesh. . . . That God should become a man—this would be incredible; but that God should so enter into a human life, and so fill it with His own affluent being that it should become the manifestation of Himself to men—why should this be deemed incredible?"

4. The predominance of the morally miraculous over the materially miraculous in the Life of Jesus. "The resurrection of Jesus Christ seems to me, on the whole, the best attested fact of ancient history; but the character of Jesus Christ does not depend upon it. We believe in the resurrection because we believe in Christ, not in Christ because we believe in the resurrection.

5. Inspiration is not confined to Bible writers; it is the spring of all great thoughts. "It is easier to believe in the God of Abraham, of Isaac, and of Jacob, if we also believe in the demon of Socrates; easier to believe in the faith faculty of Paul, if we also believe in the Yoga faculty of Baboo Chunder Sen. . . . Inspiration belongs neither to times, to races, nor to individuals, but to humanity. It is limited to no mental faculty. Art, literature, music, have felt the impulse of divine in-breathings as truly as law, ethics and theology. . . . The Bible is the

sifted product of human thought under divine inspiration. It is the standard of spiritual truth and life, because it is divinely selected from the world's highest and best spiritual thinking; not because the world has never done any other, nor because God has never touched any other hearts, or spoken through other lives."

6. None of the current explanations of atonement are satisfactory. The divine suffering in Christ was "neither to satisfy God's own sense of justice, nor to justify His forgiving kindness before the world, nor to play upon the sympathies of sinners. God suffers because He is a father and Humanity is His child, and a father must ever sorrow in the sins and sorrows of the child of his love." The atonement, thus, comes out of the heart, that is, of the very nature of God.

7. The resurrection is not physical, but spiritual. "I believe in the resurrection of the dead. I do not believe in the resurrection of the body."

8. Regarding the eternal future, every kind of dogmatism is unscriptural. The Bible contains only intimations, addressed to both fear and hope. "The terrible possibilities of a hopeless fate give pathos to the sorrowful tones of the Pleader's voice. The *possibility* of incorrigible sin, the hopeless doom of the incorrigible sinner, appear to me to be as clearly taught by Christ as words can teach them. . . . Yet the more I study the Bible the more unscriptural seems to me the conception of endless sin." The doctrine of the annihilation of the incorrigibly wicked seems probable, "more probable by far than the doctrine of endless sin and suffering."

However we may dissent from some of the views of Dr. Abbott, we cannot but admire the spirit with which he handles these subjects. His book is stimulating, if not satisfactory, and is a landmark of very much of the prevailing religious thought.

OEHLER'S OLD TESTAMENT THEOLOGY.

This is one of the most serviceable books that has recently been put upon the Study Table. Its utility consists

largely in its plan. While it deals with the Old Testament with the minute carefulness of a Commentary, its matter is arranged topically. It contains several hundred brief articles in which the learned author has compacted the best results of recent scholarship upon the subjects treated. Each article may be regarded as complete in itself, while, at the same time, it is connected with that which precedes and with that which follows, so as to present a most orderly treatise. Every doctrine and principle underlying the preceptive wisdom of the Old Testament, every turning-point in the history, every great event, character and institution associated with ancient Israel, is separately treated. Dr. Oehler handles his topics with characteristic German thoroughness, but with the tact of an American in presenting his thoughts succinctly and in such a manner as to captivate the eye of the reader. Unlike most of his countrymen, he seems to have heard of the life-time allotted by the Psalmist, and to be aware of the fact that theological students have no special dispensation from its terms.

Dr. Oehler gives evidence not only of familiarity with the speculations of scholars, so that he places his own opinions, as it were, in a setting of the opinions of others; but he is equally familiar with the difficulties experienced by common readers of the Bible, and is thus able to touch the various subjects on their sides of greatest interest, and to give us, as a rule, just what we want to know. The very captions of the chapters are instructive, e. g., MORAL GOOD.—*Its realization in Individual Life. Its realization in the Various Social Spheres. The View taken in Proverbs of Evil and Pain. THE ENIGMAS OF HUMAN LIFE.—The Enigmas Themselves. The Struggle to Solve them in the Psalms. Their Solution in the Book of Job. Renunciation of their Solution in the Book of Ecclesiastes; etc.*

Of the subject-matter of this great work, it is enough to note that it is the result of thirty years of special study, necessitated by the author's position as the incumbent of the chair of Old Testa-

ment Theology at Tubingen. It has the advantage over most works of the kind, of having been repeatedly revised in the light of newest scholarship. Thus, the chapter on the Antiquity of the Sabbath involves the researches of Orientalist from the time of Dio Cassius to that of George Smith, and within eight pages compresses the lore of many volumes.

The American editor, Dr. Day, has fully caught the spirit of the author, and his additional notes are of great value, especially in their references to recent English and American works.

COMMENTARIES FOR THE PEOPLE.

"Tell me of a good practical Commentary, one that I can understand." Most pastors hear this inquiry frequently from their people. It puzzles them to answer it. The best works, those upon which the preacher depends, are unintelligible to the ordinary reader; or, if intelligible, are so voluminous as to paralyze inquiry by the evident time and energy required to read them. Of smaller works, those prepared to order by mediocre scholars, perhaps in connection with the International Sunday-School Lessons, or condensations of larger works, very few give satisfaction. The complaint is that, while they are simple enough, they are not thorough; do but little to enlarge the reader's information of either the analogy of Scripture or the extra-Biblical history and thought bearing upon the inspired themes. The passages which most perplex the minds, if not the faith, of the common reader are the passages upon which the light of the best scholarship is required. Besides, this popular work demands the brightest pens, the clearest rhetoric—something not ordinarily found in conjunction with the profoundest erudition. The men who dig the ore are seldom able to refine it.

A further difficulty in the way of providing a good popular Commentary, is from the fact that no one scholar, however brilliant, is qualified to deal with the various books of the Bible. An expert Hebraist is seldom of equal authority in Greek. A work on the Pen-

tateuch involves special study in Egyptology and Assyriology, subjects which must absorb much of the life of the scholar who assumes to write about them; and, unless his mind be of a cosmic range, he can hardly expect to be a profound theologian, and deal satisfactorily with the doctrinal Epistles.

The editors of Lange's and the Speaker's Commentaries were wise enough to recognize this, and the various parts of the Bible were assigned to many scholars, each being an expert in the department of study chiefly involved in his share of the great work. So the Commentary which shall be popular with the laity will be the work of no one man, but of many, differing in their special qualifications, but alike in this, that they understand the art of putting things pertinently and in an entertaining manner before the common mind.

In this connection we cannot withhold a commendation of the *Cambridge Bible for Schools and Colleges*.

The title of this truly great work is misleading, through its modesty: for, while the various volumes are, in the simplicity of their plan and perspicuity of their style, adapted to school use, they are of equal service to all Bible students, however advanced. Some of the leading scholars of Great Britain have been engaged upon the work, each confining himself to those departments in which he is reputed for expert ability. Davidson, Plumptre, Farrar, Payne Smith, Robertson Smith and others, give to it their acquisitions as specialists, while the series is under the general editorial direction of Dr. Perowne, Dean of Petersborough.

We have been tasting *Dean Plumptre's Ecclesiastes*. This small hand-volume of less than 300 pages is a marvel of condensed wisdom and entertainment. As the Queen of Sheba brought gifts to Solomon, so the writer has made the Greek and Latin classics bring the tribute of their wealth to enrich this Hebrew classic. The Commentary presents, in connection with most scholarly

exegesis, a symposium of ancient thought upon almost every topic suggested by the Book. While the Hebrew Preacher declaims, Homer and Lucretius, Virgil and Ovid, together with a host of great souls, themselves preachers to their generations, interject their sage comments or pertinent illustrations. This not only adds greatly to the interest of the reader, but is a direct contribution to the study of the date when the *Koheleth* was written, and especially renders more plausible the theory of Dean Plumptre, that the writer was conversant with Greek literature as late as the beginning of the third century B. C. By way of Appendix, the Dean gives three essays in his best vein, in which he displays respectively the parallelism between the thoughts of Ecclesiastes and those of Shakespeare, Tennyson and the Persian poet, Omar Khayyam, of the eleventh century.

The chief interest of this commentary is, perhaps, in the "Ideal Biography of Koheleth," with which the work is prefaced. This is as fine a work of the "historical imagination" as we have seen. Though we may not be convinced that Koheleth was a rich Jew, sojourning in Alexandria, there tasting the vanities of pleasure and of learning, and of whose varying experiences and moralizings the book is the record, yet that scholarly conceit is made to give a fresh interest, and, indeed, a clearer interpretation, to the words of the preacher. As a study, Dean Plumptre's *Koheleth* will stand with the "Shepherd Lover" of the Song of Songs, as painted by Ewald.

THE MIRACLE PERIODS.

The Bible-recorded miracles were in three historical groups: 1. Those of the time of Moses, and his successor, Joshua; 2. Those of Elijah, and his successor, Elisha; 3. Those of Jesus and his immediate Apostles. Each of these periods cover about seventy years. The only miracles which may not be so classed, are that of the prophet at the altar in Bethel, in the days of Jeroboam, and that predicted by Isaiah—the return of the shadow on the dial of

Ahaz. But, as Dr. Howard Crosby remarks, these may be considered as really belonging to the Elijah period.

