

# THE HOMILETIC REVIEW.

VOL. X.—OCTOBER, 1885.—No. 4.

## REVIEW SECTION.

### I.—SYMPOSIUM ON PROHIBITION.

OUGHT PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO,  
WITH WHAT LIMITATIONS?

NO. IV.

By JOSEPH COOK, BOSTON.

SLAVERY, before the Civil War, did not cause the destruction of 50,000 lives each year, as the liquor traffic now does in the United States. Slavery never whipped, or starved, or worked to death as many human beings in any one year previous to the Rebellion as the liquor traffic now kills every year in our nation. Slavery never cost the people as much in any one year outside the war as the liquor traffic now costs them. When the liquor traffic, which is already more murderous than slavery ever was, becomes as domineering as slavery became, its death-knell will be sounded. The crack of the whiskey-dealer's whip in municipal, State and National politics, is already becoming as resonant as was once the slave-dealer's lash.

The writer of this article, owing to the exigencies of travel, was unable to vote in the last Presidential Election, and is to be regarded as an advocate of a National Reform party, rather than of any existing third party.

Is it advisable to attempt a reorganization of political parties on such lines as to make Constitutional Prohibition a National issue? Besides the use of all moral, religious and educational measures applicable to the case, a new political party was found necessary to the abolition of slavery. Besides all moral, religious and educational measures, the use of which in their utmost vigor is here taken for granted, can it be shown that a new political party, or a reorganization of parties, is necessary to the abolition of the liquor traffic?

I. The political necessity of dethroning the liquor traffic in municipal, State and National politics will ultimately force the people to make such new arrangements as are necessary for their self-protec-

tion. Political necessity overthrew slavery. Political necessity will yet make the liquor traffic an outlaw. Municipal misrule is now the chief mischief in American politics. Its longest root is the liquor traffic. At the opening of the century, only one-twentieth of our population lived in cities. To-day, nearly one-tenth of the population is found in our ten chief towns. Fifty other towns of 30,000 inhabitants and over contain another tenth. One-fifth of our population is now found in cities large enough to have corrupt municipal governments. It is estimated that one-quarter of the voting population of our cities is made up of the employes and the patrons of the liquor saloons.

De Tocqueville predicted that the growth of great cities would ruin the American republic, unless they are kept in order by a standing army. Lord Beaconsfield was accustomed to lift up his jeweled finger and point across the Atlantic and affirm that not one American city of commanding size is well governed under universal suffrage, or ever will be. Sir Robert Peel predicted that American forms of government will fail to protect life and property in crowded populations. "As for America," said Lord Macaulay, "I appeal to the twentieth century. Either some Cæsar or Napoleon will seize the reins of government with a strong hand, or your Republic will be as fearfully plundered and laid waste by barbarians in the 20th century as the Roman Empire was in the 5th, with this difference, that the Huns and Vandals who ravaged Rome came from without her borders, while your Huns and Vandals will be engendered within your own country and by your own institutions." As Wendell Phillips was accustomed to say: "While rum rules the great towns, universal suffrage is a farce." But universal suffrage is not to be given up, and is to be made effective in securing all the ends of good government.

Precisely this is the Sphinx's Riddle in American politics—how to remedy the mischiefs of universal suffrage by means of universal suffrage. Govern great cities well under a free ballot, and the American Republic can be preserved, otherwise not. Outlaw the liquor traffic, and great cities can be governed well under a free ballot—otherwise not. The love of liberty and home in the Anglo-Saxon races is stronger than the love of intoxicating drinks. If it is clearly seen that the protection of liberty and home under universal suffrage is impossible without destroying the liquor traffic, the latter will be destroyed. When the mischief of municipal misrule, already so threatening, shall have become absolutely appalling, the people will remedy it, under the law of self-defence, by striking at its chief root.

II The aggressiveness and arrogance of the liquor traffic, its vast wealth, its unscrupulous and insatiable thirst for power in municipal, State and National politics, make its overthrow seem, as that of slavery did, a reform too prodigious to be effected under universal

suffrage. But this very aggressiveness and arrogance will operate in the case of the liquor traffic as they did in the case of slavery.

Affairs may become worse before they are better; but they will become better through growing worse.

The moral enormity of slavery was the chief subsidiary cause of its overthrow. The moral enormity of the liquor traffic will sustain the conscience of the nation in making an end of the political power of the whiskey rings. As it is possible that the moral argument against slavery might not alone have secured its abolition, so the moral argument against the liquor traffic might not be enough to arouse the people to the enactment of Constitutional Prohibition as a National measure. But slavery was overthrown because it poisoned the leading political parties and attempted to control the National Government. The abolition of slavery became, and so may the abolition of the liquor traffic become, not only a moral, but a political, and, at last, a military necessity.

The dram-shop oligarchy in the United States now consists of some 200,000 brewers, distillers and dealers, united by common interest and a formal organization, and commanding a capital estimated at \$1,200,000,000. The seat of its power is in the sediment of civilization. The enormous profits of the liquor traffic may make it as desperate as slavery was in defending its alleged rights. The drink bill of the United States is now not far from \$1,000,000,000 every year. This is more than the nation expends for meat or bread or public education, or for all three of these together. The dram-shop oligarchy is already as powerful, if not as audacious, as the slaveholding oligarchy was.

The attempt of the liquor traffic to secure a national constitutional amendment, for ever prohibiting National Prohibition, will undoubtedly prove a suicidal policy. If, in some closely-contested National election, the liquor traffic should foster riots, or be so insane as to take up arms in defence of its alleged rights, as slavery did, its destruction would be incredibly hastened. It is not impossible that some closely-contested election, municipal riot and the disturbance of State legislation may ultimately bring about, as they have already come near to doing in Maine, Cincinnati and Chicago, a collision between the corrupt elements controlled by the whiskey rings on the one hand, and the masses of respectable citizens, as represented by the authority of law, and by the army on the other. It may be that the power of the whiskey rings in the great cities will be broken in some street barricade war.

III. The hammer which breaks the lawless power of the liquor traffic will have insufficient force unless wielded by the National arm. To confine the sphere of political prohibition to the States is to forget that, in regard to importation, inter-State commerce, and law for

the District of Columbia and the Territories, the National Government has exclusive jurisdiction. It is to forget also that, in the probably severe conflicts of the future between the law and the lawless classes led by the liquor traffic, the Federal power, as in the case of several important riots already, will be found necessary to the preservation of order.

As, in the case of slavery, a political necessity of the first magnitude gradually caused the formation of the Republican party; so, in the case of the liquor traffic, a political necessity of the first magnitude is gradually forming a Prohibition party.

IV. As the anti-slavery education of the people gradually rose to such a height as to justify the people in making slavery an outlaw, so the temperance education of the people is gradually becoming so thorough that it will uphold the public conscience in making the liquor traffic an outlaw. No more important work for the advancement of the temperance reform has been done in this century than that which has brought the legislatures of fourteen States of the Union to enact laws making scientific temperance education common-school compulsory. Mrs. Hunt, to whose spiritual insight, political sagacity and unselfish and indefatigable personal activity this reform owes its remarkable success, predicts with confidence that in ten years after scientific temperance education is given with as much thoroughness in the common schools as is now a knowledge of arithmetic and grammar, the nation will contain a majority of voters in favor of Constitutional Prohibition. If a majority of voters are not at present in favor of stern legal measures against the liquor traffic, it seems now morally certain that a majority of the next generation will be.

Already fourteen States of the Union have favored legislative prohibition with more or less steadiness; seventeen favor local option in the counties and towns; while Iowa, Kansas and Maine, by great majorities, have adopted Constitutional Prohibition. After a generation of experience of the working of prohibitory laws in their legislative form, the State of Maine enacts Constitutional Prohibition by a majority of three to one. The experience of the States that have adopted Constitutional Prohibition has justified the people of these commonwealths in making the liquor traffic an outlaw.

Constitutional Prohibition is a rising tide. It needs to rise but a little higher to be deep enough to float the reform, not only in State, but also in National politics.

V. The feasibility of the proposal to secure an amendment to the Federal Constitution making the liquor traffic an outlaw, is certainly as great as that of securing a similar amendment abolishing slavery appeared to be forty years ago.

At one time or another, more than half of the voters of the United States have recorded themselves as in favor of either Prohibition or

local option. Let this half be increased by agitation and political necessity to three-fourths. The Constitution might then be so amended as to express the will of the people. A National Constitutional Amendment requires a two-thirds vote of Congress and afterwards a majority consent of three-fourths of the States. There are now 38, and may soon be 40 States in the American Union. Let it be assumed that 30 States must be gradually carried by the friends of Prohibition in order to give success to the reform in its National aspects. Let the insolence of the liquor traffic increase. Let municipal misrule, under the stimulation of the dram-shop oligarchy, grow more and more virulent. The example of Kansas, Iowa and Maine would, in these circumstances, become contagious. A concentration of effort on State after State would ultimately secure a majority in three-fourths of the States. The requisite two-thirds in Congress and subsequent ratification by the States would follow.

Canada, by vote of the Dominion Parliament, has submitted the question of National Prohibition to its people. District after district has declared for it. It is the confident expectation of the friends of the reform that Canada will soon make the liquor traffic an outlaw by National enactment.

It has been affirmed with confidence by a careful specialist on the subject of Prohibition, that "there are but three States in the American Union where there is even a plausible reason for affirming that if the voters were divided into two parties on this issue, the Anti-Prohibitionists would have a majority." Those States are Pennsylvania, Illinois and North Carolina.

There are reasons for believing that a majority of the people, in a majority of the States of the American Union, are in favor of severe prohibitory legislation. A distinction is to be made between a majority of the people and a majority of voters, and also between a majority of voters and a majority of any political party. If the votes of all the population above twenty-one years of age, including women as well as men, were taken, it is already probable that prohibitory measures would be carried in all, except perhaps ten of the American Commonwealths. These exceptional States are afflicted by great and corrupt cities, but would not outweigh, in a national vote, the suffrage of the sound part of the whole population.

It is not impossible that in a majority of the States a majority of legal voters would favor Constitutional prohibition, were it fairly submitted to the people in an entirely non-partisan way, wholly disconnected with other issues. The reluctance of either of the leading parties to allow the submission of the question to the people in this manner is proof that party managers have a secret conviction that the reform might be carried were it thus allowed to have a fair chance in a non-partisan canvass.

What the people greatly desire they will ultimately achieve under American forms of government. That the growth of great cities and of the mischiefs of municipal misrule will cause the desire of the people for Constitutional Prohibition to increase is inevitable. The people will have their way. The people will protect themselves. In a good and great cause the people are invincible, and ought to be.

When a State has given its consent to an amendment to the National Constitution, the act of ratification cannot be made void without revolution; the assent cannot be legally withdrawn; so that in its National aspects the reform once carried would take no steps backward. This principle of Constitutional law was settled at the time of the ratification of the Federal Constitution, and reaffirmed with peculiar emphasis in the adoption of the Fourteenth Amendment. Ohio and New Jersey, after adopting that amendment and forwarding notice of their vote to Washington, attempted to reconsider their action. The validity of this step was contested by Mr. Seward, then Secretary of State, and the reconsideration was set aside by Congress.

VI. In a majority of the States of the Union, the leading political parties have refused to submit Constitutional Prohibition to the people in a non-partisan way. They have refused to allow the submission of a Constitutional Amendment to the masses of voters of all shades of political opinion. Such an impediment to the execution of the will of the people must inevitably suggest the reorganization of political parties, and perhaps the formation of a third party, destined ultimately to become second and first.

The growth of the political power of the whiskey rings over both the leading parties is so rapid, that these parties, even if induced to allow the submission of the question of Constitutional Prohibition to the people, could not be expected to execute a National prohibitory law were it enacted. A reorganization of parties is therefore necessary not only to secure the enactment of National Prohibition, but also to execute it.

The friends of Constitutional Prohibition cannot be united under either the Democratic or the Republican banner; but the growth of great cities necessitates the union of all temperance men to resist municipal misrule, and so a reorganization of parties is indispensable as a means of securing this union.

VII. There has been formed already a Woman's Christian Temperance Union of National dimensions and prodigious influence, and it has committed itself to the policy of favoring the reorganization of National political parties so as to advance Constitutional Prohibition as a reform in National politics.

There has been organized, whether wisely or unwisely, a National Prohibition Party, which is not likely to disband in presence of the

colossal political necessities which must ultimately justify, even if they have not already justified, its existence.

Both at home and abroad, the Roman Catholic Church, with its immense political influence, is more and more emphatically taking ground in favor of severe legal measures for the repression of the liquor traffic.

In a reorganization of political parties, only those issues that are of the highest political moment should be taken up by a National Reform or Prohibition party. Unfinished work of superceded parties must, of course, not be forgotten, although no longer needing the foremost place. The new organization should dazzle all its opponents, but should be neither too broad nor too narrow, and should call on the people to settle but one great issue at a time.

VIII. Parties are scaffolding. When the building for the erection of which they were constructed is finished, their natural destination is reconstruction for use on some new building. They are to be taken down. Their timbers may be employed usefully in a new arrangement for a new purpose. Party *inertia* is apt to insist that mere scaffolding is to be left standing after the use of it has ceased. This is one of the absurdities of party spirit. The Republican party has built its house. The Union is saved. Slavery is abolished. These twin towers in the vast palace built by the use of the Republican scaffolding will be seen in history far and wide for ages. A new palace is needed by the people. A new moral issue demands a rearrangement of the old scaffolding. A third tower, as lofty as either of the others, is to be constructed.

The comparison between the conflict with slavery and that with the liquor traffic must not be pressed too far; but, on leading points, it is most striking. Slavery was sectional, and so was the organization of parties in opposition to it and in defence of it. The liquor traffic is entrenched in all quarters of the land, and so the division of parties concerning it will not be geographical, but moral. But, on this account, the struggle for its suppression may possibly be the more prolonged and complicated. The abolition of the liquor traffic will naturally proceed, as did the abolition of slavery, by the use of the forms peculiar to our State and National politics. As slavery was abolished, so will the liquor traffic be abolished, first in some of the States, then in the territories, then in a majority of the States, and finally in the Nation as a whole by Constitutional amendment.

The whiskey traffic in the great cities is guilty of nullifying both State and National law on most vital points, and of practically seceding from its control. The prohibitionists are the new Constitutional abolitionists.

In the conflict with the liquor traffic, as well as it was in the conflict with slavery, political necessity will be the mother of political

invention. The immense moral and social, financial and industrial, civil and political mischiefs produced by the liquor traffic are constantly augmenting. Either the liquor traffic must be made an outlaw, or the safe government of crowded populations under universal suffrage must become impossible.

In an alternative of life or death, the American republic, in a conflict with the liquor traffic, will be found to be as heroic and wise as it was in the conflict with slavery.