It is well to note that these periods were those especially of the revelation or vindication of righteousness. That of Moses centred in the giving of the law; that of Elijah in the denunciations of heaven against a notorious sinner; that of Jesus in the establishment of the kingdom of righteousness. The times of the setting up of the kings, the glory

of David and Solomon, building the temple, return from captivity—however interesting to the Jews and to the students of their history—were not lustrous for celestial sanctions. Heaven's interest has been especially manifested only in those events which had immediate relation to the training of the consciences of men, and that faith which contemplated their deliverance from sin. Thus, all the miracles are but minor gems in the setting of the great miracle of grace.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

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

PART I. MISCELLANEOUS.

WOMAN'S WORK FOR WOMAN.

When, in the July number, we gave a sketch of the growth of the *denominational* Boards of Women in this country, we had not the data which we desired for a fuller presentation of the whole history. So far as we can ascertain, to the English women belong the honor of originating missions to women in India. Over fifty years since, under the melting plea of Mr. Abeel from China, the women of London resolved to carry the Gospel to women in the far East. *This resolve was the parent of Zenana Missions.* It seemed a mad project to attempt to get access to the harems of Turkey and the Zenanas of India. But the degraded condition of their sex in the Orient impelled their sisters in Britain to undertake the work. In India alone it is estimated that there are 100,000,000 women and girls, one-third unable to read or write, one-sixth widows, and 80,000 of those widows under ten years of age. It is said that the needle of a missionary's wife was the means God used to open the Zenana. A piece of embroidery finding its way to the secluded inmates aroused a desire to be taught the art, and so a Christian woman came to work with the needle, and meanwhile work the "scarlet thread" into the hearts and lives of her pagan sisters.

The growth of Zenana work is mar-

velous. That London society alone has now hundreds of lady missionaries enrolled and thousands of Zenana pupils; and we know not how many more kindred societies have been organized. Shaftesbury addressed the jubilee meeting of this "society for promoting female education in the East," and prophesied a great future as before it throughout not only India but the entire Orient; and already it has missions in Ceylon, Japan, Persia, Africa.

In this country, so far as we can learn, the pioneer was the Woman's Union Missionary Society of New York, organized in 1860-1, under the leadership of the beloved and lamented Mrs. Doremus, whose praise is in all the churches. Its organ and periodical was "The Missionary Link." This *undenominational* society appears to have been not only the pioneer but the parent of the denominational Boards, and yet remains the only *Union* missionary society in the land, after a quarter of a century of blessed service. "*Honor to whom honor is due.*"

A REMARKABLE TESTIMONY TO MISSIONS.

"The Minister of Foreign Affairs, at Paraguay, whose influence is very extensive, was educated in a Protestant school at Buenos Ayres, by an American missionary, recently offered to the superintendent of the Methodist missions in the Argentine Republic, the free, perpetual use of a chapel and monastery

erected by the late Lopez for the use of the Franciscan monks, if he would establish a school and regular Protestant services. The offer is remarkable when it is considered that Roman Catholicism is the established religion of the country, and that a Protestant sermon or prayer, so far as is known, has never been publicly uttered in Paraguay. The results of the establishment of Protestant schools and missions in other South American countries have been so beneficial to their commercial development, as well as to the moral condition of the people, that it is to be hoped that the missionary societies of the United States can find the men and the means to improve this opportunity."

Signed by SOLON O. THACHER,
WM. E. CURTIS.

The above is an extract from an official report of Commissioners of Congress to Central and South American States.

Mapping Out the World for Missions. Robert Arthington, of Leeds, Feb. 11th, moved the following resolution: "This meeting, deeply sensible that far greater and more extended missionary effort is needed in order to fulfill the parting command of Christ to his disciples, resolves that the time has come to map out the whole world in portions in its heathen parts, and allot it amongst all missionary societies, whose aim it is to give the whole Bible to a whole people; thus enlarging the fields already occupied, and giving new spheres to each society, so as to cover the entire globe.

"And further, it is resolved that a request shall be sent from this meeting to the committee of the society originating these conferences, that they will confer with the various missionary societies in Europe and America, with the view thus to map out the world, and devise by mutual suggestion a plan for general adoption."

Zenana Work.—At the annual breakfast of the Zenana Mission, in India, given during the London May Meeting season, the following report was made: "Stations at Calcutta, Baraset, Delhi, Allahabad, Agra, Benares, Bankipore, Dinapore, Serampore, Monghyr, Dacca,

Soorie, Barisal, Likari, Khan, Commilla, Simla, and Madras, a staff of forty-two lady Zenana visitors, twenty-five assistants, fifty-four native Bible-women and fifty native school-teachers; forty-one girls' schools and women's classes, containing 1,330 pupils; about 928 Zenanas are visited for regular instruction where there are 1,560 pupils. Thousands besides come to Mrs. Wilson's dispensary at Agra, and Miss Thorn's at Delhi, and receive gospel teaching as well as bodily healing; and Mrs. Ellis, in Calcutta, and our Bible-women go from house to house to read and explain the Word of God."—The Methodist Woman's Missionary Society in India collected \$35,000 and started a newspaper especially for the Zenana ladies. It is issued fortnightly from their press at Lucknow in the Urdu and Hindu languages, and they will start a similar paper in Calcutta in the Bengali.

Mohammedanism is—1. Monotheistic; 2. Teaches Retribution and the Conservative Doctrines; 3. Is a religion of prayer, and 4. Particular Providence. The Koran loses in translation all poetic features and becomes blank prose devalued.

The Presbyterian Foreign Mission Churches have a total of 20,294 communicants, a gain of 136½ per cent. in ten years.

Gifts of the Rich and the Poor.—The *Church Missionary Intelligencer* shows by an article on the "Titled and Wealthy, and their Contributions to Foreign Missions," that 362 of this class of British aristocracy gave last year a total of \$6,550! or about about one thousand pounds; while the juvenile associations, composed of the poorest children, gave about five times that amount, and the missionary boxes, which have gathered the mites of the poor, produced nearly twenty times as much.

Dr. Herrick Johnson says: "Many a 'sent one' is now in the fish's belly needing to be promptly deposited on a foreign shore to preach a self-experienced Gospel of repentance, faith, and consecration."

Home Rule in Ireland.—The *Moniteur de Rome*, the organ of the Vatican, "expresses great disgust at the opposition to the sundering of the legislative union between Great Britain and Ireland; and longs for the time when Protestantism shall be entirely extirpated from Ireland." If the Protestants of the North of Ireland so understand the situation, they are naturally anxious to maintain the Union.

Bishop Taylor's South and Central American Missions have been divided by their founder into four districts, and a superintendent planted over each, to plant and superintend self-supporting churches and schools according to the Discipline of the M. E. Church.

PART II. MONTHLY BULLETIN.

BOSTON.—Mr. Ayer, a wealthy grocer, has built on the Back Bay section a \$250,000 "First Spiritual Temple," to be used by the Spiritualists.

ALASKA.—The American Moravians established "Bethel" station, about 1,500 miles from Sitka, and sent there in 1885 Rev. Mr. and Mrs. Weinland, Rev. J. H. Kilback, a Delaware Indian, and wife, and a layman, Jno. Torgesen, who was drowned in August.

N. A. INDIANS.—Mr. Welsh says they need two things, "Tools and Schools."

CHINESE IN AMERICA.—Fifty-eight joined the Presbyterian churches last year, more than in any year before, making the number of present communicants 279. They gave \$720 for Christian work.

MEXICO AND THE BIBLE.—The Bible was the pioneer of Protestantism there—brought in at point of bayonet in the war of 1847 by our armies; it was read by men who had never seen it, and, without knowing it, they became "Protestants" in their faith. From the family of one man in Toluca three Protestant preachers came. A father in Almacate, from daily study of the Word of God, found that the "blood of Jesus Christ cleanseth from all sin," and when the priest came in to "confess" him on his death-bed, he told him he had no need of his offices and no fear of purgatory.

LONDON.—Spurgeon's Tabernacle has a membership of about 5,300. It has averaged 365 additions a year. Newman Hall's church has nineteen Sunday-schools in charge, with 5,600 pupils.

ITALY.—Signor Gavazzi, in his lectures in Rome, on the last Encyclical of Leo XIII., stated that, on the spot where he stood, by orders of Popes Paul IV. and Pius IV., four martyrs for the truth had perished, but that he could now preach the Gospel without fear.

GERMANY is doing no small part of the missionary work of the world. Twelve German societies labor in India, China, Africa, the East Indies, Australia, and Palestine; represented by 517 missionaries at 342 stations; employing 2,560 native agents, and have in charge 193,975 native Christians. Of these 72,000 are communicants, while 40,643 children are taught in their 790 schools. The total contributions of these societies last year were \$1,276,800.—An Evangelical E. African Miss. Soc. just formed at Berlin. Its declared object, "to preach the German Evangelical faith, and prepare the way for the introduction of German civilization into East Africa, where this year only Englishmen and Frenchmen have been at work."