IX. In full view of the reasons now given for a re-organization of parties in support of National Constitutional Prohibition, it is not difficult to reply to current objections to such a political reform.

1. It is objected that a third political party cannot succeed. The reply is that the new party is to be made a success by its necessity. If there can be only two great parties in the country at once, the new party proposes to be one of the two. As only one party can succeed in gaining the highest place of power, the new party proposes to be that one.

Dr. Spear's proof that a third political party cannot succeed is extremely like the ancient proof of the impossibility of motion. A body cannot move where it is, and it cannot move where it is not, and therefore it cannot move at all. A third political party must either be where it is, i. e., in a minority, or where it is not, i. e., in a majority. In the former case it can effect nothing in legislation; in the latter it is not needed, for other parties will do its work, and therefore a third party is not desirable and cannot succeed at all. This dilemma is more curious than cogent. *Solvitur ambulando*. As the alleged proof that motion is impossible is overthrown by motion itself, so the assertion that a third political party cannot succeed is overthrown by the historic fact that such a party has again and again succeeded in American politics.

The Republican party was once a third party. The Whigs and Democrats were both its opponents. It ultimately absorbed most of the former, and a few of the latter, and so defeated both, and became one of the two great parties of the country.

The Whig party was once a third party. Its opponents were the Federalists and the Democrats. It absorbed most of the former and some of the latter, and so ultimately became a second party.

The Federalist party died partly because its objects were accomplished, and partly from opposition to the war of 1812. It attempted to swallow the Hartford Convention, and so hastened its own destruction.

The Whig party died from subserviency to slavery. It attempted to swallow the Fugitive Slave law, and so perished.

Every great reforming party for nearly a century in American politics has begun as a third party, and little by little won the position of a



second party. Political reform of a high character has never been carried in the United States without a re-crystallization of the best elements of different existing parties, and the formation of a substantially new party in its support.

A distinction should be made between the urban and rural States, for a third political party organized to support prohibition may not be necessary in the latter although plainly so in the former. In a State like Iowa, non-partisan, political action in support of Prohibition, is probably wiser than would be the formation of a third political party; but in any great urban State, like New York, Pennsylvania or Illinois, a third party seems to be or likely to become a public necessity. It is in the field of the National government, however, that this necessity is the most indubitable, for neither of the great National political parties can be expected at present to make National Constitutional Prohibition a political issue.

2. It is objected that the success of National Constitutional Prohibition would destroy the balance of power between the Federal and State governments.

This was a familiar objection to the doctrines of the Republican party, and especially to the powers assumed by Congress and the Executive during the war against slavery. It is plainly no greater limitation of State rights for the people to outlaw the liquor traffic by an amendment to the National Constitution, than it was for them to outlaw slavery in the same way. No one objects to the proposal that there should be a National enactment against polygamy, and also a National divorce law.

It is really preposterous to assert that giving the general government power to abolish the liquor traffic in the States would injure the balance of Federal and State power as much as to give the General Government supreme power "in respect to *any* other subject that is now properly regarded as a matter to be regulated by State authority." (*HOMILETIC REVIEW*, April, 1885, p. 312.) The election of State officers, and of Senators and Representatives, is now regulated by State authority. The assertion just cited amounts to saying that National Prohibition would destroy the balance of Federal and State power as much as it would to give the choice of all State officers to the Federal government.

3. It is objected that the attempt to reorganize political parties so as to give success to Constitutional Prohibition in National politics, will keep the Democratic party in power.

Henry Clay was defeated by the defection of a few Abolitionists from the old Whig party. The results were a Democratic administration under Mr. Polk, a Mexican war, and the slaveholders' rebellion. But who will say that the organization of the Liberty party and of the Free Soil party, which ultimately became the Republican party, was unjust-

fiable? The Liberty party first appeared in American politics in 1840. In a remarkably close vote in the State of New York, Henry Clay was defeated in 1844, as Mr. Blaine was in 1884, by the defection of a few who were denounced as third party men. But these voters became the founders of the Republican party, to which belongs the unmatched glory of suppressing the slaveholders' rebellion, abolishing human bondage and preserving the Union. It was sixteen years from the defeat of Henry Clay to the election of Lincoln. Birney, Van Buren, Hale, Fremont were defeated candidates of the Republican organization or of its immediate progenitors. For nearly a generation, the third party movement, which gave us the Republican party at last, was in a minority. Let the National Reform party, or the Prohibition movement, have as much time as the Abolition movement had in which to conquer the prejudices and power of opponents, and its success may be as remarkable as that of its present rival.

The reorganization of political forces out of which the Republican party rose produced temporary inconveniences, but was justified by its final effects.

It has been proved by a hundred years of experience in American politics that the only safe thing for the people is to do right and allow Providence to take care of the results. At all hazards, honorable men must avoid moral iniquity in politics. As it was not right, but morally iniquitous to vote for a party in bondage to the Slave Power, so it is not right, but morally iniquitous to support any party that is in bondage to the liquor traffic. Ninety cents paid to the National Government for every gallon of whiskey manufactured in the United States make the Federal Power a member of the dram-shop syndicate and a collector and participator in the profits of blood-money.

4. It is objected that the organization of a new party would subject the cause of National Constitutional Prohibition to all the dangers of party spirit.

There are two kinds of party spirit—the philanthropic and the mercenary. The former is the glory of young parties of high moral aims; the latter is usually the vice of all old parties, however noble their purposes may have been at first. It would diminish the dangers from the mercenary side of party spirit to organize a new party, animated by a great philanthropic purpose.

X. It is the right and the duty of the friends of Constitutional Prohibition, both State and National, to stand together. They cannot stand together inside either the Democratic or the Republican party. They are not allowed to stand together outside these parties in a non-partisan way. They are forced, therefore, to stand together in a partisan way—that is, in a new political organization.

The growth of great cities and the spread of Democratic forms of Government make the experiment America is trying in universal suf-

frage an enterprise of world-wide interest. The solution of the problem of the right government of crowded populations by a free ballot is a matter of transcendent importance to all civilized nations. Constitutional Prohibition, therefore, with its allied political issues, is a reform of which the field is the world. The formation of a new political party enshrining a great moral idea is an event of high religious as well as secular significance. It is a strategic step in both National and Cosmopolitan progress.

"New occasions teach new duties; Time makes ancient good uncouth;  
They must upward still and onward, who would keep abreast of truth.  
Lo! before us gleam her camp fires, we ourselves must Pilgrims be;  
Launch out Mayflowers and steer boldly through the desperate winter sea."  
LOWELL: *The Impending Crisis.*

## II.—EVANGELIZATION OF OUR CITIES.

A SURVEY OF THE FIELD.

BY GEORGE F. PENTECOST, D.D., BROOKLYN, N. Y.

NO. I.

ABOUT one-twentieth of the population of the entire United States is in and about New York City. This fact is sufficiently suggestive to call attention to the cities of our country as the chief field for evangelizing efforts. There are single wards in the cities of New York and Brooklyn in which there are not more than one or two Protestant churches (and those feeble), whose inhabitants outnumber those of some of the Territories where the Home Mission Societies of several denominations are sending missionary after missionary, and building churches by the score. If it should be published abroad that in such and such a Territory, where the "population is pouring in in a continuous stream" (such is the set phrase in which our Home missionaries describe the growth of the Territories), there were but two Protestant churches—or, at most, three or four—the fact would arouse the attention of all the Christian churches in the land, and we should feel that we were shamefully neglecting the frontier of the kingdom. And yet there are hundreds of thousands of the same kind of people in our cities as those who emigrate to the Territories, who are practically neglected and passed by so far as the efforts of the churches are concerned for their evangelization.

It would be easy to point out a score or fifty western towns in which there are not a thousand people, big and little, and yet for whom each of four or five different denominations have built a church and sent a missionary pastor; while in New York, Brooklyn, and other cities there are tens of thousands for whom no efforts of an aggressive kind are being made; where at most a mission Sunday-school and a Bible woman is provided. I do not say that less ought to be done for the scattered population of the West, but I do say that

the churches of Christ are radically mistaken in their policy in neglecting, as they do, the great cities. When a miner seeks for gold he does not go to the little surface deposits, but to those regions where the gold is abundant, even if it is embedded in the solid quartz. He says, "The gold is here in great quantities; the field is a hard one; the quartz will have to be crushed out with powerful machinery; the cost at first will be great, but in the end it will pay the best." Thus ought the Church to reason with reference to the cities. The souls of men are there by the hundreds and thousands. The field is difficult and hard; to evangelize the cities as they ought to be, will require mightier combinations of spiritual power and better agencies than are at present in use. The expense will be great at the outset, but the results will be far greater and more marked in the end. Why send all or nearly all our missionary force, and the bulk if not all of our pecuniary resources to the new and sparsely-settled districts of the country, and pass by the dense centres of population at our doors?

In my judgment, the problem of the evangelization of our cities is becoming a more serious one every year. It is a common mistake to suppose that the Territories and the outlying districts are growing faster than the cities; the opposite is the case. The ratio of increase in population is greater in the cities than in the country; and, more than that, it can be demonstrated that the population of the cities is rapidly gaining in numbers over the number of those who are brought directly under the influence of the ministry of the gospel: in other words, the churches and other agencies for disseminating the gospel are not keeping pace with the population. Brooklyn used to be called the "City of Churches," and a few years ago this was a true designation, for, in proportion to her population, she had more churches than any other city of the Union. But at this time she stands fifth in the list of cities in this respect—not because other cities have been increasing the relative number of their churches, but because the population of Brooklyn has been rapidly outgrowing and overlapping the means provided for their accommodation in the churches. And yet there is no stir or alarm on this matter in our goodly city. Our churches are just as quiet and easy-going as if the facts were in the other direction. Our godly ministers are just as comfortable and conservative as if the city was stagnating for the want of a new family. There is an occasional chapel built, only to thrive up to a certain point and then languish into a moribund condition. Our population is increasing at the rate of 25,000 a year, and one of our best-informed daily papers has recently demonstrated in a conservative article on the future growth of the city, that this vast annual increase will reach 50,000 within the next decade. This ought to mean at least *two* new and flourishing churches each year at the present rate, and *five* new churches a year within the next ten years. But what are the facts?

Among the Congregationalists, there has not been, to my knowledge, a new church organized during the last five years, nor do I hear of any in prospect of organization. One or two mission chapels have been built in that time, but there is no immediate prospect of their becoming in turn self-sustaining and aggressive churches. How many years it has been since more than one new church of the Congregational order had been planted in the midst of New York's million and a half of population, I do not know, but certainly, I think as many as ten. Old fields have been abandoned and new meeting-houses have been built in uptown neighborhoods, but this only goes to show neglect of the work of evangelization, rather than improvement. Whether the Baptist, Presbyterian,\* and Methodist have done better I am not informed. I sincerely hope they have. If this be the state of the case at the centre, what may we reasonably expect at the circumference? Philadelphia is a religious city, strong in strong churches; but I am told by one well informed, that the churches are rapidly falling behind the increase of population. St. Louis is losing ground; Chicago is not gaining, and was never equal to her population so far as churches were concerned; and in Cincinnati the process of uniting two churches into one has of late been going on, rather than the multiplication of them. In fact, the race between the churches and the population in all our cities is rapidly becoming a stern chase, so far as the churches are concerned.

I have tried to state the case generally rather than particularly, and broadly rather than minutely; yet I think my statement is within the facts. It becomes us to survey this vast field for evangelistic work, and consider the best ways and means for reaching the end of their proper evangelization.

I. THE CHARACTER OF A CITY POPULATION. More than in the country and villages the population of the cities is cosmopolitan. It is a vast sea, in which every kind of fish is found. Foreign and native-born, men of all languages, kindred, tongues and people are here; men of all creeds, and of no creeds. Every city is a miniature world, and should challenge us to fulfill the commission of our Savior when He said, "Go ye into all the world, and preach the gospel to every creature." This fact, instead of making the cities an unpromising field, should be of the greatest encouragement, and ought to challenge us to do our best and prove what we are always saying: that Christianity stands unique among the religions of the world in this—that it is the only universal religion, the only faith that is adapted to all men. The cities offer the splendid opportunity to demonstrate this; and if we were inspired with the enthusiasm of conquest for our Lord, our churches—ministers and laymen—would be alive to this great privi-

\*The Presbyterian certainly has not. She is not as strong in churches to-day as she was ten years ago.—J. M. S.

lege and boundless responsibility. Yet I fear we are almost, if not altogether, asleep.

II. SOME OF THE DIFFICULTIES IN THE WAY OF EVANGELIZATION IN THE LARGE CITIES. If the cities afford a vast field for evangelistic work to be done by and through the churches, they also present fields of great difficulty. But difficulties should nerve us to the work, and not deter us from it.

1. *The Foreign element.* In every one of our cities the foreign element is more and more a part. As a rule, these foreigners are more or less just beyond the reach of ordinary church agency. The Irish, for the most part, are Roman Catholic and are not easily reached—indeed, not at all—by means of the church and chapel. They are, if not entirely under the dominion of the priests, who forbid their entrance into any Protestant place of worship, so prejudiced against Protestantism that they shun our services as they would an infection. Then there is a large and increasing German population. This element may be divided into three classes: the Roman Catholic; the nominal Protestant (*i. e.*, the Lutheran), and the infidel. The same remarks apply to the German Romanist as to the Irish. The Lutheran people, as a rule, are but formalists, and have a great conceit of their own church righteousness. Attendance on their place of worship once on the Sabbath day is a full and complete discharge of all Christian duties. They rely on their baptism and confirmation for salvation, and are not interested in spiritual Christianity. They come to us with their holiday notions of the Sabbath and their beer-drinking customs. They are practically inaccessible by ordinary methods of our present church agencies. I do not mean to say that there are no earnest and spiritual Christians among the German Lutherans, any more than I wish to be understood as believing that all Roman Catholics are destitute of spiritual life; but I am speaking of the class *en masse*.

The larger portion of our German citizens are either out-and-out infidel, or else free thinkers, which is, practically, the same thing. With their anti-Sabbath ideas and their beer drinking habits they have done more to corrupt and destroy the American Sabbath, and break down the general sanctity of that day, and, indirectly, all reverence for religion than almost any, or, indeed I may say, all other influences put together. For the most part they man the omnipresent beer saloons, which to-day are the greatest curse to our country. The Swedes—an increasing number among us—as a rule, are more accessible so far as their disposition toward spiritual religion is concerned, are nevertheless practically outside our evangelical effort. Then there are the French, the Italian, and other non-English speaking foreigners, whose name is legion.