PALESTINE.—The once powerful community of the Samaritans has shrunk to 151 souls, at Nablus, embracing 53 men, 46 women, 36 boys, and 16 girls. The Samaritans intermarry only with their own sect, and the scarcity of young women will still further reduce their number. They still offer on Mount Gerizim, and are ruled by a High Priest.

SYRIA.—"The Schonberg Cotta Family" is translated into Arabic, by the Religious Tract Society, for use in Beyrout and elsewhere. The same society offers a prize for an original story to be written by an Arab; and gives \$1,000 toward an Arabic Bible Dictionary.—From 15,000 to 20,000 children are in Syrian schools, and the schools are graded from primary up to college.—Syrian schools and presses reach 150,000 Moslems, in all parts of the world.

JEWS.—In Poland they are persecuted and are to be encouraged to emigrate. Samuel Montagu, of the Parliament of Britain, will visit Poland to confer with them.

PERSIA.—English colporteurs meet with success in distributing the Bible in the Persian language, even among Mohammedans.

INDIA.—Since middle of April, a great work of grace among the *Tharus*, of the Gonda district, under labors of the venerable Rev. S. Knowles, of the Am. Methodist Mission. The *Tharus* live in N. India close to the Nepal frontier, and have never adopted *caste* notions. From April 15th to 25th, there were 492 baptisms!

SIAM.—The only Protestant Board represented there is the Presbyterian, except as one Baptist labors among the resident Chinese. The whole country is open to missionary labor—the King favors the missions, even to giving money. Buddhism is losing its hold, the inquirers are more numerous than ever, and converts multiplied elevenfold from 1875 to 1885, a ratio exceeded only in Japan. Yet here are 8,000,000 of people with *less than a dozen* missionaries, male and female; only two important stations in Siam proper—Bangkok and Petchaburi. The large city, Ratburi, without a missionary! Those who find fault with missionaries and their work should read Gen. D. B. Sickle's handsome tribute, after five years' residence as consul. He says they are general favorites, and that he never heard expressed an unfavorable opinion as to their character or work!

CHINA.—Rev. Dr. A. P. Hopper, forty years a Presbyterian missionary in China, is now here, gathering funds for a Christian college for China, similar to those at Beirut and Constantinople. A grand list of names commend his noble enterprise. As soon as \$300,000 are secured, the building is to be erected. Twenty-five years ago, not a professing Christian in Shantung province; now 300 Christian places of worship. Fifty years ago, Dr. Parker

opened an Ophthalmic Hospital in Canton; now eighteen hospitals and twenty-four dispensaries in China, where 200,000 are treated annually. Li Hung Chang, the Prime Minister, whom General Grant ranked with Gladstone and Bismarck, as one of the three greatest men he had met, sent eighty miles for Miss Howard, M. D., to attend his wife. He has built and supports two hospitals, one for males, one for females. Mr. Fulton, for two years, sought to enter Quang Si, no missionary being allowed there. His sister, a physician, secured him entrance and access. A Chinese boy at Peking, recently repeated the *entire New Testament* from memory; and is now committing Martin's "Evidences of Christianity." The prodigious memory of the Chinese is a great help in making stalwart disciples. Mrs. R. M. Mateer, after five years on the field, died in April, at Wei Hein, leaving her husband and a little daughter. She was a devoted wife and worker. A certain Major Knollys has been in China and written a book, "English Life in China," which the *Athenaeum* characterizes as "thoroughly bad, inaccurate, inconsistent, and full of exaggerations." He represents the total converts in the Fuchow district as not over 400, where the Ch. Miss. Soc. has over 3,000! etc. Yet there are hundreds of people ready to quote these falsehoods, who never take pains to ask after the truth. It is reported that a Chinese princess, the Princess Kung, has been converted to Christianity, and has burned her Buddhist books.

COREA.—Rev. John Ross, translator of the New Testament into Korean, states that, as the result of Bible-reading and the distribution of tracts and testaments, there are over six hundred *men* now applicants for baptism in the Korean valleys. As result of two years' labor of the colporteur Swi, at the capital, he has now over seventy applicants, some of them "remarkable men." One of his converts has opened a "preaching hall" in a city to the west of the capital, where he has eighteen believers, and

another has over twenty applying for baptism in a city to the south. "The remarkable results" from the labors of the colporteurs, not in the Corean valleys only, but in Central and Southern Corea, seem to prove conclusively that this vernacular translation is just what is needed, being "understood by all, including women and children." In Central Corea, the majority of purchasers are women, who "hunger and thirst for the truth." And while a few learned men prefer the Chinese literary style, the vast majority must depend on the vernacular translation.

JAPAN.—Local churches in 1885, 151; gain for the year, 18. Number of baptized persons, 11,602; baptisms in the year, 1,902. Contributions, \$23,406; increase over 1884, \$6,415. A decided tendency toward the union of all Calvinistic churches in one body. Japan seems likely to exemplify the practicability of organic unity among Christians. Rev. J. B. Porter, of Kanagawa, sounds a needed note of warning against an unduly sanguine view of Japanese evangelization. He concedes great *encouragements*, such as the progressive attitude of the Government toward higher civilization and Christianity; the progressive spirit of the native churches, fast becoming self-supporting; the efficient agencies for Bible distribution and evangelism and education; but he frankly states the *barriers*, such as the prejudices of the masses against the Christian religion, the fact that the great bulk of the people are yet untouched by the gospel, the gross immorality of the nation, the deadened conscience of the people, the ignorance and selfishness of some professed converts, and the skeptical philosophy that attracts the majority of Japanese students.

AFRICA.—The Christians of Madagascar, holding fast to simple faith in the promises of God's Word, look for the dark clouds which cover them to pass away. During the war, it was interesting to note how they used the Old Testament to strengthen themselves in the Lord. Whether in Sabbath services, or

in special prayer-meeting for their father-land, they constantly choose the histories, in King's or Chronicles, of God's deliverances of Israel, to read and comment upon; Psalms, also, which contain cries for deliverance, or assurances that God will rise and come to His people; evidently with full expectation that at the proper time God will appear on their side, help their soldiers in the war, and eventually turn the French out of the island. Rev. C. Jukes, at a recent public meeting in England, stated that sixty years ago there was no one in the island who could read, and now, 300,000, and most of them possessed portions of the Bible. Great opposition from the Jesuit priests, who left no stone unturned to persuade the people to have nothing to do with the Protestants. The priests are now having the aid of the French arms. During fourteen years, about 700 Protestant churches built free of debt. In all, now, 1,200 churches with 80,000 communicants. These are self-supporting, and last year gave \$20,000 for missions. The Basutos, led on by Lewtholi, their chief, have abandoned all use of strong drink.

FJI ISLANDS.—Fifty years since the Gospel was introduced. In October, 1835, two Wesleyan missionaries, Cargill and Cross, with their families, went to Gakemba from the mission churches in Tongo; soon learned the language; established schools; translated the Gospel of Matthew; and at the end of the *first year*, 280 natives were added to the church. Now there are *nine hundred* Wesleyan churches, crowded at every service.

ESCHATOLOGICAL TRUTHS.

By REV. C. H. WETHERBE.

WE are frequently told that divine revelation has but little to say about the condition of men after they leave this world. Hence, it is argued that we do not know whether those who die will continue forever in a sinful state or not.

But is it true that the Bible leaves us in a fog with reference to the future

condition of those who die in their sins? Men may speculate, as learnedly and ingeniously as they please, about a so-called "probation after death," and try to make it appear that all men will finally be saved; but there are several important truths which stand in the way of our placing confidence in the reasonings and conclusions of such skeptical writers.

One truth, of paramount importance, is the unqualified declaration of Christ, that the wicked, at the day of judgment, "shall go away into eternal punishment." To such, Christ has said that He will declare: "Depart from me, ye cursed, into the eternal fire, which is prepared for the devil and his angels." Other words of like import fell from Christ's lips. And, by the authority of Christ, and under the inspiration of the Holy Spirit, Paul speaks of "the revelation of the Lord Jesus from heaven, with the angels of his power, in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction, from the face of the Lord, and from the glory of His might, when He shall come to be glorified in his saints, and be marvelled at, in all them that believed in that day." (Thess., i: 7-11. R. V.)

Other passages, from the apostolic writings, might be adduced, giving ample testimony to the fact, that Christ and his inspired writers are in perfect accord with regard to the truth that the impenitent dead shall suffer eternal or unending punishment. Their affirmations are so unequivocal and emphatic, that no reasoning, however logical and forcible it may seem to be, can nullify them. They are not inferences, nor surmises, but unqualified statements of great first truths, which are eternal in their meaning, and eternal in their experimental consequences.

It is worse than useless to allow our attention to be diverted from those supreme truths—truths which bear a highly important and solemnly awful relation to time and eternity—by any

side-issues, or by arguments and inferences, which are based upon interpretations of Scripture that antagonize the most lucidly expressed and sharply defined teachings of Christ and His apostles.