Now, beside the difficulties growing out of the Romanism, formal-

ism and infidelity represented by these populations, with the exception of the Irish, we have the difficulty of language to contend with. It has been demonstrated that, in America at least, a native German is not the best missionary or evangelist to his own people; and so of other nationalities. An American who can speak and preach in the German tongue, will do more to evangelize the German population in America than twenty native Germans. It is not necessary to account for or prove this proposition. Why should not we train American evangelists to speak and preach in the German and French, or even the Swedish and Italian tongues? We do greater things than these when we send our foreign missionaries to India, China, and Japan; and yet I will venture to say, that a dozen American German-speaking preachers in New York would reach more souls in a year than any fifty missionaries abroad will do. The same may be said of the Italians and other nationalities. Such difficulties ought to be surmounted, and not left in discouragement, unattempted.

2. *The vast lapsed masses.* By the lapsed masses, I mean those who, though they may not make any open declaration of infidelity, are, nevertheless, both infidel and godless. Religion of any kind is utterly foreign to them. They are the heathen population of our great cities. They never enter any place of worship, and are utterly indifferent to the whole question of religion. They live a purely animal and social existence; they eat, drink, and *try* to be merry, 'To make the best of this life, according to their varying fancies and circumstances, is their sole aim. As for the life to come, they either ignore it altogether, or regard it as a problem to be solved at death or after death. These lapsed masses are not all of one class or condition. The lower half of them are made up of the second generation of foreigners, whose parents were Romanists, but who have drifted away from that faith without accepting a better one; of the laboring classes, who have been crowded out of or ignored by our city churches; the poor of all classes, who have gone to the bottom of society, discouraged, and finally desperate, and cherishing only jealousy and hatred for all persons who are better off in this world than they. Rightly or wrongly, they have come to look upon the church-going people as their worst enemies, and as a rule are filled with a hatred of churches and church people.

It would be a mistake to suppose that the lapsed masses are all at the bottom of society, for this is far from being the truth. There are thousands and tens of thousands of people in our great cities, who live on the best streets and avenues, who seldom darken the door of a church, or if they do, it is a matter of fashion, or social convenience, or conformity. The lapsed masses among the middle and upper ten thousand is as marked as that of their more lowly and less favored brethren, and with far less reason. There are thousands of people

within sight of church and sound of bell in Brooklyn, of the upper middle class, who rarely, if ever, go to church. On Sundays, when the weather is pleasant, they spend their mornings in bed, reading the Sunday newspapers, or idling about; and in the afternoons they are at Coney Island, or other places of resort, by the ten thousands. Two winters ago, during a series of Gospel meetings which the writer held in the Academy of Music, a test was made. This service was organized for the purpose of reaching, in part, the non-churchgoers of Brooklyn. It was criticised by some, on the ground that it only took people away from the churches. This criticism was stated, and I asked all persons present, who were church members, to arise. A very small fraction of the vast audience arose. Then those who were non-church members and non-churchgoers were asked to arise in like manner. To the astonishment of all present, more than *seven-tenths* of the audience were on their feet; and yet, to have looked at the audience you would have supposed, from its intelligence and respectability, that it was an audience of churchgoers of the best class. This class of non-churchgoing people, who are not reached by our present system of evangelization, are not positively infidel. Some of them, indeed, are full of prejudice, and others fancy that they have no interest in religion, abstractly considered; but for the most part they are simply *backslidden from the church-going habit*. All observers know how easily that non-churchgoing habit is fallen into, and how, when once yielded to, it clings to one. Nothing but a well-considered and well-organized plan of work will ever make an impression on this class and break it up, drawing them again to the Church and to Christ. They stand midway between the highest and lowest of the unevangelized population of cities. Their existence by the tens of thousands should arouse the Church to a sense of her negligence, and, as at present organized, impotence.

3. *The people who have a quarrel with the churches.* I say, with the churches, but their controversy is not at first hand with Christianity itself, though it has developed into that. This class is found with the better class of working men and salaried people—those whose incomes are but barely sufficient to maintain themselves and families in ordinary respectability. They are just above accepting the *spiritual charity* of the mission church, and are not able to indulge themselves in the spiritual luxury offered by the larger and better-appointed churches. It is true that all our churches have a fair representation of people in the same class, whose earnest and real spiritual life has lifted them above the difficulty which has caused their brethren to fall out of the church congregation. It is idle to say that these people are foolish and proud, and that they ought not to hesitate to go to the chapel, or accept a free seat in the gallery or wherever the ushers may seat them in the churches they may desire to attend. Every pastor knows



how difficult it is to keep good hold on those of this class in his congregation, and smooth down their spirits ruffled by reason of their wounded pride and sensitive feelings. In the majority of cases they simply drop out of church life and church-going habits, and finally, justify themselves by alleging that they have been crowded out of the churches, *not by a too crowded congregation*, but by a system which discriminates the privileges of the church in favor of the rich and against the poor and those of moderate means. Then there is another large class of people that might be saved, and ought to be, who have a quarrel against Christianity, as it is represented in the person of Christian (?) employers. Take, for instance, a woman who is making vests at three cents a piece, or pants at six cents, or doing white work for the large shops, by which, after sewing ten to fourteen hours a day, she may earn, possibly, *seventy-five cents!* Or, take a street-car conductor or driver who is working for a corporation among whose directors are many of the chief men of our city churches. These men are required to work from twelve to sixteen hours a day, under the most exacting regulations, and earn from \$1.25 to \$2 per day at the outside. They are, in the main, treated as so many cattle; not cared for, as to their physical comfort, as well as the horses they drive. They know that their employers are dividing from eight to fifteen per cent. per annum on their stock, and are enabled to do so by grinding down their faces, as well as their wages. The writer has had to meet these complaints from hundreds of non-churchgoing people in his own city, and he has been compelled to keep silence because there was no defence to be made. We are not discussing the relation of capital to labor—especially capital held and controlled by Christian men—or it might be in place to say something about it. All that we are interested in just now, is to note the *fact* of its bearing upon the dechristianizing power of the Church in the cities. The feeling of this large class is deep and bitter; and it is impossible to get them to discriminate between the grasping avarice of their Christian (?) employers and Christianity itself. To them, Christianity is embodied in its professors, especially when they are known to occupy the chief seats in the synagogue. And it is difficult to turn their position

4. *The positively infidel class.* Just now we are in another generation of infidelity. These periods of skepticism return, with more or less regularity, from century to century. Our fathers had to contend with so-called French infidelity; we, in this country, are meeting a spent wave of German rationalism and English materialism. It is the same old foe under new names. Science and philosophy are made to don the skeptical uniform and take hold on the weapons of unbelief, and do battle against the faith. While we are not ignorant of the devices of infidelity, we are not to ignore its positive force and ability to counterwork against all the evangelizing efforts we can

make. The positive skepticism, or infidelity, is represented by several classes.

*First*, we have the *educated classes*, who base their infidelity on philosophical and scientific grounds, and openly repudiate Christianity as being of divine origin. They make their influence felt through the press, and on the lecture platform; in school, college, and society. It is not always an open assault; indeed, it is rather a covert one in most cases, although not a few are bold and open in their denial of all authority to the divine records. They oppose nature to revelation, and reason to faith. These leaders have their followers in great numbers among the half-educated, and especially among young men, who, while they deny all authority to such teachers as Jesus and His prophets and apostles, eagerly and greedily accept without question the crude and unproved theories of the so-called scientists of the infidel class. To show how deeply this influence penetrates, I may illustrate by the following incident: Not long ago I found a lad of fourteen in an inquiry room. I spoke to him, and found, to my surprise, a degree of cold indifference to the subject of religion not often found in the young. He had come in with a school-fellow friend of his, who wanted to speak with me. He avowed himself as being a disbeliever in the Bible. I, amazed at this infidelity in one so young, asked him on what grounds he disbelieved the Bible. He replied, without a moment's hesitation, that "the scientific difficulties in the book of Genesis made it impossible to believe that the Bible was true." Probing the infidelity of this lad of fourteen, I found that his teacher in the public school where he attended was a disciple of Herbert Spencer, and that he had managed to instil his skepticism into the minds of his pupils. Moreover, the lad had an elder brother in the Scientific School at Yale College, and he alleged the opinions of one of the leading professors of that school, who was an Atheist. In addition, I found that the boy backed up his infidelity by naming a large number of prominent educators of the youth of our land as being among those who did not believe in the divine authority of the Bible. He evidently had been filled by his teacher. We hope that such cases are rare among teachers and pupils; but we fear at the same time that they are not so exceptional as we could wish. Thus does this kind of infidelity silently percolate from the higher down through the lower and younger classes.

Many of our leading physicians and lawyers are quoted as being opposed in theory to Christianity; at least, their influence is decidedly against the cause of Christ. As a rule they are non-churchgoers. It goes without saying, that this influence is very great, and impresses the young men of our cities in a very marked degree. If any of my readers are disposed to doubt the extent of this influence, I would suggest a systematic inquiry by means of seeking personal conversa-

tion with young men of fair education up to higher, upon their personal relation to Christ. Such an inquiry will quickly open their eyes to the fact, and the extent of the fact, that there is a large infidel class (and a most important class it is, being in the main the younger men of the cities) who are not only growing away from the churches, but are crystallizing into a positive force in opposition.

But this upper circle of infidelity is by no means the only one. There is that infidelity of the lower and coarser grade; that which is headed and led by such men as Ingersoll in this country and Bradlaugh in England. Backed by oratory and the gifts of wit and coarse humor and satire, aided and abetted by the daily press and the multifarious news agencies, these men, at half a dollar to a dollar per head, are making infidels by the thousand. Whom they do not reach by word of mouth, they do by the press. It goes for nothing to say that Ingersoll's infidelity is ribald and unreasoning, coarse and low, even from a literary standpoint. We are to look at the facts as they are. "Ingersoll's lectures are not worth refuting," said a distinguished preacher, in my hearing not long since. Nevertheless, the appalling fact is, that, moving among the working classes and the common people generally, I find that the mass of them are already poisoned by the sentiments contained in the popular infidel lecturer's addresses. The popular mind, by sinful nature prejudiced against the truth, quickly lays hold on a criticism against the Bible, and yields it reluctantly, if at all, in favor of the refutation of that criticism. Unbelief is always eager for material upon which to feed itself; while faith is of slow growth, and is not aggressive in most people. Moreover, the infidel and the skeptic is always eager to talk and propagate his unbelief, while, as a rule, the Christian is slow to confess his faith. Not only is it rare to find a Christian in these days who boldly stands up for Christ and the truth in the ordinary walks of life, but it is common to find Christians who will hear their faith assailed without so much as showing their colors. Peter, in the kitchen of the high priest's palace and in the face of the sneering serving-maids, is by no means the only disciple who has been ashamed of his Master, even if they have not denied Him with cursing and swearing.

5. *The Sabbath holiday class.* Who can estimate the thousands in our cities, whose chief occupation on the Sabbath is to seek recreation or, rather, mere pleasure. It is not stretching the truth to say that there are two adult people found at the seaside during the hot months of the year, Sabbath after Sabbath, to every one that seeks the house of God. To them, Christ and His gospel are the farthest removed from their thoughts or desires. And, as our efforts for evangelizing the people of the cities are, in the main—indeed, almost entirely—confined to the ordinary church service on the Sabbath, these thousands and multiplied thousands of Sabbath-day pleasure-seekers are

practically unreachd. Nay, more: the whole trend of their pleasure and the drift of influence and surroundings is to deaden their sensibilities to everything that belongs to or appeals to their spiritual nature. It is not helped by the fact the better class among them are frequently met and spoken to by their neighbors and friends whom they know to be professing Christians. These meetings with Christian (?) people on the Sabbath at the places of summer Sabbath-day resort at once salves any little prick which conscience may have given them, and increases their contempt for the Christian profession; for it must be remembered that the unbeliever always judges of Christianity by the apostate professors, and not by the consecrated followers of Christ.

The foregoing imperfect survey of the field of evangelization in our large cities may serve in some measure to set before our minds some of the inherent difficulties of the situation. Other obstacles and hindrances will be considered in another paper, and, in yet another, some suggestions as to means and methods adapted to the proper evangelization of these neglected, lapsed, and infidel masses of our city populations.

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### III.—THE PHYSICAL FACTOR IN PREACHING.

NO. III.

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

THE Master commends vacations when He says to the tired disciples, "Come ye yourselves apart into a desert place and rest awhile." The Apostles broke the strain of continuous labor. Sometimes by detention in prisons or forced absences in perils by sea, it was broken for them.

In our period, with its mental alertness, with its incalculable spoil of knowledge, won from earth and air and sea, with the strain of its social problems, with its intrepid valor of faith and its shameless boldness in sin, the man who stands in the arena for Christ, will, if he be wise, withdraw himself betimes and put himself in sympathy with unwonted scenes and unusual experiences. Reasons, physical and social, mental and spiritual, combine to commend the wisdom of vacations.

The suggestion in the receipt of Mrs. Glass for "cooking hare" is, "first catch your hare." We are of the opinion that in the nature of vacations, it is frequently easier to obtain one than to decide how to utilize it most profitably. There are a few general ideas which we venture to state in this paper.

The special use of vacations should vary with felt physical and mental needs at the time of its occurrence. The writer remembers a vacation, the first week of which was spent chiefly in sleep. The re-

quirements of an overtaxed mind were met in this way, and the balance and elasticity of the system restored. In other conditions a change in activities is better than rest. Some vacations have yielded never-to-be-forgotten benefits in the opportunities afforded for reading books, which could not be examined during the pressure of regular pastoral and preaching service. The Concord Philosopher says, "In the common experience of the scholar the weather fits his moods. A thousand tunes the variable wind plays, a thousand spectacles it brings, and each is the frame or dwelling of a new spirit. I used formerly to choose my time with some nicety for each favorite book. There are days when the great are near us, when there is no frown on their brow, no condescension even; when they take us by the hand and we share their thoughts. There are days which are the carnival of the year. The angels assume flesh, and repeatedly become visible." Then there are other favored intervals when the purse permits travel, and other circumstances conspire to make it feasible. The writer has twice visited Europe, the first time to see old places, rich in historical associations and their venerable structures; the second time to see living men, trained under disciplines, sharply in contrast with our own. How affluent in enduring results, and how perennially fruitful in material for his work, has he found both these select and happy tours over sea! Last year brought another opportunity. Two weeks were added to the vacation month and six weeks occupied in a visit to the "Wonderland" of the world, the Yellowstone National Park. The great wheat belt of Dakota was traversed, then came the ranch country with the "cowboys" and the "Bad Lands," and the Crow Indian reservation, all en route, and each one furnishing interest enough for an ordinary respite from labor.