Nor are we to be drawn from our position by accepting the opinions of the patristic theologians. What they thought, is one thing; what Christ and His apostles said and wrote, is quite another thing. We are bound to believe the dogmatic and direct teachings of the latter rather than the specious and misleading comments and interpretations of the former. Moreover, it is arrant folly to quote Peter as contributing anything in favor of a probation after death. The attempt to coerce that passage, over which there is much dispute (1 Pet. iv: 6), into a support of the theory in question, falls flat, when brought under the light of what Peter, elsewhere, says. The interpretation which the "liberal" critic gives to the text referred to is at variance with what Peter says, in his second epistle, concerning the antediluvians, and, also, respecting those who since then have died in their sins. It will not do to place Peter in the attitude of impeaching his own testimony, to say, nothing of making him contradict Christ and Paul. Nor is it fair to take a passage from Peter's epistle (1 Pet. iv: 6), the precise interpretation of which is a mooted question among scholars, and put it against the unambiguous teachings of Peter with reference to the same subject, and the confirmatory utterances of Christ and His other inspired penmen. The obscure passages must be understood in the light of those that are clear and regnant.

Again, what will our liberal critics do with the wicked dead, after they shall have received their resurrection bodies? It is plainly evident, from the teachings of the Bible, that the wicked will be raised before the judgment-day, and be clothed with their mortal and corruptible bodies. Of believers, only, is it affirmed that their corruptible bodies will be exchanged for incorruptible

ones. In their mortal and corruptible bodies the wicked will be judged. They will not have another resurrection. How, then, can they enter heaven?

None but those having incorruptible and immortal bodies can possess heaven. The probation-after-death theory is a delusion.

PREACHERS EXCHANGING VIEWS.

He who knows only his own side of the case knows but little of that.—JOHN STUART MILL.

Ministers' Vacations.

IN THE REVIEW for July, Dr. Bacon, commenting on the abuses incident to ministers' vacations, says:

"The most conspicuous and scandalous of these abuses is the simultaneous desertion of the great towns, at the approach of the hot and sickly season, by almost the entire local Protestant clergy."

The nature of this desertion was first impressed upon his mind, he says, by the testimony of a young physician concerning the conduct of the Protestant clergy in an extreme Southern city, some thirty years ago, during a yellow-fever season. The physician wrote that "at the first appearance of the fever, every Protestant minister in the town had hurried away to a healthier region."

I have no right and no desire to question the perfect accuracy of this testimony. But Dr. Bacon adds:

"This incident is strongly marked in its circumstances; but it is not substantially different from the thing that takes place from year to year, to the open shame of the Protestant clergy in American cities and large towns generally."

Will you permit me to give another incident, also "strongly marked in the circumstances," and "substantially different" from that related by the "young physician"? It is due alike to the living and the dead.

As you know, the yellow fever raged in the city of Savannah, Ga., during the months of August, September and October, 1876. As soon as the fever was declared epidemic, a wild panic seized almost the entire white population. Every one that could leave the city did so, except a few heroic spirits. Prominent among these was the Protestant, as well as the Roman Catholic clergy. At that time, if my memory serves me, there were eleven white Protestant pastors in Savannah. At the outbreak of the fever, five of these were

absent from the city; one of them certainly, perhaps others, on official duty. Of those at home, not one deserted his post for an hour. Of the absent five, three returned as fast as steam could bring them, though they knew that the great bulk of their own flocks had fled to healthier regions. Of these three, all were sick; one was ill for weeks; one, the lamented Dr. Myers, of the Methodist Church, died. Of the nine Protestant ministers who were at, or who returned promptly to, the post of duty, not one escaped sickness; and all, while able to move a foot or utter a word, were assiduous in ministering to the bodily and spiritual wants of sufferers of every class, without regard to religion, race or condition.

Concerning all this I have personal knowledge. The files of the *Savannah Morning News* can be consulted by any one who questions the accuracy of my statements. I am not prepared, without reference to the record, to testify so confidently about the behavior of the Protestant clergy of New Orleans and other Southern cities during the year 1876, and the terrible year that succeeded it; but I do not believe that it was "substantially different" from that of their brethren in Savannah.

Salem, Va.

E. C. GORDON.

Pastors and Choirs.

IN many instances there have been "choir quarrels," with which the pastors have had no connection, although the pastors have been more or less seriously affected by them. But, in not a few cases, pastors have been justly chargeable with causing disturbances in their choirs. Sometimes this has been done by an injudicious criticism of the singing. I knew a pastor who, though not a singer, had an idea that he knew what good singing was. He

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was a very sensitive young man, so much so that the voice of one of the lady singers unfavorably affected him. He declared that her singing was too loud, and he could not well endure it. She was generally regarded as an excellent singer, and the church and society were much pleased with her services in the choir.

She was a member of that church, and the wife of one of its deacons. Her pastor, resolving on purging the choir of this offensive member, went to her and asked her to leave it. The consequence was a first-class disturbance, which affected both the choir and church quite seriously for months.

My opinion is, that pastors have no right to attempt any dictatorial guardianship over their choirs. If a choir has a competent leader, let him exercise such a supervision as he deems best. It were better for the pastor to sacrifice his tastes and prejudices, and even his best judgment, respecting the choir, than to officiously meddle with it, at the risk of occasioning a disruption of friendly relations. The pastor may be very sensitive; but he needs to constantly remember that the average choir is also a very sensitive organization, and is remarkably apt to resent any unwarranted interference from the pastor.

I do not wish to be misunderstood as sustaining the action of choirs in all respects. Too often they are composed of persons who are far from being a credit to the position which they occupy. As a rule, none but Christians should lead in the singing. And they ought to be well-trained in music. It is often difficult to secure such a choir. But, whatever be the composition of the choir, it is best for the peace of the church to let it manage its own affairs. It is true, however, that there should be such a relation between the pastor and the choir that he may enjoy the privilege of making suggestions to its leader when it seems desirable. And, let me add, if there be any choir-quarrel for which the pastor is not responsible, he should decline to take sides with either party.

C. H. WETTERBE.

A Simple Way of Indexing.

As I have seen a great deal upon this subject in the REVIEW, and you invite suggestions, allow me to state my plan, which is very simple and easy.

For several years I experimented with all sorts of patent arrangements, as Todd's Index Rerum, "Envelopes," "Boxes," etc. All of which proved, in my case, a partial or total failure.

One day, being in a large grocery store, the idea struck me, "Why not keep my index as this man keeps his accounts with his customers?" He can give any one of a thousand of them an account of any business transaction which has taken place since he started in business, and do it in "no time at all." I adopted it, and it works like a charm. I index everything worth indexing, books, magazines, reviews, newspaper articles, etc. For scraps I use large invoice and sample books, which are easily obtained at the stores, and, ordinarily, cost nothing. These are numbered I, II, III, etc., and the articles indexed.

If you judge that one subject (treated as a customer) will have a larger account than another, give him more space in the ledger, e. g.: "Mr. Preaching" will, in all probability, call oftener, than "Mr. Pentateuch," and "Mr. Faith" than "Mr. Fiction." Put down the list of customers each under his respective letter in the front or back part of the ledger, so that you can readily refer to his account.

Along the left-hand margin, at the place of the account, put the first letter of the subject, so that the eye will at once catch it, thus:

S. Sympathy.—God's help in human. S. B. L., 30.—of Ch. S. S. T. Mar. 14, '81.—Insight of, S. S. T. N. 19, '81.—etc. The abbreviations mean "scrap-book," No. 1." *Sunday-School Times*, Mar. 19, 1881," etc.

E. g. I am on the subject of Revelation. Have I had any dealings with "Mr. Revelation"? I look under the letter R and I find his account on page 40. Thus, at a glance, are all the dealings I ever had with him, and it is not mixed up with anybody's else account.

I find a number of things which will help me, *e. g.*:

"Poetical Imagery of, H. Ma., '85." which means *Hom. Rev.*, May, 1885. Or take "Mr. Evolution"; his account is on page 13. Here is the item I am after. "Is it proven? H. 8, '84," which means, "*Hom. Rev.*, Sept., 1884."

I have some 550 customers in all, and I can give you the entire account which I have with any one of them in half a minute. S. E. WILCOX.

Muscatine, Iowa.

The "Type-Writer" Again.

My words on the type-writer as a time-economizer (Aug., 1885, *HOMILETIC REVIEW*) have brought me many letters of inquiry, so I send you this communication, thinking it may be of service to a sufficient number to render it worth while to publish it.

The question is asked, "How long (practicing two hours a day) would it be before the learner could write on the type-writer more rapidly than with a pen?" The question is a difficult one to answer; but I should say that two or three weeks of practice should enable one to use the machine with considerable satisfaction, and two or three months, to exceed, perhaps to double, the speed of the pen.

The other questions are, "Which is the best?" and "What is the cost?"