Finally came the Park itself, with its lakes of fire, its marvelous geysers, and, crowning all, the unique and majestic cañon of the Yellowstone River, with its miles of rainbows set in the everlasting rock. Such experiences as were crowded into the six weeks of last mid-summer must, we think, last a lifetime in their refreshing and stimulating results. It was simply re-juvenescence, re-creation in the highest import yielded by these terms.

And all this in our own country, the scene within easy reach, and not of necessity requiring great outlay of money. Besides the uplifting effect of contact with the noblest natural scenery, there were opportunities to study specific phases of our natural life, to enter the settler's cabin on the prairie's edge and to get some just impressions of the extent of our national domain.

The breath of those great uplands stretching toward the setting sun is an inspiration still, and will remain so in years to come. If some reader should say this journey is simply impracticable in my case, it remains for him to find new fields for exploration nearer.

These notes are being written in the State of Connecticut. Its chief magistrate has recently called attention in eloquent words to the variety and beauty of its natural scenery. The railroads are rendering us oblivious to the rare and frequently unrecognized natural resources of the country nearest to us. Within a few hours ride of any pastor living in New England or New York are the White Mountains, the Adirondaeks and the Catskills, not to mention many places of lesser note, full of wild and picturesque interest. Along our extensive coast line also are how many desirable resting places "down by the sea."

Whether by reading or by the noble study of object lessons afforded by travel, the pastor's vacation should be a gathering time. He should aim not simply to get rest, but to increase his resources. The people give him warmest welcome when he brings to them, with his freshly bronzed face, new impressions of nature, or new views of men, to be used in his work of instruction. No better advice has been given on the uses of travel than is contained in Lord Bacon's well chosen words: "When a traveler returneth home let his travel appear rather in his discourse than in his apparel or gesture, and in his discourse let him be rather advised in his answers than forward to tell stories; and let it appear that he doth not change his country manners for those of foreign parts, but only prick in some flowers of that he hath learned abroad into the customs of his own country."

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#### IV.—BIBLICAL ILLUSTRATIONS IN THE PULPIT.

By REV. CHARLES E. LITTLE, AUTHOR OF "BIBLICAL LIGHTS," ETC.

No illustrations have such evident fitness for pulpit use as those taken from the Holy Scriptures. The Bible becomes its own commentary, and an inspired commentary surpasses all that are profane. One part of the Bible is used to throw its light upon another part, until the galaxy of heavenly lights combine, to make more clear to human eyes the paths of God in His intercourse with man.

One of the best features of such illustration is their perennial freshness. The same incident comes again and again to illustrate various topics of religious discussion, but never offensive by staleness. The ear wearies with the *second* statement of a fugitive illustration taken from current life; it repels the reiteration of a trite anecdote, and the repulsion is in a ratio equal to its original novelty or beauty. Unfavorable criticism is sometimes offered respecting the beautiful but too oft repeated allusions to the classic writings of Grecian philosophers and ancient sages; we pay no tribute of reverence to the ancient gods of mythology when they are employed to adorn the Gospel in the temple of the true God. The mass of intelligent hearers prefer Solomon to Socrates; Paul to Plato; Abraham to Aristotle, and the

exploits of David to those of Darius. It may well be added, that in all the miscellaneous fields of illustration there is need of much caution lest, even with our greatest care, we follow in the recent footsteps of some clerical predecessor who has traversed the same ground, before the same audience.

It is quite different, however, with the repeated presentation of Biblical facts and incidents. These are ever appropriate and ever approved, even by those of fastidious taste. In many of our most artistic churches the illuminated windows picture the heroes and saints of the Bible. Because of the fitness of the subject to the place our pleasure does not diminish with their appearance from Sabbath to Sabbath and from year to year. Exhaustless lessons come afresh from saints who stand in the cathedral windows. A fine taste equally approves the illumination of the sermon by a happy word-picturing of those old and honored saints through whom comes the light of heaven, taking some of their rich coloring and streaming into pious souls. We may go farther and say that the familiarity of the hearer with the incidents quoted, helps rather than hinders the effect. It gives immediate force to the point illustrated. Its inspired origin makes argument needless, and being familiar, application is often needless.

The frequent and happy use of Scripture illustrations has another great advantage. It intensifies the religious tone of the discourse. How effectively they assist in maintaining the re-religious character of the preacher's effort may be seen by examining Mr. Spurgeon's sermons, which almost overflow with Biblical facts, incidents and allusions. Now put in comparison Mr. Beecher's sermons. His illustrations, so numerous, and remarkably brilliant, are chiefly drawn from the experiences of life, and the observation of nature and society. One cause of their unfavorable criticism is the absence of Biblical illustrations. Mr. Beecher evidently seeks to put the truth in the foreground; the Bible is in the background and sometimes made almost invisible by the nearness and abundance of the things which belong only to current life.

The politician knows the value of these illustrations. In addressing the masses, how easily he exalts his personal worth by picturing his opponent as a modern Absalom, who uses the arts of the demagogue to steal the hearts of the political Israelites, while he cries, "O that I were made judge in the land, that every man that hath suit or cause might come unto me, and I would do him justice." He also vilifies the opposite party when he compares them to Absalom's followers, who "went in their simplicity and they knew not anything." Of course they did not get possession of the government.

There is an educational value in these illustrations which should not be overlooked. The hearer gains a better acquaintance with the Bible by such incidental references. In this day, when many hearers

substitute a newspaper for a Bible, and consequently get their chief knowledge of Holy Scripture from the pulpit, it is eminently wise to give them plenty of it. Let them have something more than the minister's opinion of religious truths, but frequently and pointedly the Word of the Lord itself. The original fountain is more satisfying than the water of life out of any man's bucket.

Do you say the people do not listen to a lot of quotations that they have read again and again? Very true. An artless selection of proof-texts, or even they may be pleasing incidents, may defeat the end of pulpit discourse, which is to impress the heart with religious truth. It is not enough to toss a handful of jewels in the air before them. There must be at least one striking point of detail to catch the thought. Each jewel must be *so held*, as to flash the light of heaven; then all will desire it. Let them all be well selected and neatly strung on an argument, or on a line of strong truth, so as to maintain the unity and beauty of the discourse, and no congregation—swine excepted—will be indifferent.

Sometimes concordance-work so multiplies proof-texts and references, as to obscure by multiplicity and division of attention the very point which the preacher desires to emphasize. This is frequently the make-shift of intellectual laziness. The substitute for labored thought—a mélange of Biblical stories instead of a message from God, by ministerial lips to human hearts. Herein lies the abuse of such illustrations and not the proper use.

We have been looking at the needs of the hearers. Let us now look toward the speaker and see how this use of Biblical narrative fits his need in the preparation of sermons. Our first impression comes from the vast abundance of illustrative material contained in the Bible, especially in the historical records. The Bible has no competitor in this line. It is a rich and also an exhaustless mine of illustrative gems. Many are on the surface. But the rich veins run deep and in all directions. The writer carefully read the story of David and Goliath, and found the various details of this one interesting incident furnished illustrations for fifty-two topics appropriate to pulpit use.

Their practical character is another feature, commending their common use. Anybody can find them. All can use them. The most illiterate exhorter, or the wisest scholar. The gifted man of letters and intellectual polish can here exercise his inventive genius and his highest skill in application, while the humble preacher who hardly knows how to hunt for one, will pick up these Scriptural illustrations when his mind is warmed by the heat of discourse. It has often been observed that uncultivated minds use pictures rather than words to convey ideas. The Red man has a picturesque language, because the Indian intellect understands pictures better than words. The untaught Freedman listens to the discourse of an able clergyman till



sleep relieves him of his intellectual struggle with abstract ideas. He goes to the "colored church" and understands his uneducated preacher, who "Blows de Gosp'l trumpet," and invites the humblest of the poor on board "De Ole Ship Zion," and tells them she will sail through all the breakers and land her passengers "In de Land ob Ca'nan" where "Ole Pharaoh" cannot come. Then the sorrowing ones will be glad as they sit down to the "Supper ob Moses and de Lamb." Instead of sleeping, the ignorant hearer is shouting "glory." He has been receiving ideas by word-pictures, which he could apprehend in no other way.

Precise language necessitates a dictionary, and converts the sermon into an enigma to many hearers. Comparing the unknown to the things well known, helps the listener over his intellectual obstructions. The young preacher advised his congregation to "draw an inference." Returning home a master tested the intelligence of one of the hearers by asking his clerk if he could "draw an inference." Zechariah replied, "I'm pretty strong, but John the coachman is stronger than I; I'll ask him." He who preaches to reach the majority of the audience, rather than the minority, can find a sure and easy method in his illustrations.

The Bible field is very wide, comprehensive of all kinds of pulpit topics. Is the subject Christian doctrine? The Bible shows in the history of its saints and sinners how the doctrine has been applied and misapplied. The Book is a record of Divine dealings. A transcript of the Divine mind. Watch Peter while he unfolds the doctrine of the Holy Spirit's Endowment and points to "the patriarch David." See Stephen teaching the mission of Christ, by comparison, with the mission of Moses. Read Paul's definition of faith, and see how he calls all the saints of the Old Testament to give evidence for the doctrine in the 11th of Hebrews.

Is the subject an ethical question? Biblical characters of all grades and qualities illustrate duties done and undone. We can now venture but a little way into this field that opens to our thought. The Sabbath-question came up, and Jesus delivered it from overtension by quoting the example of David. Every duty is found somewhere in the Word of God, as a picture as well as a command.

Perhaps the discourse is on the subject of Christian experience. It was said of the Book of Psalms that it was like the Garden of Eden, which had in it a specimen of every variety of plant that grew elsewhere. So the Psalms contain, in abridged form, all the good things of the Bible. It is no legend that we offer when we say the Bible illustrates the full range of religious experience from top to bottom; from the gateway of flaming sword to the gateway of shining pearl; from Paradise lost to Paradise found. What the rich fool saw in hell, and what the beloved disciple saw in heaven, with all that

lies between, are illustrative materials at the command of the preacher.

No other illustrations are so impressive—I might almost say so authoritative, as these, when treating of Christian experience. An eloquent Boston preacher once illustrated by the example of Abraham the needless fears and awkward endeavors of those whose faith grows weak by the Lord's delay to fulfill his promise. The man of faith had waited for the promised heir, till nature seemed to speak to aged Abraham and enfeebled Sarah and say "God is in a dilemma." So Abraham took Hagar to help the Lord out; but he only got him an outcast son and not an heir. The heir came in God's time. Those who listened will not forget the reproof which came more from their own hearts than the preacher's lips.

These Biblical lights are fresh, pleasing, penetrating. They are countless, practical and comprehensive of all pulpit topics.

#### V.—A SYMPOSIUM ON THE EPISTLE TO THE ROMANS.

NO. VIII.

BY PROF. I. B. GRUBBS, D.D., LEXINGTON, KY.

IT is too much the habit of expositors and theologians to regard the Epistle to the Romans as a theological treatise, dealing systematically with the topics of justification, sanctification and glorification. Properly understood, however, we can see in it only a profound and overwhelming polemic against a pernicious error, which would subvert the whole remedial system. This opposition colors, in a measure, the contents of every section of the Epistle. Throughout, a broad and striking contrast runs between the principle advocated and the theory opposed. By affirming of the Gospel (i: 16), that "it is the power of God unto salvation to every one who believes," the Apostle lays down the fundamental doctrine which he intends to develop and establish against the legalistic claims and pretensions of the Jews. The Gospel *versus* the Law is the one theme of which he never loses sight in the elaboration of the details of this wonderful production. But this great generic antithesis of the Epistle involves a number of subordinate contrasts. In the predicate of the fundamental and all-comprehensive proposition above quoted from (i: 16), there are no less than five cardinal terms, key-words, which already suggest a five-fold antithesis between grace and legalism, between Christianity and Judaism. Let us study these broad differences in the light of the Apostle's own development of his great theme in the course of the Epistle.

1. When it is said that the Gospel is "*the power* of God unto salvation," etc., we have a hint as to the weakness of the law in reference to the great end here mentioned. This contrast is brought out

fully and clearly in chap. viii: 2-4, "What the law could not do in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us." Here, unmistakably, we have gospel power *versus* legal weakness, as regards the salvation of men. God himself is powerless to save any one righteously except through the gracious provisions of the Gospel of His Son, whom He accordingly "set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins, that he might be just and the justifier of him who believeth in Jesus" (vii: 26). What a splendid point the Apostle has made in this first contrast for the Gospel of Christ against Judaic legalism?

2. The next important word in the statement of the Apostle's theme shows that the saving power of the Gospel is altogether divine. It is "the power of *God*." "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." He who wins souls in the presentation of the Gospel, the simple truth as it is in Jesus, is wielding a power, not human, but Divine; and the resulting justification before God is based, not on the righteousness of man, but "the righteousness of God." Here, now, we have the second subordinate antithesis of the Apostle's great theme—a contrast which is fully presented in chap. x: 3, and other passages. Of the Jews the Apostle says, that "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God." This difference is forcibly presented in Phil. iii: 7-9: "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ, and be found in him, *not having mine own righteousness, which is of the law*, but that which is through the faith of Christ, *the righteousness which is of God by faith*." Thus, then, as opposed to human righteousness, "which is of the law," stands the Divine righteousness of the Gospel. It is easy, too, to see how the Apostle can speak of legal righteousness, or justification by law, as human. It is only on the ground of merit that law can justify. If, then, a man could merit his acceptance with God, his justification would not be due to the gracious "power of God," but would rest upon his own inherent goodness. The difference, therefore, between legalism and Christianity is broadly measured by the difference between the human and the Divine.

3. We come next to a grand word which points to a difference of results. The Gospel is the "power of God *unto salvation*." As regards this great end, we have seen "what the law could not do in that it was weak through the flesh." But as regards the very oppo-

site result, condemnation and death, it has, indeed, tremendous power. Hear the Apostle in chap. vii: 9-10, as to this effect of the law in the absence of grace, "I was alive without the law once, but when the commandment came sin revived and I died. And the commandment which was for life I found to be unto death." Hence, he elsewhere (2 Cor. iii: 6-7) describes it as "the letter" that "killeth," as "the ministration of death written and engraven in stones." Its fearful dictum is: "Cursed is every one who continues not in all the things which are written in the book of the law to do them." Thus the only hope for man with his imperfections, is to pass from under a mere legal system, which can only justify the sinless, to a dispensation of grace, which is clothed with divine power to "justify the ungodly." To the heart in this new attitude sweetly comes the blessed assurance, rich with comforting power: "Sin shall not have dominion over you, for you are not under the law, but under grace." Here it might be well to observe that the redeemed, though not under the moral law of God as "the ministration of condemnation," are, nevertheless, forever under it as an imperishable principle of obligation and authority. In iii: 31, the Apostle found it necessary to guard this point: "Do we, then, make void the law through faith? God forbid: yea, we establish the law." The abrogation of the law through the Gospel is really its fulfillment—the one and the other in varying points of view. As a code possessing the power to curse, it has for the redeemed been "done away." As eternally clothed with power to command, it has been magnified and honored.

4. We might infer from the very nature of the system of grace, that its offer of mercy to the needy sons of men would be universal. As God without the Gospel would be powerless to save any, so, on the other hand, with its rich provisions of grace, He is able to save *all* who are willing to be saved. The Gospel is "the power of God unto salvation to *every one* who believes." The Jew, with his legalistic training and his consequent exclusiveness, could not understand the universality of grace. If legal justification had been possible to man at all, we know well from the history of the race that only a few cases of rare personal excellency could set up a plausible claim to Divine acceptance on this footing. And, according to the Scriptures, "there is none righteous"—as the law in its demand for absolute moral perfection requires—"no, not one." But the Jew, in his delusion, supposed that he had kept the law sufficiently to stand before God in the strength of his own righteousness, and he very naturally limited the favor of God to legalistic worshipers, and looked upon all others as inevitably doomed to death without mercy. Now, the argument of the Epistle to the Romans, in dispelling this double delusion, enables us to discern the broad contrast between the universality of grace and the exclusiveness of legalism. Hear the Apostle in chap. iii: 21-23

on this interesting point: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God, which is by faith of Jesus Christ *unto all* and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God." Here we see that just as all are equally in need, so has provision been equally made for all. And this characteristic feature of the Gospel, the universalism of its gracious offer of salvation, is emphasized throughout the Epistle. We are again and again reminded that this blessedness cometh not upon the circumcision only, but upon the uncircumcision also; that "the same God over all is *rich unto all* who call upon him," and that, consequently, "*whosoever* shall call upon the name of the Lord shall be saved"—the calling to be done, of course, in accordance with His own divine direction.

5. But in the light of these and other passages, we find *conditionality*, as well as universality, in the Gospel. To this, indeed, the fifth important term in the predicate of the grand proposition of the Epistle emphatically points. The Gospel is "the power of God unto salvation to every one who *believes*." And at this point the involved contrast between the Gospel and the law is the significant antithesis of faith and works, so extensively developed and so conspicuously held up to our view in this Epistle. The dictum of the law is: "Do this and thou shalt live." The maxim of the Gospel is: "The just shall live by faith." *Doing* is the *ground* of legal justification. *Believing* is the *condition* of *gracious* justification. The radical opposition between these, together with the inapplicability of the former to man as a sinful being, undergoes thorough discussion, especially in the third and fourth chapters, and reappears in different forms in subsequent parts of the Epistle. But in what precisely consists this opposition, this irreconcilable difference between legalistic doing and evangelical believing? We must be permitted to say that great injustice has often been done to the Apostle's argument touching this contrast. While energetically opposing a justification meritoriously grounded on works and earnestly advocating a justification graciously conditioned on faith, would he advocate a justification *grounded on faith*, or oppose a justification which is merely *conditioned on works produced by faith*? The works of legalistic morality, on the ground of which the Jews sought justification, had no Christ, nor grace, nor faith in them. "If they who are of the law be heirs, faith is made void and the promise of no effect" (iv: 14). But the Apostle, both in the beginning and at the end of this Epistle, avers that the Gospel is "made known to all nations for *the obedience of faith*." This obedience as springing from faith is never placed by the Apostle in antithesis with faith or represented as making it void. Of Abraham's obedience growing out of his faith the Apostle James says: "Seest

thou how faith wrought with his works, and by works was faith made perfect?" Here, then, are "works" by which faith is not "made void," but rather "made perfect," and on these justification may be graciously conditioned, as well as on faith itself, as a principle. The fact is, justification is thus conditioned on the obedience of faith by Paul himself, in the very argument under consideration (iv: 12). From this passage we can see that those are reckoned as Abraham's children by faith who not merely believe, but who also "*walk in the steps of that faith*" which he possessed—the faith which led him to step without faltering along the path of obedience. Thus, in Paul's great antithesis of faith and works, faith includes more than the mere act of believing; it comprehends also its own manifestation in outward activity, its perfection in "the obedience of faith," while the "works" standing in opposition are the meritorious elements of a sinless life, on which alone legal justification can repose.

Now, the development and elucidation of this whole radical contrast between the righteousness of the law and the righteousness of faith, in opposition to the Jewish theory of justification, occupy the Apostle's attention up to the end of the eighth chapter, while the three chapters immediately following apply the principles thus previously established, so as to explain the rejection of the Jews and the acceptance of Gentiles. The remainder of the Epistle is mainly hortatory and practical. Its unity in the doctrinal and argumentative portion is manifest to the close student. Those who suppose that the author drops the subject of justification and takes up that of sanctification at the beginning of the sixth chapter, overlooks, in the first place, the fact that the Apostle merely pauses at that point to consider an objection that some might raise against his doctrine of justification, as affording encouragement to sin, since it offers mercy and hope to "the ungodly," and teaches that where sin abounds grace abounds much more. They fail to observe, in the second place, that the Apostle is again on the subject of justification in the seventh chapter and subsequent passages, only under different aspects. In the seventh chapter, for example, he shows that even the Christian has need of constant access to the fountain of grace for the cancellation of transgressions. When the argument displaces in thought, for a moment, Christ and redemption through Him, and, as a consequence makes the anxious soul cry out, "Who shall deliver me from the body of this death?" we can see most clearly how hopeless would every one be, whether Christian or other, who is left under law without grace. And it is only on this condition that the argument in the seventh of Romans has any force in its aim to draw away the Jew from his legalism to "the redemption which is in Christ Jesus." Taking into consideration this essential element of the Apostle's reasoning, we can easily see how the description given in the latter part of the chapter

can apply to all men, whether regenerate or unregenerate. Take not merely the "babe in Christ," but the spiritually grown, and strip him of the resources of grace for the cancellation of sin, and he, too, though he be an Apostle, must say, "Wretched man that I am! who shall deliver me from the body of this death?" But "in Christ," or "under grace," there is no wretchedness of despair, no "captivity to the law of sin." Hence the Apostle, having shown the absolute and constant need of Christ on the part of all men, says in the beginning of the eighth chapter, "There is therefore now *no condemnation to those who are in Christ Jesus*; for the law of the spirit of life in Christ has made me free from the law of sin and death." It is only by confounding the objective difference between the state under grace and the state under the law, with the subjective difference between regenerate and unregenerate, that perplexity has arisen as to the application of the description given in the seventh chapter. It holds good without reference to the latter distinction, but not without reference to the former.

As already intimated, the Apostle, after completing his discussion of the radical contrast between the law and the Gospel, applies in chapters 9-11 the great principles developed by him to the dealings of God with both Jews and Gentiles, so as to explain the rejection of the former and the acceptance of the latter. In doing this he makes great use especially of the two evangelical principles of *universality* and *conditionality*. Right here we must call attention to a curious anomaly in a prevalent interpretation of much that is said in this part of the Epistle. Instead of applying these principles, which he had so clearly established and so earnestly advocated in the previous part of the Epistle, the Apostle is represented, by the exposition referred to, as now contending for a theory of unconditional exclusiveness, wholly at war with the conditional universalism of the Gospel, and substantially identical with the narrow Jewish scheme of limited blessing which he had so vigorously combated. Paul is thus turned completely against himself under Calvinistic exegesis. Had we space at command it could easily be shown, under a rigid and faithful application of the laws of hermeneutics, that the several passages supposed to favor the Calvinistic view merely teach the absence of all meritorious claims upon man's part by which God would be brought under obligation to bestow His blessings. They demonstrate the freeness of His grace and the sovereignty of His power in dispensing His mercy to the needy, without respect of persons. And this very freeness of His mercy implies its accessibility and openness to all, on such terms as in His uncontrolled liberty he may freely appoint. In the exercise of this absolute freedom He is no more bound by eternal decrees than by any legal claims. Through "the redemption which is in Christ Jesus" He is free to "have mercy upon all," on the condi-

tions which He is free to ordain without any restraint whatever. Hence the tremendous force of the final reference (chap. x: 11-13) to the universality and conditionality of the grace of God: "The Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all who call upon him. For whosoever shall call upon the name of the Lord shall be saved."

Thus the annihilation of all human claims, through the demonstration of God's absolute freedom and sovereignty in the bestowment of blessing, affords no evidence of arbitrariness in the Divine procedure, nor yields any proof of unconditional, personal election. On the contrary, the universal freeness of His grace implies, as we have seen, the very reverse. "Behold, therefore, the goodness and severity of God: on those who fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again."

## VI.—IMPORTANT FEATURES OF THE DIVORCE QUESTION.

### FACTS AND REMARKS ABOUT THEM.

#### NO. I.

By REV. SAMUEL W. DIKE, ROYALTON, VT.

I AM asked to present to the readers of the HOMILETIC REVIEW some of the features of the Divorce Question with special regard for the needs of the pulpit. In the prescribed limits there will be room for only a few facts and for some of the many suggestions that might be made. The first article will be devoted mainly to the facts. Many of these have been given to the public by the writer and others, but a few may be noted here. Some of them are now given for the first time.

1. *Statistics of Divorce in Outline.* So far as I have been able to learn, the increase in divorces in this country has mostly taken place since 1840 and later. Connecticut, the earliest offender, granted only 91 divorces in 1849. For the fourteen years ending with 1878, the year she began to reform, the annual average of Connecticut was 445. The ratio to marriages in this latter period was one to 10.4. Vermont granted 94 in 1860 and 197 in 1878, or one to 21.4; New Hampshire 107 in 1860, and 339 in 1880, or probably one to 10 marriages; Massachusetts had 243 in 1860, and 655 in 1883, or from one to 51 to one in 28 marriages; Rhode Island 162 in 1869, and 271 in 1882. There were 587 in Maine in 1880, or probably one to every 10 marriages—a ratio which Rhode Island has also equalled at times. Ohio granted 873 in 1865, and 1,937 in 1883, or one to 16 marriages. New Jersey granted 144 in 1879, and 183 in 1883, or about one to 50 marriages in



the latter year. New York City divorces were reported in the *Tribune* as 212 in 1870, and 316 in 1882. Probably the ratio to marriages was one to 30 or more. The Rev. Dr. Dwinell found 789 divorces in a recent year in 29 counties of California to 5,849 marriage *licenses*, or one to 7.4! But one to 3.9 marriages was found in Denver, Colorado. A report from three-fourths of the counties in Indiana is given, showing one divorcee to 11.4 marriages. Cook County, Ill. (Chicago), has never shown more than one divorcee to 13 marriages, and in the last two years the ratio has been one to over 17. One or two interior counties give nearly the same results. One-third of Michigan gave one divorcee to 13.3 marriages in 1882. This was about the state of thing in Louisville, St. Louis, probably, a half dozen leading counties in Kansas and so on. More statistics might be given, but these are enough to show the drift of things.

2. *Remarks on the method of statistics.* The better comparison would be the ratio of divorces granted in a given year to the number of marriages dissolved that year for all causes. We should then be able to note the percentage of marriages, or families broken up in the divorce courts, as compared with the number coming to a natural end in the death of husband or wife. But the method taken is the only one we can now use. It is the one adopted by all statisticians and writers in Europe and this country, for want of the material for a better one; and it is a fair one for countries not having a rapid growth in population. In Vermont, for example, the marriage relations formed in a given year must be almost exactly equal to those dissolved. In other states the ratio of divorces to the marriages of the year, underestimates the evil of divorces. The reason is that the divorces would bear a larger ratio to the number of married couples actually separated by death and divorce together, in an increasing population, than it would to the number married within the year. Taking Massachusetts for a standard, where the average length of married life before a divorcee is nearly eleven years, we might get a basis for estimating the value of present divorcee statistics. They may well be compared with the marriages of ten years ago, out of which the average came.

3. *As to their meaning.* One divorcee to every ten marriages, as the case is in some States, means that *ten per centum* of all families formed in those States are coming to an *unnatural or violent end*. In California it means *fourteen (14) per cent.*, or *one-seventh*. In other words, the surgery of the courts—and that in a judicial act fatal to the case under treatment—is the chief thing American society offers for the solution of domestic evils. Its remedy is the knife applied to the vital bond, with a fatal result in about four-fifths of all the cases brought before the courts; for this is about the proportion of petitions granted. If we should add to this percentage the unknown number

of families where no legal divorce occurs, but where the husband and wife separate on one pretext or another—sometimes to marry others illegally—the figures would be more alarming still. In some States, I am told by officials and others in a position to know the facts, that the desertion of husbands and wives, swapping wives and the like in great cities and among the migratory working people of manufacturing towns, and in some back rural districts, goes on to an extent that would, if reported statistically and taken together, almost double the reported numbers of divorced persons. “The poor man’s divorce” is a proverb in some parts of the country. To complete the statement, there should be added again those couples in which one or both members live in adulterous relations; and still further, those illicit unions, formed in the great cities more especially, which aim at the pleasures of married life and shun the legal and other responsibilities of lawful wedlock. All these are more or less intimately connected with the prevalence of divorce. They vary with the locality; but, as only the divorces in a few States have been made a matter of statistical report, these others can only be the subject of more or less intelligent guesses. But, taken together, the number of families which, according to Christian standards, are destroyed in both form and spirit, or morally ruined, must be very large.

4. *The effects of Divorces and other evils.* The evils of divorce do not stand alone. If hasty marriages lead to divorce, it is also true that easy divorce encourages unwisely marriages. The facilities of the divorce courts are often deliberately taken into the account in contemplating marriage. The marriage rate in this country is growing less. The birth-rate is declining, and much faster than in Europe. The latter, in some of the older of the United States, is far lower than in most European countries. Massachusetts, in this respect, is only surpassed, and that in a trifling decimal, by France. And France is bewailing her need of population! The other dozen nationalities reported all surpass Massachusetts by from 20 to 50 per cent. The illegitimate birth-rate, as reported in Massachusetts, has doubled in less than a generation. And careful inquiry of officers and physicians brings to light a vast deal of infanticide and criminal abortion. In one State, the convictions for the various offences against chastity, the reported illegitimate births and the divorces, had each nearly or more than doubled in ten years, while population had increased only one-fourth. Nearly five years ago, in Boston, I called attention to the fact, which was an exception to the rest of the State, that in that city convictions for keeping houses of ill-fame had recently fallen off more than one-half, and that those for the relative offence of night-walking were scarcely more than formerly. Little notice was taken of it. But the past winter eminent citizens have charged gross neglect upon the officials in regard to these very evils.