I first had a "Remington," and used it for five years with great satisfaction. They have since been greatly improved. A year ago, my machine being somewhat worn and out of date, I wished to exchange it; and concluded that, instead of exchanging it for a new Remington, I would try the Yost type-writer, the trade-name of which is "The Caligraph." For about a year I have been using the Caligraph. Both of the machines mentioned are excellent and worthy of the heartiest recommendation. Each has points of advantage over the other; but both are so good that a choice between them must be made on grounds of personal preference rather than of superiority. The "Caligraph" is the simpler machine, perhaps

the stronger, and possibly the more durable; but the Remington is far lighter and pleasanter in its action. If my memory is not at fault, the Caligraph costs about \$90, table included, the Remington about \$100, with table.

These machines are alike as to the principle of their working. The Hammond and the Crandall are quite different in their construction. They have marked advantages over the others. Whether use of them would show that they have compensating disadvantages, I do not know; for, while I have paid some attention to both of them, I have never used either. The Hammond is certainly a first-class machine; and I know of at least one writer who, having used both it and the Remington, prefer the former. Price, \$100. I believe the Crandall also to be a first-class machine, and it has some points of excellence that belong to it exclusively. Price, \$60. Still another, differing from all the others, is the Hall. Price, \$40. It has special points of excellence and is first-class of its sort. I would not, however, recommend it to professional men, unless portability and low price were paramount considerations; for, although it is claimed that the machine is as rapid as the others named, I am convinced that it is not.

ALBERT DOD MINOR.

St. Johnsville, N. Y.

Luther, Knox and Calvin.

In his June survey of the "Missionary Field," Dr. Pierson, always eloquent even when not always exact, says:

"The doctrine of Knox, Calvin and Savonarola still more lit up the darkness; and finally, under Luther, the new day dawn-burst on the Reformed Church."

As a matter of historical fact, to Luther, and not to Calvin and Knox, belongs the honor of shaking the Church of Rome to its very foundation by earnestly contending for gospel truth. Thirteen years before Calvin wrote his "Institutes," Luther boldly proclaimed his position at the Diet of Worms. Calvin was then twelve years old and Knox sixteen.—Calvin undoubtedly got

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his inspiration from Luther, and Knox from Calvin.

To put Luther's as the final work, is to put Patrick Henry's revolutionary speech before Jefferson's Declaration of Independence, or the firing on Fort Sumter before the Emancipation Proclamation.

It was under Calvin that the doctrines of the Reformed Church crystalized; and if that work is more valuable than Luther's pioneer work, give him the credit, but not of leading the way for Luther.

WM. BRYANT.

Grundy Centre, Iowa.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

AN INWROUGHT LIFE.

And this work of the candlestick was of beaten gold unto the shaft thereof; unto the flowers thereof was beaten gold.—Num. viii: 4.

The Jewish religion, considering the age in which it flourished, was remarkable for the display of the beautiful. The temple at Jerusalem, the pattern of which came down out of heaven, was, doubtless, the most costly, beautiful, and magnificent structure ever reared by man, the symbol of the temple "not made with hands, eternal in the heavens." It was so not only in its outward majestic lines and proportions, but inwardly as well, in every detail of tracery, ornament and furniture. Even the candlestick, down to the shaft and the flowers, were all of "beaten gold." There was no sham show—all was pure beaten gold. And this was meant to instruct man in the religious life. "Are ye not the temples of the Holy Ghost?" The Christian builds for God's eye, God's glory. Without and within there should be nothing but *genuine* work—the "beaten gold" of the temple, the "beaten oil" of the sanctuary. The "beauty of holiness" must adorn it within, and "works of righteousness" and of faith be its outward bulwarks and architraves.

MIND YOUR OWN BUSINESS.

Peter . . . saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.—John xxi: 21, 22.

Undue curiosity—a disposition to

meddle in matters that do not concern us—are here sharply rebuked by Jesus. It was none of Peter's business what John's duty might be, or the future of his life. His own personal duty and future course were his to look after. "Follow thou me?" The sins of other men are apt to trouble us more than our own. Our eye is upon our neighbor, in the way of inspection, curiosity, and prying out defects and omissions, more than upon our own heart and personal conduct and example. Let us take the sharp rebuke: "What is that to thee? follow thou me."

WITNESSING FOR CHRIST.

Ye shall be witnesses unto me.—Acts i: 8.

WITNESSING, THE CHIEF SOURCE OF A CHRISTIAN'S INFLUENCE.

John the Baptist, the "greatest born of woman," only "a witness of that light," a voice crying, "Prepare the way of the Lord."

The Gospels, the most potent parts of the Bible, only records of testimony as to the facts of Jesus' life.

The Sermons of Apostles, recorded in the Book of Acts, not arguments but rehearsals of facts seen by the speakers.

The first Christian century, the seed-century of the Christian ages was over before the first "Apology" for Christianity, that of Justin Martyn, was published.

The origin of the *Great Revival of 1813-14* is thus described. It was the day of fasting and prayer appointed by President Madison during the war with Great Britain. Four young men in Princeton College, the only professing Christians among the students, agreed to speak to

all their comrades about Christ—only a word. Whatever their comrades thought of them, they could not help thinking of Christ. The college saw Him; the town saw Him. The wave of spiritual recognition poured over the State, and over the land.

Of revivals in general, these are the first indications. The preacher forgets his rhetoric, and his sermons become more Christ-full. He takes off much of the pretty decoration from the lantern that the pure white light of truth may the better shine through it. The word for Christ which has been hanging for years upon the lips of Christian friendship—frozen there like an icicle—becomes thawed and drops into somebody's heart. Something about father and mother makes the children think they are really earnest in their belief in the necessity of Christ's grace. Prayer becomes more truly confessional, etc., etc. The spirit of witnessing is from the *Spirit of God*: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses," etc.

Revival Service.

THE VOICE BEHIND THEE.

And thine ears shall hear a voice behind thee.—Isa. xxx: 21.

I. It may be the voice of *broken vows*, solemnly made in a sick hour, or in the day of sore bereavement, or when some heavy trouble pressed upon you. Hark! It is crying "behind thee," saying, "Hast thou made a vow and not performed it?"

II. It may be the voice of some *special afflictive Providence* which God sent to wake you from the lethargy of sin and press upon your consideration the matter of sin and Christ and eternity. Still dead in sin, careless and prayerless, a voice to-day "from behind," rings in "thine ears," saying, Man, woman, "why should ye be stricken any more?" "Ephraim is joined to his idols, let him alone."

III. It may be the voice of some *neglected duty*, crying, in gentle yet earnest entreaty to you, to arise and perform it without further delay.

IV. It may be the voice of *hallowed memories*, associated with past seasons of communion with God, past times of refreshing from on high, or with loved ones who have gone before, putting into your heart the prayer, "Wilt thou not O Lord revive us again that thy people may rejoice in thee?"

V. It may be the voice of *Retributive Justice* over a misspent life and a neglected Savior, saying, in pitying yet wrathful accents, "The harvest is past, the summer is ended and you are not saved!"

THE CHILD MODEL.

Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.—Matt. xviii: 3.

I. Child starts with a *clean conscience*. It is soon soiled with marks of guilt. Converting grace cleanses the conscience in the redeeming blood.—Psalm li: 2.

II. Child life starts with *good purpose*: wants to do the right, until desire is warped by the touch of sin. "God made man upright, but he has sought out many inventions." Converting grace *renews* a right spirit within us.—Psalm li: 10.

III. Child has a *free soul*, unbound by habit. Soon "second nature" acquired becomes dominant over the first nature. Converting grace upholds us with God's free Spirit.—Psalm li: 12.

IV. Child heart is naturally *trustful*. But the blossoms of the mind are pride and conceit until the fruit of better wisdom is formed; hence self-sufficiency. Converting grace humbles us by making the divine wisdom glow like the sun in contrast with the will-o'-the-wisp of our own notions. It makes us know wisdom in the hidden part.—Psalm li: 6.

There is Biblical wisdom in the lines of Wordsworth:

"It is a generous spirit who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish thought."

WHAT SHALL I DO CONCERNING JESUS?
What shall I do then with Jesus, which is
called Christ?—Matt. xxvii: 22.

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ask this question of their own conscience. It sometimes comes home to them with pungent power, as if God's voice were in it—Sinai's thunder, and Calvary's wail and pleading. It will not "down." It demands an answer. Pilate wanted nothing to do with Jesus, and yet confessed to the world his guilt in consenting to His murder by the act of washing his hands before all the people. Multitudes of sinners think to get rid of the troublesome question by neither accepting nor rejecting Him. But there is no middle ground. "He that is not for me is against me." "How shall we escape if we NEGLECT so great a salvation?" Christ has come and died and risen again and offers life, and these infinite factors enter into the condition and life and future destiny of every man, and he can't help himself. The Gospel of necessity will prove a "savor of life, or a savor of death." Which shall it be?

TO-MORROW.

Boast not thyself of to-morrow. — Prov. xxvii: 1.