This field needs to be carefully examined *for its relation to crime and pauperism*. We meet such facts as these: The Chief of the Swiss Bureau of Statistics says—and Switzerland is about the only European country whose divorce laws and number of divorcees approach those of our own States:—“The proportion of crime committed by divorced men is from eight to ten times greater than the general average.” “The tendency to suicide on the part of men who have been divorced is more pronounced than that of widowers. Morselli found in Wurtemberg and Saxony five and six times their proportion of suicides among divorced men compared with the married.” “Up to the fiftieth year of life the death-rate of divorced men is three and four times higher than that of married men, and even bachelors of the same age, and it is greatly in excess of that of widowers.” In France it is said that 14 per cent. of the suicides, and 9·6 per cent. in Italy are due to domestic troubles. Out of the whole number during five years in France, 25 per cent. of the murders and assassinations and 50 per cent. of the poisonings were ascribed to domestic dissensions and adulteries. The Director of the Investigation of the Causes of Crime for England and Wales says: “Drink and Immorality are each responsible for about two-fifths of all crime in England;” and he plainly intends sexual immorality.

These statements are made of foreign countries. The material for an estimate concerning any of our States hardly exists, even in the scantiest form. But, after three or four years' observation directed specially to the point, I expect to find that statistical proof would show a divorce, or some other violation of the seventh commandment, among the causes of homicide quite as frequently as intemperance. And it would appear among the causes or concomitants of most classes, could we give the actual facts, of crime with a frequency that would astonish those who are accustomed to look upon intemperance as the overwhelming cause of crime and its conditions.

Do I question the statistics as to intemperance? Not at all, as they are commonly given. But two or three things must be said in regard to them. They are often obtained by following this single clue alone. The investigator is looking only for intemperance as a cause of crime. Wherever this appears the crime is charged to rum. But let him take licentiousness as a clue—a more difficult one to follow—and something like the same result might come of it. The truth is that the causes of a single crime are often many and complex. The English opinion I have already quoted is probably based, or should be, *on the more correct method of searching at the same time for as many of the causes of each crime as possible, and carefully weighing and classifying the facts*. Intemperance is sometimes simply the match dropped into the gunpowder that lust has thrown about. An officer of the Prison Reform Association recently asked me to prepare a paper on the connec-

tion between crime and the home, offering to put the necessary statistical material in my hands for the purpose. But he has sorrowfully told me what I feared would be the case, that the material could not be had without original investigation. And yet I suspect that underneath most intemperance and most licentiousness, back of the far greater part of most crime and pauperism, lies the more fundamental and inclusive cause of defective family life. Lack of wise training in obedience, self-denial, regard for the interests of others, patient endurance in well-doing in the home, prepare both old and young for a career of vice and crime and increase poverty. A comprehensive and critical study of the causes of crime that shall pass beyond the narrow, one-sided efforts that have been annually put forth in the interests of a single philanthropy is a most important work of the times. Social science has valuable suggestions for the professional reformer. The history of society will give interesting hints. Neither philanthropic effort or legislation reform will be fairly equipped for their work until provision is made for this better study of the causes and conditions of crime and the evils of divorce and vice. And the clergy can do much towards encouraging this work of giving breadth to statistical inquiry.

These are the chief hints for which I have room here. Another article will add to them and touch other phases of the subject.

## VII.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. IX.

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

C. *A great power is lodged in what may be called rhetorical sympathy.* In an author, this consists first, in sympathy with the subject on which he writes, and the object for which he writes; secondly, in sympathy with the reader. In an orator, there must be sympathy with the theme and sympathy with the audience, in order to conviction and persuasion. For unless there be sympathy with the theme, the orator himself is not convinced; how, then, can he work that conviction and persuasion in others which is *eloquence in exercise*?—the transfer of the speaker's intellectual and emotional life to the hearer. Among our platform orators, Rufus Choate possessed, to a remarkable degree, this sympathy with his theme; Henry Clay was equally remarkable for sympathy with his audience, but no man perhaps, in our country, possessed both more eminently than Daniel Webster. In the pulpit, Robert Hall was an example of sympathy with his subject; George Whitefield, especially, of sympathy with his hearers; in the combination of both elements Thomas Chalmers and John M. Mason doubtless surpassed them, as Spurgeon and Christlieb do now excel most other men.

CI. *What is the ideal government?* This was the question asked at the court of Perander of Corinth, and seven sages gave their respective answers. Bias said: "Where the law has no superior." Thales: "Where the citizens are neither too rich nor too poor." Anacharsis replied: "Where virtue is honored, and vice detested." Cleobulus: "Where the subjects fear guilt more than punishment." Chilo replied: "Where the laws are more regarded than the orators." But Solon said: "*Where an injury done to the meanest subject is an insult upon the whole constitu-*

tion." Combine all these tests, and behold them, more than met, in the government of God. That is an absolute monarchy, but infinite perfection is the power that guides the one will. The law has no superior, for He is law, represented and embodied. There is social equality, no caste, no invidious distinction, no aristocracy. There, holiness is loved and wickedness hated, and guilt is feared more than penalty. There, no appeals to passion, or impulse, or unworthy motive sway the holy mind either to obedience or rebellion. Supreme glory of all! the least and lowest of all the citizens is borne on the very bosom of Deity, and shielded by the very panoply of heaven! All the resources of the universe are marshaled in array to protect and shelter the rights and privileges of the most insignificant. Indeed, no obedient child of God is insignificant.

CII. *Bernard de Palissy*, a native of Agen, in France, and a maker of earthenware at Saintes, distinguished himself by his knowledge and talents. He was a Calvinist, and the French king, Henry III., said to him one day that he should be compelled to give him up to his enemies unless he changed his religion. "You have often said to me, sire," was the undaunted reply of De Palissy, "that you pitied me; but as for me, I pity you, who have given utterance to such words as 'I shall be compelled.'" These are unkingly words, and I say to you, in royal phrase, that neither the Guises, nor all your people, nor yourself, are able to compel a humble manufacturer of earthenware to bend his knee before statues."

CIII. *There is a kind of polyp* that applies a suction valve to every pore, until its victim melts into the form of the destroyer. I have often thought that the world is such a polyp, when it gets hold of the nominal disciple.

CIV. *The inscriptions on sun-dials*, if collected, would make an interesting and suggestive book. *Oxford*: *Pereunt et imputantur*: the hours perish and are imputed. *Abbotsford*: *Nυξ ερχεται*: the night cometh. Another, we know not where: "Go about your business."

Another: Quae lenta accedit, quam velox praeterit hora!  
Ut capias, patiens esto, sedesto vigil!

Another: "En peu d'heure Dieu Labeure."

CV. *The importance of a decision*, especially at the crises of life. A French nobleman says: "Every man goes down to Damascus once in his life." But how few, like Saul of Tarsus, immediately obey the heavenly vision! I insert the original as a very remarkable paragraph:

*Un de plus.*—*Sous ce titre a paru une brochure du Marquis de Talleyrand-Périgord. Un de plus, c'est un républicain de plus. Voici d'ailleurs la courte préface de cet écrit, qui a causé dans le faubourg Saint-Germain quelque émotion:*

Tout homme a son chemin de Damas. Bien peu imitent saint-Paul. Comme bien d'autres, j'ai été sourd à la grande voix qui commande à l'homme d'être utile à ses semblables; mais après les malheurs qui ont accablé la France, en présence des efforts généreux et constants de la démocratie républicaine pour faire sortir le pays du gouffre dans lequel l'avait plongé l'empire, je ne me sens pas le droit de rester spectateur indifférent de la lutte. Dans la grande armée humanitaire, je viens prendre mon rang de soldat, simplement, mais loyalement.

A la démocratie contemporaine, je viens dire:  
Comptez sur un républicain de plus.

CH.-M., MARQUIS DE TALLEYRAND-PERIGORD.

CVI. *The test of a sermon* is, after all, its *effectiveness*. Judged by the standards of homiletics or hermeneutics, many a discourse is very *defective*, which is nevertheless very *effective*. The beauty of the fishing tackle is one thing—the catching of fish is the test of the fisherman.

CVII. *Self-indulgence tends to a monstrous self-absorption*. It is a bad thing to get into the habit of thinking and of studying to gratify self. It finds us sickening or wearying of one gratification after another, yet constantly seeking something new, till like Xerxes we are ready to offer a reward to any one who will invent a new form of pleasure. The habit of self-indulgence is fatal to symmetry of character. The purest gratifications comes to us unsought. As Arthur Harwick says,

pleasure, like our shadows, flees when pursued, but follows when we seem to forsake it.

CVIII. *Separation is the Law of Holy Living.* When Israel entered Canaan they were forbidden to entangle themselves with alliances with Egypt, Assyria and Canaanites. For 400 years they kept aloof. Then Solomon renewed intercourse with Egypt, married Pharaoh's daughter and flagrantly violated the law in Deut. xvii: 16, by bringing vast numbers of Egyptian horses into Judea. Disasters rapidly followed. He lived to see his worst foes, Jeroboam and Hadad, guests at Pharaoh's court; and in the next generation an Egyptian king captured Jerusalem and despoiled palaces and even the Temple. Still worse, the Egyptian Idol, *Apis*, or the sacred bull, was worshiped at Dan and Bethel and swayed the whole northern kingdom.

CIX. *Stoddard, the Missionary to Persia*, "whose astronomy ended in the star of Bethlehem."

CX. *Dr. Gordon says our modern inventions* are little more than the enlarging or elongating of our own faculties and organs. The telegraph is the extension of the arm as by nerves of wire, so that we write at the distance of a thousand miles; the telephone is the extension of our voice and of our neighbor's ear; the bicycle the lengthening of our legs so that we reach ten feet instead of two; the telescope and microscope enlarge our vision so that we see 5,000,000 miles instead of five, etc., etc.

CXI. *The Grace of Continuance.* Jno. viii: 31, 32. There is a preparatory stage of discipleship: the mind and heart and will moved, but the soul not yet made new in Christ. It is the *vestibule* of salvation; all depends on holding on, going on, continuing. The seed is in the soil, but needs to get root and grow. Satan then brings all his power to bear to prevent continuance in well doing. Here the *results* of continuance are indicated: 1. Confirmation of Discipleship. 2. Revelation of Truth. 3. Emancipation from Sin. Our Lord puts before his followers something to *do*, to *prove*, to *know*, to *become*.

CXII. *The Nature of Liberty.* Cicero says: *Libertas est potestas faciendi id quod jure liceat.* Lawlessness, license, is not liberty. True freedom is found only in obedience to proper restraint. A river finds liberty to flow, only between banks; without these it would only spread out into a slimy, stagnant pool. Planets, uncontrolled by law, would only bring wreck to themselves and the universe. The same law which fences us in, fences others out; the restraints which regulate our liberty also insure and protect it. It is not control, but the right kind of control, and a cheerful obedience which make the freeman. Psalm xl: 8.

CXIII. *Christ in the Word.* The main value of the Scripture is that it is a casket enshrining one priceless jewel, the Lord Jesus Christ. The pearl is found in the pearl shell. The shell is beautiful, but it is only a fainter image of the beauty which is gathered into one symmetrical sphere, in the gem which it contains. That same beauty, secreted by the mantle of the pearl oyster and diffused over the interior surface, constitutes the mother of pearl.

## SERMONIC SECTION.

### THE DRINKING USAGE.

By THEODORE L. CUYLER, D.D., IN THE  
LAFAYETTE AVENUE PRESBYTERIAN  
CHURCH, BROOKLYN, N. Y.

*Judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.*—ROM. xiv: 13.

DURING the last week, the rash and reckless act of a single individual startled this whole community, when he sought notoriety and found death. Probably the universal epitaph of him who thus flung himself away from yonder bridge would be, "Died as the fool dieth." Yet, while the whole community is startled by the sudden, and what proved to be the suicidal, act of a fellow-creature, God's eye is continually seeing the slower, but equally sure flinging away of precious lives, and too often of immortal souls. That Omniscient Eye which sees the whole community every hour in its inmost life, is seeing, I fear, strange, sad things, slow tragedies, but certain. He has seen thousands of people round about us sorely tempted, prompted to do that which they must have recognized was fearfully dangerous, and might be fatally hurtful, and which yet they have done. God has seen hundreds of young men balancing the question whether to yield to allurements of sinful fashion and custom, or to preserve cleanliness and purity of body and of mind; seen many a one turning in, at the close of a hard day's work, to a rendezvous where there was only hilarity for the moment, but at last an empty purse, an empty character, and a desolated home. He has seen written in invisible letters over the door-ways of many of these splendidly upholstered haunts of temptation: "He that entereth here is not wise: rich men here made poor, thrifty men idle, honest men deceptive and worthless, sound men sick, moral men vicious, parents

made childless, children made orphans, wives made widows, and immortal souls by a slow torture put to a death that never, never dies." God has seen thousands of young men debating the question whether to go on or halt, whether to take the leap or hold back. Yet the drinker has gone on and drank, the vender has gone on and sold death by measure; and God has seen, sometimes, a mere boy drawn into that maelstrom of temptation, and, on the other hand, an aged hand trembling as it grasped the glass which was to be the cup of death. He has seen sometimes a father—strange sight!—a father putting that very glass of temptation on his own table, and religious people offering (thoughtlessly, I trow) that which might be the first snare, the first step in a career that shall lead down to darkness and the grave. And oh, what sorrowful spectacles God is witnessing! As a pastor during these five-and-twenty years, I have been called to see so many, and during the last few days others still, and the thought has often come to me, What spectacles the All-seeing Eye must witness every week and every day amid the more than half a million of people that fill our great city! Ah, the picture is beyond all human pencil. Doré left behind him many most extraordinary picturesque specimens of his genius in depicting the terrible. The hand of Doré never painted a single week's experience in Brooklyn, for he would have had to put into it everything that was terrible and revolting—health in ruins, hope destroyed, affections crushed, prayers silenced, the chosen seats of domestic peace made desolate. He might put in the distant back-ground the vanishing vision of a happy past, and in the foreground the terrible certainty of an unending woe, prison houses with doors that open only one way. He might peo-

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

ple his canvas with men whose shattered forms are tenanted by tormented souls, with little children on whose lips the smiles seldom play, with women in whose cheeks furrows have been plowed by tears wrung from a breaking heart. Paint that, and you see what God sees every week in our own beautiful and beloved city; and then light it up with the glares that flash from the infernal fires, and you will be bound to confess that, though you see it not yourself, that Omniscient Eye beholds it continually. And we ought not to turn our sympathies, our prayers, our earnest example and our influence, from these most heart-rending spectacles. In view of this, do you wonder that year after year, and often during the year, I have come to this pulpit bowed in spirit, with a woe is me if I lift not up my voice and cease not continually to warn, continually to instruct, continually to invite, that, as far as I am permitted to shepherd these households and homes, I may be kept guiltless from having failed to present the whole gospel of love, and do all that is in my power to save from a doom like that.

Therefore it is that I have brought you this morning this passage, presenting this great fact from this one standpoint; not its political bearing, nor its scientific bearing, nor its medical aspect—its personal aspect, its domestic aspect. And I brought this declaration of God, not man's utterance, but His, when I read to you that it was right that no one should put a stumbling-block nor an occasion to fall in the way of his brother, that it was right and good not to drink wine whereby thy brother doth stumble or is made weak. I lay down this principle, that you and I have no right to do that whose influence is mischievous to others; and we are to withhold ourselves from this, not from a law of self-preservation, but from a law of brotherly love. The legal liberty of a good man or a good woman never should be exercised when a moral evil will flow from that exercise. We are never to put stumbling-blocks and occasions to fall in the way of others.

That is just as thoroughly a Bible doctrine as that great central, glorious doctrine set forth last Sabbath morning, of the atoning blood and sacrifice of Jesus Christ; not so vital, of course, but it comes from the same source; it is a part of the same gospel. I say again, abstinence from that which injures others, should come home to every one that loves others with the grip of a moral obligation. That is the principle which God's Word lays down. The Apostle says it is *μαλλον*—fair, beautiful, morally right, not to drink wine whereby thy brother stumbleth and is made weak and destroyed. You may say it is inexpedient. Well, expediency is a limber word, often. It has been used sometimes to excuse sin. I have no idea of expediency, but right. In the long run, it is never expedient to do aught save what is *right*. It never can be expedient to do wrong.

The inherent evil of using all alcoholic beverages and intoxicants is twofold. One reason is that it exposes you and me to danger. The inevitable tendency of alcohol is to strike right to the brain, overturn the throne, and through the brain reach the very soul. I confess here that I have been an abstainer, from childhood, for self-preservation also; I could not put a coal of fire in a nervous system as inflammable as mine without danger of combustion, conflagration. But that is not the greatest reason. It is because it puts a stumbling-block in the pathway of others, whom you and I, according to the Golden Rule, are to love as we love ourselves.

Then I again repeat the proposition, that no good man or woman has a right to do anything the influence of which is certainly hurtful to their fellow-men and possibly hurtful to themselves. I have a legal right to do a great many things that I have no moral right as a Christian to do for a single moment. I have a legal right to take strychnine, if I choose, or arsenic; I have no moral right to commit self-destruction. I have a legal right to do many things which by their influence may work fatal injury to my fellow-men. The



law of Brooklyn does not forbid it, nor does the law of New York, or the Union forbid it, but in that blessed Book is the higher and deeper law, that I must not touch with the tip of my finger any such utterance or deed. If I love Christ, let me keep the commandments of love. I have a legal right, for instance, to attend the lewdest theatres, even such as disfigure and disgrace the dead walls and the open windows of this city with their flagrant and intolerable indecencies, that ought to be suppressed by our civil authorities as hurtful, poisonous and damning. I have a legal right to attend even such haunts as those, as far as the civil law is concerned; but I have no moral right to set my foot inside the door, not merely because I may pollute my imagination and memory with what might not be easily effaced for days or months, but because the whole garnished, glittering, gilded establishment is to many a young man, and perhaps to many a young woman of this city, a chandeliered and crimson hell. My fifty cents, more or less, at the box office is my patronage and support. When I enter there I become a partner. Dram shops are only open for money, and every contributor sustains them as much as you sustain the cause of missions when you give that dollar to that basket, to send Christ to the heathen. You become a partner in the work of missions, do you not? You become a partner in every haunt, every amusement, everything to which you contribute. A contribution of money gives partnership in everything in the community which may be for good or evil, for blessing or ban.

Now on that great, broad principle I maintain that you and I ought not to give the sanction of *exemple* to most perilous and often deadly usages. A glass of wine on my table will entrap some young man whose nervous system is acute and who is very susceptible to alcoholic stimulants. What right have I to set a trap for his precious life? What right have I to put the sanction of my influence as a minister of Jesus

Christ over that cup, so that he shall go away and quote me as his tempter, his authority in the practice? I become an accomplice in whatever that tempted young man may do under the influence of that glass. He goes away from my table and commits an outrage; I am his accomplice. If he utters an oath, that is part mine. If he lies (for drunkenness is an awful promoter of deception; I have had over forty years' labor in this line), I am partly responsible. If he blasphemes, I have an ownership in the blasphemy; he would not have done it but for me. Can I escape responsibility? Ah, this putting the bottle to a neighbor's lips brings on you and me a fearful responsibility for what comes out of those lips. When we put it behind the hands, we are responsible for what the hands may do. If we put the stumbling-block right before a fellow-creature, and he falls, he falls over us.

With that view of the subject, I ask, is it too much to ask of every one in this congregation to avoid all tampering and complicity with a usage that involves such risks, and in millions of cases has wrought such irreparable and eternal ruin? Are we certain that we are at that time in that straight path, of which I discoursed to you two weeks ago, if we are leading some fellow-creature in a broad, open path to temptation and ruin? This is a very solemn question. "Why," you say, "I never looked at it, perhaps, in that way before." Well, look at it now. I have looked at it in that light a great many years, and, for the sake of your children and the sake of your husband, for the sake of your brother, for the sake of your neighbor's child, if you are childless yourself, for the sake of all these young men around us (God pity the stumblers!), I ask you to look at it in this light this morning and to put yourself on the *safe* side, where no one can ever lay upon you the terrible responsibility of having tempted them into the pathway of eternal death; for that Book says that no drunkard shall inherit the kingdom of God. O touch

not these bottled serpents, that, beneath the crimson and the sparkle, bite and devour, and lose not the sharpness of their fangs while eternity endures. Oh, the word "stumblers" has a sad and touching pathos in it. I hardly dare allude to them. It would touch many of us, perhaps all of us, too tenderly. It would reveal the tragedy in many a family circle, the empty chair in many a home, the sorrow and the shame that you and I have often walked backward and sought to cover with the mantle of forgetfulness. This day the turf that the May sunshine kisses into green, hides dark, deep tragedies, crushed hopes, ruined souls; for we are told that at the last this tempter biteth like a serpent and stingeth like an adder. But when the last shall come God only knoweth, and how long the last shall last God's Word declares. So much more I say, dear friends, in view of accountability. You who last Sabbath confessed Jesus as your Savior, avoid everything by which you may give occasion to your fellow-man to stumble, if he shall stumble into perdition.

In presenting to you this morning this great question of abstinence from the bottle and our duty as Christians to oppose the drinking usage—you will observe that is the point with me this morning, the drinking usage, the custom of offering, partaking, passing, having any partnership in alcoholic beverages—I wish to say a word, before I close, in behalf of a noble institution, with which I have been associated from the very hour of its birth, the National Temperance Society and Publication House. For twenty years I have been identified with that most benevolent and beneficent organization. It was my privilege to give it its name; it was my privilege to draft its constitution and to write the first line it ever published, still circulating as a little tract called "A Shot at the Decanter." During the first eighteen years the presidential chair of this organization was held by that prince of Christian philanthropy, William E. Dodge. For the last

two years the chair has been occupied by the venerable ex-president of Williams College, Dr. Mark Hopkins, whose good gray head thousands of Americans learned to know and revere under the shadow of old Greylock. At the late annual meeting of the society its members so urgently pressed your pastor to accept the presidency of the society, that I have consented to do so for one year, with the understanding that there shall be no interference with the prior claims of this church to my time and strength, and that I shall be so far relieved from active duty that no hindrance shall be put in my way to the fullest carrying out of the work to which I stand pledged as your minister.

Now what is the purpose and the province and the work of an organization that during twenty years has received and expended about one million of dollars? I answer, that, while it is a truly religious, it is not a sectarian institution. In our Board meetings every Christian denomination is represented. Neither is it a political or partisan organization. We have, as a society, no sort of official connection with any political party—Republican, Democratic, or Prohibition. We never present any candidates for office; we never issue what is called a campaign document. Last year, during all the controversies involved in the choice of national rulers, every member of that society was allowed to follow the dictates of personal conscience as a citizen. As a proof of this, our late President, Dr. Mark Hopkins, headed the electoral ticket in the State of Massachusetts for one of the candidates, and another one of our officers earnestly supported still another presidential candidate—not as officers of our society, but as citizens of Massachusetts, citizens of New York, New Jersey or any other commonwealth. I make this statement because I know there has been an unhappily and entirely false impression heretofore given in regard to that association. Now, as our society is not denominational or political, what is its character and purpose? In one word,

it is an *educator*. Its supreme purpose is to educate the popular mind, heart and conscience for the reformation of character, conduct and customs. Its single motto is: Educate, *educate*, EDUCATE, EDUCATE. If you will go over to our publication rooms in Reade Street, you will find on those shelves thirteen hundred publications; from a little leaflet up to volumes of five hundred pages, discussing every phase of the movement, scientific, social, religious and civil, as far as it bears upon the general duties of citizens. Many of these are from the pens of the ablest and best writers on both sides of the Atlantic. We have issued over six hundred millions of pages in the shape of tracts and volumes. We have published one hundred and thirty-three Sabbath-school books, some of them, as I can testify, of the very highest and best order. We circulate every month one hundred and thirty thousand copies of a paper for children. If you can help save the children, you are sure to help save the country from the curse of strong drink.

During the last year perhaps our best work has been among the freedmen of the South. We scatter arguments against the dramshop, of course, as the nursery of vice, the source of untold misery to the body, and the death of the soul. But our chief end is to overthrow the drinking usages of society. They endanger your child and mine; they tempt and destroy our youth; they blast the home; they feed the dramshop. The most effectual way to destroy dramshops is to draw away customers. The most effectual prohibitory law in the world is to write on every man's heart and conscience, "I won't drink intoxicating liquors, and I won't buy them, and I won't touch them in any shape." If nobody buys, who is fool enough to offer it for sale? The reason why there are no grog-shops in West-brook, Ireland, is that the people of that town are not only practical abstainers, but vote every year that there shall no dramshop be opened among all that population of forty-five hundred peo-

ple. I believe in laws for the restriction of rum selling as a public nuisance, and where it is practicable I believe in laws for the suppression of that public nuisance: but deeper down than any law written on any statute-book lie the law of conscience and the law of reason; and we, as a society, aim to reach the consciences of old and young, parents and children, to uproot the perilous and destructive customs of society, to warn not only against the legalized dramshop as the slaughter-house of bodies and souls, but against the bottle within it and the bottle without it and the bottle wherever we see it—even if it is on your table, my friend.

We regard alcoholic drinks as an enemy of the body, destructive of health. We have labored for the introduction of elementary books in the public schools, teaching the children the real nature of alcohol and its working; and through our diligent labors and the eloquence of faithful, godly women that has gone from this pulpit and others over the land, fifteen States in the Union have enacted that law introducing this elementary treatise into the public schools. We regard alcoholic drinks as the enemy of the home, and therefore circulate tracts and treatises in favor of shutting the cup out of every household. We believe that if a total abstinence pledge, signed by every member of the family, could be hung during the coming week in every home in Brooklyn, from the most splendid mansion to the dingiest tenement house and the most obscure alley attic, you might almost disband your police, you might lock up your jails, you might keep millenium in advance. Who would know Brooklyn after such a resurrection of purity and sobriety and right as that, from its charnel house of temptation and of death?

My people, I regard drink as the enemy of the land I love. The overthrow of negro slavery was unquestionably the grandest achievement of the history of this Republic during this nineteenth century, but a ten-fold greater curse than negro slavery is the curse of the

bottle. It enslaves the brain, it tortures the conscience, it robs the child, it breaks the mother's heart, it has power to cast body and soul into the pit. Therefore we aim to bring public sentiment up to the point of forbidding the open sale of this public enemy and suppressing every haunt of public temptation. So liberal and catholic is our society that we are ready to join hands in every feasible effort to do this, whether it be, in some States, to bring a question of license up as near to a point of prohibition as possible, as a stepping-stone, or, in other States, such as Georgia, South Carolina and Maryland, to allow the citizens of every county to decide whether they will have an open dram-shop or not.

Finally, recognizing that no reform can be effective that does not reach the human heart, and no effort can be successful if it neglects the gospel and the Holy Spirit, we have made our society, from the very inception, a society of Christian faith. Every meeting is devotional, from the day when, in the counting-room of that great Christian merchant that went up two years ago to render his account, the voice of William E. Dodge offered the first prayer, to the close of that meeting the other night, when ministers of God stood on that platform, this society has feared God and tried to keep His commandments. It bases its principles on that book, and teaches that it is good not to put the stumbling-block in the way of another. It teaches that the path of sobriety is the path of safety, the path of peace, the path of conscience, that God approves.

One hundred years ago, Dr. Benjamin Rush published the first treatise on the influence of ardent spirits upon mind and body. Fifty years ago, the first national convention was held and unfurled the salutary principle of total abstinence. So that the reform, in its present organized shape, is about half a century old. It has wrought great good. Mistakes have been made; follies have been committed; rash and silly things uttered; unwise expedients

sometimes used by certain people in certain quarters. Is it not so with every good cause and every human effort for the glory of God and the good of men? I look back over it and see thousands of homes changed, thousands of hearts comforted, thousands of stumblers rescued, thousands of souls saved by it; and on its bead-roll of toilers I read from the revered name of Lyman Beecher, with his six sermons, over sixty years ago, on to the Theodore Frelinghuysens and the John Goughs and the Wilfred Lawsons and the Mark Hopkinses and the William E. Dodges; and these were men that loved God and their fellow-creatures, and regarded this great cause as something more than a temporary delusion or make-shift, and crowned it with glory and honor. For that cause I have stood here, and shall stand here, until the death-damp gathers around my brow, and the hand that never yet offered a glass of deadly intoxicant turns to dust.

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**THE SHEPHERD-FAITHFULNESS OF  
THE SON OF MAN IN SEEKING THE  
LOST.\***

BY THEODOR CHRISTLIEB, D.D., PROFESSOR AND UNIVERSITY-PRACHER IN BONN.

*For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*  
--Matt. xviii: 11-14.

LORD JESUS! Thou hast taken pity on the imprisonment of a whole lost world condemned before the judgment-seat of God, hast burst the chains of sin and crime, the cell of death and the grave,

\* Preached before the Prison Society of Elberfeld, Barmer, and translated for HOM. REVIEW by Mrs. Dr. J. H. W. Stuckenberg, Berlin.

and gained for us all the liberty of the children of God. Thou hast thus become the great soul-minister of humanity, still to-day following even individual souls with untiring faithfulness. O, teach us to look unto Thee, now, when among a hundred of Thy sheep not only one but many are gone astray, and let us learn from Thee how to love sinners so that we shall be impelled to seek them. Teach those who have been redeemed by Thee to keep the captives in mind, out of hearty gratitude to Thee; for only those whom Thou dost liberate are free indeed! Amen.