Man's time is always to-morrow; God's time is to-day. So near to us, and yet as uncertain as though it were in a remote eternity. We can almost see and grasp it, and yet it is naught but a shadow, never to be a substance to us. *Eternity* is higher to us than to-morrow! There is never but a *step*, sleeping or waking, at home or journeying, between any man and death! Instead of being a definite, certain factor, it is the most intangible, uncertain quantity imaginable. And yet life, salvation, the soul, eternity, are all suspended upon it!

"To-morrow?

Where is to-morrow? in another world!
For numbers this is certain; the reverse
Is sure to none."

Funeral Service.

SPEECHLESS GRIEF.

So they sat down with him [Job] upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.—Job ii: 13:

In all the annals of human grief there

is not a more impressive or pathetic scene depicted than this. Silent musing best became the occasion. No words could voice the great grief of the smitten man of Uz. So there are times when all may well be "dumb" in the presence of affliction. "I opened not my mouth," said David, "because thou didst it." It is often better, in a stricken household, to let our simple presence, and tearful eye, and cordial grasp of the hand, or affectionate kiss, testify to our sympathy and grief, rather than words, or officious attentions. Funeral occasions are often marred and perverted from their true purpose by too much speaking, too visible and ostentatious a display of grief and sympathy. Let us learn a lesson from this ancient and Scripture example of sympathetic grief in the presence of overwhelming divine visitation.

Sacramental.

CHRIST REVEALED IN THE BREAKING OF BREAD.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him.— Luke xxiv: 30, 31.

Note I. These men were disciples before this revelation, and were not made disciples by it. Many wait for assurance before confession of Christ's faith and service; but the fullness of blessing comes while we are in the way of trust and obedience.

II. At the time when Jesus joined them they were *communing together about Him*. He does not manifest Himself to Christians during their indifference or absorption in secular matters.

III. They were deeply concerned for Christ's cause. They were "sad," because of the apparent adversity which had come upon it through His death, yet alert for encouraging news—vs. 22-24.

IV. They loved Jesus devotedly. Their disappointment did not disturb their affection. They talked about Him eagerly, even to a stranger, and made the stranger a friend because he, too, was a friend of Jesus—v. 29.

V. That evening meal had the essentials of the *Lord's Supper*. It was a remembrance of Christ; they met that they might talk of Him. Christ was present, and presided. The Lord's Supper the place of our Lord's fullest reve-

lation of Himself to the heart of the believer.

VI. The effect of the revelation upon the disciples:

Assured faith.

Enthusiastic devotion—v. 33. *

LIVING ISSUES FOR PULPIT TREATMENT.

It is for us to speak and labor, but God reserves to Himself to strike the hour for His great reforms.

God in American Affairs.

1. Before the Pilgrims landed, while the "Mayflower" was just within Cape Cod, they formed themselves into a body-politic by this compact: "In the name of God. Amen! We, whose names are underwritten, . . . having undertaken for the glory of God, and the advancement of the Christian faith . . . to plant a colony . . . do solemnly and mutually, in the presence of God and of one another, covenant and combine ourselves together into a civil body-politic . . . to frame just laws," etc. God accepted this covenant, and in all our subsequent history has manifested His purpose to be the guardian of these "just laws."

2. When the time came for the adoption of a civil polity, our fathers adopted that which was most in accordance with the political ideas God Himself had once suggested. It is interesting to note that the original polity of the Hebrews was essentially that of a Republic. The establishment of the Jewish Kings was a human suggestion, which Jehovah allowed, but warned them against it, bidding Samuel tell them, that in seeking a king they "have rejected Me, that I should not reign over them." Self-government by the people and for the people, with God alone as the invincible Counsellor and Protector, was declared to be the true government. Before this, at Sinai, the Lord had instituted popular suffrage in calling the people to ratify by vote the laws propounded from heaven. "And all the people answered with one voice, and said, All the words which the Lord hath said will we do." Our system of government is essentially a Divine institution. You cannot get from the

Bible the doctrine of the "Divine right of kings," but you can get from it that of the "Divine right of peoples."

3. The pens that drafted the language of our Constitution gleamed with a wisdom more than human. For thousands of years men have tried to formulate certain rules which would give unity and safety to all, without infringing the liberty of the individual. Experiments have been tried and abandoned. At the time of the French Revolution, millions were ready to try it again; but no mind, trained in European statesmanship, could devise a code of words which would organize liberty. The Revolution ended in disaster and blood, not because of the passions of the people, but because no one had a clear idea of how popular government could be constituted. To balance liberty and order was like the balancing of the centrifugal and centripetal forces among the stars—a matter which the statesmen of the world confessed belonged only to the Divine wisdom. But now, behold a handful of men, gathered in Philadelphia, the representatives of a few millions of poorly-educated people, sparsely scattered over the Atlantic sea-board! One comes from his farm, another from the shoemaker's bench, as ill-prepared, apparently, as were the first disciples to organize the Christian Church. They deliberate; and announce as grand maxims of personal freedom as ever came from the lips of a French Jacobin, yet couched in the terms of articles of a Constitution as clearly cut and as cautiously guarded as a British code of laws, the slow outgrowth of many centuries. When Mirabeau, the Frenchman, read this document, he cried out, "These Ameri-

subje

cans are a company of demi-gods." William Pitt said in Parliament! "For solidity of reasoning, force of sagacity, and wisdom of conclusion, under such a complication of difficult circumstances, no body of men can stand before the National Congress of Philadelphia." Hamilton, amazed at the work he had so much to do in executing, and at the unanimity of the people in recognizing the Constitution, declared, "We behold a prodigy." Washington was so impressed with the secret of the wonderful movement that he began his inaugural address as first President by saying, "It would be peculiarly improper to omit in this, my first official act, my fervent supplication to the Almighty . . . for every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency."

4. How evident God's care of us during the dark days of the civil war! We cannot claim the victory over our Southern brethren because of greater valor, nor altogether because of greater resources. Though we outnumbered them, it was not with such preponderance of power as to have warranted the hope of conquering, except as a strange spirit of hope was given to us. Military experts of Europe pronounced the conquest of such territory, defended by a half-million men in the field, an impossibility, whatever the bulk of the assailing power might be. Louis Napoleon was so confident of our failure that he planted the ill-fated empire of Maximilian on our Mexican border. Even Gladstone was ready, from his reading of history, to pronounce the maintenance of the Union of these States against such a revolt as only the result of a series of miracles. It was not lack of sympathy, but political sagacity, that led him to withhold the expression of sympathy with what he felt confident was foredoomed to failure. Yet a divinely-sustained faith brought us out of the conflict more than victors, for we had accomplished not only the subjection of rebellion, but the removal

forever of the institution of slavery, which was our menace and disgrace.

5. The assassination of rulers usually marks the utmost degeneracy of a people and the collapse of strong government. The slaughter of Emperors was the horrid flower of private vice and public corruption in the worst days of Rome. It was the death's-head set grinning over the portal of the Eastern empire, predicting the ultimate crushing of that nominally Christian power by the mailed hand of the Turk. And we have had the damning disgrace of the assassination of Presidents. But it did not damn us. The murder of Lincoln was overruled by our good Providence, so that his blood consecrated, like that of a sacrifice, the new covenant of union between North and South. And the spirit of the martyred Garfield rose above the most dangerous rancor of parties—which would soon have brought political anarchy—rebuked the unholy strife, and drew us close together again in the bands of citizen and brotherhood. Thus, the most terrible and disgraceful events of our history have been changed into the precursors of our truest peace and honor. But there is no limit to the illustrations of the Divine hand in American affairs, except that of the few years of our existence as a nation.

This suggests the first duty of American citizenship: it is to *trust in our country's God*. He is not a wise patriot who, at every time of commotion—as in the recent labor troubles—is filled with foreboding; whose confidence is as yielding as the values on the Stock Exchange under adverse rumors. Our institutions have back of them the security of the will of Heaven.

The second duty of citizenship is, to *promote the recognition of our country's God*. We do not advocate any union of Church and State, but the Church and the State should rise together as did the Temple on Mount Moriah over against the palace of the kings on Mount Zion in Jerusalem. The deepest political problem now before the nation is, not any of those which come up

for legislation, but that of building churches among the countless hordes of immigrants who come among us ignorant of our God; and keeping the altar-light burning in the homes which our own children are building in the great West, the seat of an empire which, within a century, may outweigh that upon the Atlantic slope.

The next duty of citizenship is, to inquire just *what is the mission* our God would set before us as His people, and strive to fulfill it. A glance at the history of other peoples, and at that of our own land, reveals that mission as clearly as would the voice of a prophet. It is to *organize liberty*. Liberty and order have hitherto been separated. The world has had *liberty without order*. Again and again, the spirit of personal freedom, native to all hearts, has burst its trammels; but it has invariably run to license, as in all popular revolutions from the days of early Greece to those of Nihilism and Socialism in our own time. The world has had *order without liberty*—order compact and strong—but it has invariably run to tyranny: the peoples kept in order only by the strong hand of imperial power. But *liberty through order has*, on a large national scale, been exemplified only once, and that among us. This is the Ark of the Covenant our God has appointed us to defend. It is a sacred and delicate trust, requiring utmost devotion, and utmost tact and watchfulness. We fear no foreign foe; we dread no crowned invader. But our menace comes from among ourselves. Let us note some of the forms which our danger assumes.

There is the *greed of power among political partisans*. The enormous resources of this country, unparalleled by the wealth of other lands, where Babylonian kings and Roman emperors have made their thrones above their treasures, excites a similar ambition among us. There are hundreds of thousands of the shrewdest and most unscrupulous men who would have the power of kings and satraps without the title, who live for nothing else but to

suck the very life-blood of the Republic. The true citizen must watch this menace of tyranny everywhere, and smite, one by one, its hydra-heads wherever they appear, in the caucus, in legislative halls. We must press on all sides for Civil Service Reform, until our rulers can say to place-seekers what Gladstone said to those who were trying to climb upon the arms of power in England, "A change of Administration does not involve the change in twenty offices in the entire empire."

There is the *greed of capitalists*. We commonly think that our danger is from the lower masses. Bancroft has noted the fact, that "Sedition is born in the lap of luxury," not among the workers. We must effect such legislation that chartered privileges shall not be the feeding-ground of the behemoths of private wealth. The Roman Republic fell not primarily before the sword of Caesar; but the military Caesar was made possible by the previous absorption of public wealth by individuals. The great Dictator climbed into power through alliance with the Clodiuses and Catalines of Rome—men whose counterparts have reappeared in those whose money has bought our judges and controlled our legislation.

There is the threatening tyranny of *ignorant combinations among our laboring men*. Combination for mutual protection and advancement is legitimate, and, it may be, necessary. But the danger is imminent when the masses give up their personal liberty into the hands of leaders as ignorant of public interests as themselves. The recent strikes, doubtless, sprang from honest and commendable purposes among the laborers; but how soon became apparent the fact, that the men had sold out their liberties as laborers to a petty, yet cruel, because blind, tyranny! No darker shadow of impending ruin ever fell upon a community than that which we trust is just passing away.

Of the expediency of Total Abstinence and Prohibition movements every man must judge for himself; but an alliance of all patriots must meet this

dragon which is rolling his hideous folds through our land. We say nothing about that dragon's crunching thousands of homes in his folds, for I am not speaking of the temperance question by itself; we refer to its trying to entwine itself, like the serpent about Laocoon, about the life of the Republic. The liquor trade has forced itself into politics. Some years ago, the president of a liquor dealer's union publicly announced: "We must raise ourselves to be a large and widespread political power." How they have succeeded, you know. One-half of the Board of Aldermen in New York, in recent years, have been liquor dealers. The Liquor Association of New York boasts of having 35,000 pledged votes in the Empire State, enough to control any election. A toss of a liquor dealer's thumb makes either of our great political parties change platform and candidates. We will not say whether the patriot shall work within the old parties or with a new one—that is a matter of policy—but patriotism must smite the rum-power, or our liberties will be eaten up by the meanest antagonist that ever assailed a body-politic.

But, in the light of our previous

history as a people, we can have little anxiety about the ultimate issue of our conflict with these, and with all other dangers that menace our institutions. God, who has been our Deliverer during a century past, will still be with us. But He will not conquer *for* us. He will manifest His power *in* us, by making us strong in virtue. The fight with these monster evils is *our* fight and *His*. We shall triumph through Him, and He will triumph through us. He who seeks advancement against the Divine purpose of vindicating right and order and liberty in this land, will as surely come to grief as did Bernard Arnold, Aaron Burr, Jeff Davis, and William M. Tweed. The star of treason to country, to society, to God, has set forever on these shores. When, therefore, we are tempted to distrust, let us imitate Luther, who, when the affairs of Reformation seemed dark, would say to Melancthon, "Come, Philip, let's sing!" Then the hymn would rise floating their faith:

"A mighty fortress is our God,
A bulwark never failing.

And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us."

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

GERMANY.

BIBLICAL THEOLOGY.

AMONG the most eminent of recent commentators was Dr. J. C. K. von Hofmann, professor of theology, at Erlangen. In his numerous works on Scripture, he aimed to give a systematic, organic view of its contents. Viewing Scripture as containing the law of interpretation in itself, namely, the law of genetic development, he sought to follow, in his exegesis, the unfolding of the Divine plan in the various books of the Bible. Regarding the whole of Revelation as an organism, he views the Old Testament as a prophecy of Christ, and the New as a prophecy of the consummation of all things. Besides this grand general conception, he has many new views and fruitful suggestions; and his works, the result of eminent scholarship and a life devoted mainly to exegetical and historical studies, have exerted an extensive in-

fluence, and made him prominent in what was called the Erlangen School of Theology.

Under the editorship of Professor Dr. Volck, of Dorpat, a volume on the *Biblical Theology of the New Testament* has just appeared. It is the eleventh of a series, giving a connected explanation of the N. T. This posthumous work is based on the manuscripts of the author and on notes taken during his lectures. Biblical theology, the author holds, is a history of the Biblical doctrines, or of the knowledge contained in Scripture. It aims to follow the doctrines in the powers of their development. Biblical history of the relation existing between God and man as mediated by Christ: the O. T. is preparatory; the N. is the realization of the relation. The aim of the volume is to show how the doctrine of this relation is developed in the various books of the N. T. The development is constant, and every stage presupposes all pre-

ceding ones. "All that preceded is to be presupposed by that which follows, so that the new must always be interpreted in connection with what went before." This organic process must be followed and described as contained in the N. T., not as our dogmatic presuppositions or the admixture of foreign elements make it. He gives a fruitful suggestion respecting the O. T. The present stage of criticism makes it difficult or impossible to determine the authorship and date of various books, and the questions are often decided according to dogmatic prejudices or arbitrary methods. "Under these circumstances, it is the more necessary to take these books for what they profess to be, in order to see whether in doing so we shall not be able to find in them a history whose consistency is a proof of its truthfulness." The volume is a kind of summary of all the author's exegesis, and it is difficult to make selections from its numerous suggestive hints. In considering the important subject of Christ's testimony respecting Himself, he holds that the expression about His Father's business, made as a boy, in the temple, reveals the same consciousness of a peculiar relation to God as that seen in the passages in which He designates Himself as the Son of God. The difference between the synoptical Gospels and John, concerning this testimony, is found in the fact, that the former gives the teaching of Jesus more in its variety and manifoldness, while the latter, according to the aim proposed, gives more of Christ's expressions respecting His person. "When Jesus says that He was with God before He entered the world, the sense is, that the beginning of His being does not date from the moment of entering the world." These passages cannot mean that He existed before merely in the will or plan of God. Particularly, John xvii: 5, is against this interpretation. "Here Jesus asks His Father to give Him that glory which He had before the world was. In order to return to this glory, He must have shared it with God before the creation of the world." This makes it evident that, when He mentions His proceeding forth from the Father and entering the world, He must have been with the Father in the same sense in which He expects to be with God when He leaves the world and goes to the Father. The passages vi: 62, and viii: 58, are also very significant. "Jesus indicates His own genesis as different from that of men, which latter depends on the ordinary powers of propagation."

At the close of the volume, the author discusses the simplest expression of the essence of Christianity. The Gospel and First Epistle of John, he says, were written at a time when persons arose who denied that Jesus was the Christ. For this reason the apostle emphasizes in his Gospel what Jesus claims to be, namely, the promised Savior, the Son of God; and also

shows what results from accepting Him by faith. The First Epistle shows what Christianity is and what it is not. Different elements are continually brought together in order to indicate that, not in the one or the other exclusively, but that in their union, the Christian religion is found. One cannot commune with God and lead an unholy life; he cannot stand in the faith and yet deny being a sinner. He who does not do God's will has not known God, and is not in Him. A life of holiness cannot be harmonized with hatred of the brother, nor the love of the world with the love of God, nor the confession of God with the denial of the Son, nor the hope of the Christian with the life of sin, nor such a life with being a child of God. He who hates his brother abides in death, and only he who loves him can take comfort in Christ. The essence of God's command is to believe in Jesus and to love one another. It is in such expressions that the author finds Christianity reduced to its simplest statement.

THE VATICAN.

As a Dutch paper says, Bismarck has not gone to Canossa, but to Rome. His enthusiastic praise of the Pope, and the appeal to him in the dispute with Spain, has inspired the ultramontane press with the hope that the Roman Pontiff will gain greater power in national affairs than heretofore. Between the Chancellor and the Pope the best of feeling evidently prevails, and both seem intent on pleasing each other. The peace between Prussia and the Vatican appears to be assured; and none would regret the end of the unfortunate Culturkampf, if Bismarck had made peace with the Catholic subjects themselves, without going to Rome. Catholics, of course, glory in the fact, but not a few Protestants grieve to learn that a foreign authority dictates to Prussia the conditions of peace with its subjects.

All over the world the ultramontane press has the same spirit; but it is more cautious in Evangelical than in Catholic countries, where there is no need of reticence. Luthardt's *Kirchen-Zeitung*, of April 30, furnishes illustrations of the spirit of the papal press in Rome, and these utterances may be regarded as reflecting the sentiments of the Vatican. In the *Osservatore Romano*, the following declarations are found in a leader entitled "The Pope and the Catholics": "It is the mission of the representative of Jesus Christ to solve the general questions of the day, as well as those pertaining to scruples or conscience. He is inspired in speech as well as in silence; he is inspired when he points out errors as well as in suppressing excessive violence. In every question of doctrine, morals and discipline, Catholics must bring their thoughts, wishes and acts into conformity with the views of the Pope, even if the papal utterances are not provided with the seal of infallibility. Disobedience to the Pope is dis-

obedience to God, and the will of the Pope is the will of God (as the holy Alphons of Liguori says). All the popes pursue the same end, namely, the welfare of the Church and of the souls belonging thereto. Only the means for accomplishing this end can and must differ according to circumstances, persons, time and place. But, what one pope has affirmed as truth, another pope will never declare an error; and all that was pronounced erroneous by Pius IX. will never cease to be erroneous in the eyes of Leo XIII. In all affairs, Catholics are to shape their conduct according to Rome. Now, it is a duty to unite, not to be divided: namely, to unite in the Pope, who directs and commands the warfare against the enemies of the Catholic Church. With the Pope (whether called Pius IX. or Leo XIII.), every son of the Church must agree to-day, to-morrow, and forever."

Equally clear and emphatic are the statements in the *Civita Cattolica*: "In case of a conflict between Church and State, the true believer must always place the former above the latter. Through the mouth of the Church (that is, the Pope) Christ commands, through the mouth of the State, man; and God must be obeyed more than man. The Church has the right and duty to oppose, to improve, and also to abolish the civil laws, if they conflict with ecclesiastical laws. The Church has the right and duty to admonish the author of the law; and, if he does not submit, to proclaim to the faithful the nullity of the laws."

The meaning unmistakably is, that in ecclesiastical affairs, a State does not deal directly with its Catholic subjects, but with the Pope, as the head of the Church.

Expressions like the above are in perfect keeping with Leo's Encyclical "Immortale Dei," which serves as their authoritative basis. An article on this Encyclical in the *Dublin Review*, for January, is significant, because it seems to have been inspired in the Vatican, and speaks authoritatively of the future tactics of the Catholic Church, which are worthy of attention. The papal document is pronounced most weighty, and is lauded as the guide of Catholics in their actions; and it is affirmed that "its full meaning will only come out as this century and the next run their course." Among the articles of this Encyclical the following are of special significance: "It is easy to recognize which is the true religion. Christ has instituted a certain society called the Church, over which He has appointed rulers, and one especially as supreme ruler—the Roman Pontiff. The Church is a perfect Society, complete and independent; and as its end and object is the most elevated and excellent which can be, it ranks first among Societies, and, therefore, above the State; though neither can it in any way injure the State. . . . There was once a time when the philosophy of the Gospel really governed States: a happy time,

when many grand things were done through this concord between the Kingdom and the Priesthood. The sixteenth century brought a change: first, religion was corrupted, then philosophy, and, finally, civil society. The four principles of the new system are Equality, personal Freedom from Authority, the right to think as one pleases, to act as one likes, and the denial of all right to command. That is, the mob is sovereign; the ruler is only a delegate at will; the authority of God is ignored; no public religion is possible; all religion may be called in question. . . . The first duty of Catholics is union of will and united action. This they will secure by obedience to the Holy See and the bishops."

The remarks attached to the Encyclical in the *Review* profess to give the aim of the Pope and the line of policy to be adopted by Catholics all over the world. The "one grand and supreme design" of the present Pontiff, ever since his elevation, is declared to be the formation of a "Catholic party over the whole civilized world." Owing to the condition of society, it is claimed that this party is especially needed now. While a party of the Church, it is yet to be distinct from the Church, its aim being to make Catholic principles predominant in social and political affairs. These principles "are, above all, to be carried into public life. A Catholic who lives up to his duties in private, and yet in his public capacity, as a voter, a member, a magistrate, or a minister, neglects the Church's teachings and disobeys the Sovereign Pontiff, is, in our present judgment, no Catholic at all." Speaking of changes of government, the writer says: "To decide how far and under what circumstances change is lawful, or at what period resistance may cease or ought to cease, is not within the province of any individual. It is the prerogative of the Sovereign Pontiff." The Catholic party is to be controlled solely by doctrines and aims unmistakably Catholic: "As we have already said, the programme of a Catholic party must include all that the Holy See declares to be essential or expedient, and exclude all that it pronounces to be free or indifferent." The "Holy Father" is quoted as saying that, it is the duty of Catholics, as far as possible, to "turn the public system to real and true public good, and to make it their deliberate purpose to infuse into the veins of the State, as salutary sap and blood, the wise and righteous principles of the Catholic religion."

It is evident that this Catholic party, to be established all over the world for social and political purposes, is to be a new aggressive movement on the part of Catholicism. The most influential and most zealous will, no doubt, be made local leaders in the movement, and, perhaps, Jesuits will be its most efficient managers. The whole, under the direct supervision of bishops

and the Pope, may become a mighty agency of the Church for making its principles supreme in the councils of nations. This new feature is the more significant for Protestant lands for the reason, that in them the Catholic Church seems intent on new conquests, in proportion as the nominally Catholic countries become anxious to throw off the oppressive papal yoke.

Rome appears to be inspired with remarkable zeal wherever Protestantism is dominant, as in Scandinavia, England and Scotland, Germany, and the United States; but where it has no rival it seems to be dead. Thus, attention has been directed to the fact that Hayti has made appeal on appeal for more priests, because the Church is in a shamefully neglected condition; but the appeals are unheeded. There the Church has undisputed control. So in South America and in the Portuguese possessions of Africa where that Church is supreme, the neglect of the people is extremely sad. Similar cases are not uncommon in Spain and Portugal, particularly so far as the intellectual condition of the masses is concerned. And it has lately been shown that this neglect is common in the very shadow of the Vatican until Evangelical effort inspires the spirit of rivalry. At Ponte Angelo, in Rome, there is a school belonging to the Free Church, the only Italian Evangelical elementary school in that city. Before its establishment, the Catholics had no private school in that neighborhood, but now there are thirteen. They are under the supervision of the Cardinal Vicar, at whose disposal the Pope has placed two million lire. As means of gaining the good-will of parents and pupils, sweetmeats, eatables and medicines are offered.

FRANCE.

In Europe, where Church and State are united, devotion to the religion of a country is frequently regarded as essential to patriotism. The Czechs of Bohemia and the Slavs of Russia, as well as the Poles in Prussia, identify the cause of Protestantism with the German language and people, and oppose both. Thus natural feeling and religious fanaticism intensify each other. In the Baltic Provinces of Russia an effort is made to suppress the German language and bring the Lutherans into the Greek Church. Adherence to the kingdom of Poland and work for its restoration are held to be possible only for good Catholics; and Protestant and German are often regarded by the Poles as synonymous terms. In the land of Huss it is common to make religion as well as language the test of patriotism. What wonder, then, if in France the priesthood find the hatred toward the Germans the means of exciting aversion to their religion

also, a religion so often represented as Germanic, in distinction from the Catholic, as Latin. Thus religion is used to promote race prejudice.

The *Revue du monde Catholique*, in discussing the Berlin celebration of the second centennial of the coming of the Huguenot Refugees to Prussia, make it the occasion for abusing both Germany and the Evangelical Church. This ultramontane journal, as is usual now, claims that the Catholic Church is in no way responsible for the persecution of the Huguenots and the revocation of the Edict of Nantes, and affirms that the Popes and Jesuits always looked with disapproval on such excesses! The whole responsibility is thrust upon Louis XIV. and his political advisers. It is scarcely credible, but Catholic journals teem with assertions that their Church is and always was the advocate of liberty of conscience and the chief promoter of science. The welcome of the exiles to Prussia receives this interpretation from the *Revue*: The great Elector needed intelligent and willing subjects, "he robbed his neighbors of a number of useful and industrious people and used them for his purposes." It is asserted that the refugees were expected to be a religious blessing to Germany, but in that they failed, for that country, the home of Protestantism, is represented as also the home of all that is godless and abominable.

Only on the principle that the mote may be seen though the beam is hid can such expressions be explained. All reports agree that the religious condition of France is deplorable. Even in circles which regard devotion to the Church as an element of aristocracy, and attention to certain rites as a matter of religious or social propriety, the worst immoralities are found consonant with superstitious practices. Aside from the sad political and moral condition of the Church, it is a question whether it has the requisite intellectual power and means to gain the confidence of the nation. Not only foreigners but also Frenchmen speak hopelessly of the religious condition of the country.

In France, Italy and Spain, Protestant missionaries find many who are ready to receive the Gospel, and there are numerous evidences that the Catholic Church, with its present methods, cannot meet the religious and intellectual needs of the people. The fact, that in Catholic countries Protestant missionaries, and in Protestant lands Catholic missionaries, find fruitful fields to cultivate, furnishes food for serious reflection. Does a Church need rivalry and opposition as a stimulus and goad, not having enough inherent spiritual energy to attend to the souls committed to its charge?