Beloved in the Lord! is it really necessary to follow up those who have gone astray and are lost? I am not afraid that to-day you will ask that question long. Our age preaches the necessity of it as no other has done. Most of the nations manifest a powerful impulse toward aggrandizement by suddenly swooping down upon such remnants of earth as were still unpossessed; but at the same time, even in Christian lands, there is an appalling impulse to annihilate with such instruments, for the purpose as never existed before! And not only a wrong-doer, here and there, but strong hands in secret organizations. And among these many who have not only gone a little astray, but have wandered far into the most dangerous wilds, where God is forgotten, where divine and human order are hated and rebelled against; so that crimes against life and property are no longer considered blameworthy, but justifiable, and, in fact, necessary, to bring about a new order of things without God, without Christ, without religion, where man shall depend on himself alone and live for this life only. Away with the old order of society—even at the price of wholesale massacre! Could sheep have gotten farther astray from their Chief Shepherd, who is "not come to destroy men's lives, but to save them?" (Luke ix: 56.)

Seek the lost! Recent events preach it in thunder tones; the attempts of assassins, the fiendish plots with dynamite, all the God-defying efforts of

man—if these do not impel us to put forth every energy to seek the lost, how much more will it take? Why have we assembled here this hour if not to stimulate each other in our Christian duty to seek the lost? On this motive we have a sermon for the present, as for every age, in our text: "The Son of man is come to save that which is lost." Christ, the Chief Shepherd himself, makes this announcement, and indicates that it is a necessary and natural conclusion that He will not forget even one who has gone astray; at the same time representing Himself as the embodiment of this precious truth, the shining emblem of this holy mission. Seeking the lost—it is the foundation of Christianity. Or, if it is not the religion of the redemption of the lost through Christ, what is it? Because God in His eternal mercy pursued the world when the whole of it was lost, and to find it, yielded up what He loved best, even His Son; because the Lamb of God bore the sins of the world and founded an eternal redemption with His blood, by means of which every single soul may be saved; therefore it is the constant duty of all the ransomed to offer a helping-hand to the erring, taking heed not to neglect the most insignificant, nor children, but to lead them all to the Chief Shepherd, and especially there, where the erring can no longer be counted one by one, but by multitudes, while the spirit of error threatens to become more and more powerful in its grasp; there it is of special importance that all who remain loyal "be watchful and strengthen the things which remain that are ready to die." (Rev. iii: 2.) Arise, and save the lost!

An exquisite device for the seal of a prison society would be a shepherd drawing a wounded sheep out from among thorns. And although, without doubt, the most beautiful seal would be living Christians who take part in the Shepherd's home-carrying—where shall they learn how to carry lost ones home? Where, but from the Lord, the only faithful One? He shows us how

by several comforting features of the precious figure in our text, and by means of these He places on us a great responsibility. You cannot seek all who may have need of it, but one here and there. And it is these of whom the Lord speaks. With the gracious help of the Holy Spirit, let us fix our eyes on

THE SHEPHERD-FAITHFULNESS OF THE SON OF MAN IN SEEKING INDIVIDUALS WHO ARE LOST.

I. *Let us notice the consolation in His comparing them with sheep who have gone astray.*

II. *For what it renders us responsible.*

The Shepherd-faithfulness of the Son of man in seeking lost individuals, even the least, is in short the central thought of our text: The Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? Under the figure of a trusty human shepherd the Lord here portrays His own shepherd-faithfulness in seeking the people singly who have strayed away. God be praised, He seeks even the most insignificant among the lost! Let us take note of several features in this parable, and behold how He represents His faithfulness as a Shepherd.

It reveals to us, first, *how dear every single soul is to the Lord, even the least.* He had just been speaking of little children: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." The world appreciates only the great things; it attaches little importance to the small. And therefore it puts on no restraint to avoid setting a bad example before the little ones. God shows His own greatness by his care for the small things and for individuals. In the kingdom of creation even a spear of grass and a grain of seed are endowed with perfect beauty and conformity to the end they serve; in the kingdom of redemption how much more important the care bestowed on a

soul! To know that is a wonderful prerogative. In heathenism we nowhere find a clear recognition of the worth of a man's soul in the eyes of God, and that is why we also find nowhere there a full recognition of human rights in social life. This is the cause of a shocking amount of misery. Where every human personality is not recognized as a world in miniature, as an independent existence with a peculiar gift and a peculiar mission, of divine origin and having a divine aim, and therefore a being of incomparable value, there a man will soon degenerate into a mere chattel whose life has nothing more than a money value, and so depreciated he is helpless against the selfishness of the stronger. It was through God's revelation in the Holy Scriptures that it was first discovered that man was made in the image of God, and hence His noblest creation, created by God, like God and for God, in whom He can and does reflect Himself, in whom He can and does even live, and whom He can and does fill with His glory. It was not until God's own majesty was unveiled in the Scriptures that a clear light shone upon the dignity and worth of His human image. It was not until men beheld it from the account in Scripture that they perceived clearly God's attitude toward humanity, how He follows men, takes pains on their account, keeps watch over them, and prizes them. There the sinner learns to have some presentiment of his own value, so that he asks in astonishment (Ps. viii: 4): "What is man, that thou art mindful of him? and the son of man that thou visitest him?"

The New Testament makes our knowledge still more clear, when Christ exclaims to those who were anxious and of little faith: "How much more are ye better than the fowls? and God feedeth them" (Luke xii: 24); when He reminds us all of our great responsibility for the treasure intrusted to us in our souls, and represents the gain of the whole world as no compensation for injury to the soul, or the loss of eternal life (Matt. xvi: 26); and again, when He

directs every individual to his infinitely high calling: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v: 48.) Hence the warning in our text not to despise any, even the little ones, because through their angels they are connected with God's throne, and ought, as some one has said, to be treated "like little majesties." How great the value, then, at which the Lord estimates the soul of a child!

However, to love children's souls is not very difficult even for us. But those souls, too, that have gone astray and are all entrusted over with the filth and the curse of sinning? Yes, to be sure; they are the main care of the Lord. Why, it was to call sinners to repentance that He came to the earth! Right beside the parable of the lost sheep in Luke is that of the lost piece of silver, lying somewhere in a dusty corner, and of the prodigal son, such a wretch from sinning that he is ready to perish, and all to show how dear to the Father's heart are the deeply-fallen. It is only sin that he hates, the sinner He loves. We, proud and fastidious, like to despise gross sinners; not so the Good Shepherd to whom the sheep belong. They are His, even though they desert Him. He bought them with His blood. That is why He does not let humanity run without a master, like unchained beasts, but keeps watch over each individual. He calls His sheep by name and keeps His eye on them. O that every wanderer from God would believe us when we assure him, "The Lord has never ceased to love you!" That is why He entered into covenant with you already at your baptism. He is not willing to complete His kingdom without you! The Son has come, and by means of His Word He continues today to come, to save that which was lost, and therefore you too. O, surely, He who wrestled for our souls in the bitterest pangs of death has a right to demand that we believe Him when He tells us that we are of great importance to Him.

*And that is why He misses every sheep*

*as soon as it is lost.* It was so with the man in the parable. He noticed immediately that one was missing. The Good Shepherd has many more than a hundred sheep, but yet He has counted them every one. Why, even the hairs of our head are numbered; how much more our souls! Among men we often think that he who has thousands can easily spare one. A man who has his barn full of sheaves and happens to notice that a stalk of grain was left standing will not send his reaper out again just for that one. Of course not. In a case like that, one more, one less, what is the difference? One amounts to nothing. Not so the Lord. One might think that He with His ten thousands of angels and blessed spirits, could easily spare a single lamb. But no, He misses as keenly every one who goes astray, and His grief is as great as that of a mother if one of her children gets lost in a large city. The sheep that goes astray, of course, incurs the greatest loss; but the Lord also feels that it is a loss and an injury to Himself.

Oh, how much sorrow and anxiety the Lord must endure from this cause? He is so full of love for everybody that if He misses one for an instant He feels the absence. In the parable only one had gone astray, ninety and nine remained in the fold. How much greater His sorrow and trouble would have been if the ninety-nine had gone astray and only one remained! And does not this often happen to the Chief Shepherd? Are there not families where among ten, nine walk in paths of error, if not the whole ten? Great bands of young people take their vows to serve Him faithfully. Keep watch over them, and, after a few years, see how many remain true, whether the majority have not wandered away from the fold! With what pain the Lord must behold such desertion, when, as we see further along, *He will leave the ninety and nine on the mountains and hunt for only one who has gone astray!* Not by any means because they are of less value to Him, but because that one is in greater peril. If a mother has ten children and one is

lost or dangerously ill, she scarcely shows any feeling except for that one. Not as though she no longer loved the others; but where the danger is greatest her care is the most absorbing. She dare not, if she could, concern herself for them as she had done before. Just so is it with the divine Shepherd of Nations. Although His eye never closes over all, and He never forgets one of His sheep, even of those who remain loyal; still His special shepherd-care is always specially directed to the lost. He once forsook the angels in heaven in order to seek the lost race of man, and so now His shepherd eyes and hands are directed most toward those who need Him most, toward the lost.

*He hastens after it, and seeks and seeks whether it will let itself be found.* We read "He goeth . . . and seeketh that which is gone astray" as soon as He misses it. He loses no time. Delay would increase the poor sheep's danger. He does not think "it will come home of itself." O no; left to itself it will be lost forever. In its own strength it would never find the way back. The "far country" fascinates and enthralls. The longer it is absent the more needy it will become, and the more difficult its return. The Shepherd knows all that. Therefore He hastens after it.

Does not this reveal God's attitude toward man from the very beginning? Scarcely had the fallen Adam reached his hiding-place, hiding for shame, when God's call to him reached his ear, revealing the sin, but at the same time seeking the sinner: "Where art thou?" Cain's fury against Abel had scarcely risen, when, even through his rising wrath and envious defiance, he heard God's soul-caring warning: "Why art thou wroth? If thou doest well shalt thou not be accepted? And if thou doest not well sin lieth at the door: do not her will, but let it be subject unto thee." When David had fallen so deeply that his disgraceful sin made the enemies of God to blaspheme, suddenly, "Thou art the man," the words of the divinely-sent prophet, resounded, revealing to him the whole weight of

his blood-guiltiness and his adultery. And he was crushed. How often such searching voices raised their cry throughout the whole of lost Israel, proclaiming judgments which probed to the very root of their sin!

In the New Testament, also, how opportunely the Good Shepherd's voice goes in quest of the lost child Judas, warning him all the way up to the "Woe unto him through whom the Son of man is betrayed!" How the Master, though a prisoner and bound, followed the erring Peter up, piercing the denier with a gaze which wounded to cure him and restore him to the right path, and then afterwards, with His "Lovest thou me?" drew him back to His own heart! Behold again the glorified Lord placing Himself in the way of that obdurate persecutor, inquiring, "Saul, Saul, why persecutest thou me?" and then gently extricating him from the thorns and fetters of his hate and prejudice, setting him on the way of life! How his solemn, earnest shepherd call seeks entire congregations, persuading them to return to their first-love: "Remember therefore from whence thou art fallen, and repent, and do the first works." (Rev. ii: 5.)

O be assured that the whole Scripture, from beginning to end, is one long, telling proof that the Lord seeks the lost; and the entire history of the Church, as well as of individual souls, gives evidence no less striking. How long, how long He is often compelled to follow the lost; seeking, warning, coaxing it back, hedging up its bad courses with thorns, and admonishing it by His Word and Spirit, by means of human instrumentality and severe discipline! He seeks everywhere, in joy and in sorrow, by kindness and by punishment: He stands before the door, day and night, and knocks. O who can express the untiring work, the faithfulness and wisdom with which the Eternal High Priest calls back the wandering, lifts up the stumbling, and cares for those who have been found again! He has made it His life mission. Without this shepherd-faithfulness who



could reach the goal? Ah, it is true that the Son of man is come, and is still coming by His Word and Spirit, in love and in grief, to save that which was lost.

“And if so be that He find it.” In Him, or in His seeking, there is no short-coming. But not every one will let himself be found. The greater trouble He is at, the heavier the responsibility of that one who makes such labor vain. But where one does allow himself to be found, there we see, finally, still another exquisite feature in the shepherd image of the Son of man.

*He rejoices more over one that He has found again than over all that went not astray.* “And if so be that he find it, verily I say unto you he rejoiceth more of that sheep than of the ninety and nine which went not astray.” It is in the nature of the human heart to feel more joy at finding something that was lost than at undisturbed possession. Nevertheless, there is something noble in singling out this feature of the finding again and making it so conspicuous. But the rod, where is it? That sheep certainly strayed away wilfully, or by reason of its folly, or perhaps through carelessness. Where do we find reproach for having caused such great trouble? The boy Jesus himself had to endure the reproach from His mother, although He had not gone astray, but simply remained in His own Father’s house. Not a syllable—only rejoicing—and such great joy that, according to Luke, the shepherd invites his friends and neighbors to share it with him, or—figures aside—that, with the Chief Shepherd, even the angels of God rejoice over one sinner who repents. No anger gleams in the eyes of the Shepherd while He is bringing His lost one home, only pity. Going astray and getting tangled among thorns punishes itself. Hence there is no farther discipline, only such pity with even the most wretched, half-perishing, that the shepherd lays it upon his shoulder and joyfully carries it home. (Luke xv: 5.)

O sacred moment! holy hour! this finding again! When shall it be? When the sheep finally halts in his erring ca-

reer, and begins to be tired of all the disappointments and delusions of a deceitful and faithless world; when he reflects on himself, acknowledges all his wrong-doing and danger and longs to forsake his abominations and return home in true peace, then already the hand of the faithful Shepherd is upon him. And when he looks up to the Shepherd thirsting for help, and perceives nothing but love in that face full of grace and truth, and, overwhelmed at the sight, throws himself, like the prodigal son, into the arms of his father, delivers himself up to the Great Physician of sinners to be saved and led home; then over him and his Bethlehem—i. e., the place of his reform, his conversion and new birth—the heavenly hosts will again give glory and praise to God and the Lamb. O, erring one! lost one! do look around; the Chief Shepherd is already hard upon you; He is looking for you, and waiting! If you only knew how He keeps His shepherd eyes upon you—indeed, how many eyes are watching and looking for your return! You, little creature, are great enough to furnish all heaven with a feast of joy! You, poor creature, are rich enough to make all heaven much richer! Be it said to humble, not to exalt you, that notwithstanding all that, you could resist the seeking love of the Savior so long. And His shepherd-faithfulness is so great even in small things, precisely because for Him nothing is insignificant, because He considers everything that relates to His sheep as important and dear.

II. But the more beautiful, noble and consoling all these features in this figure of the shepherd, the more it urges the question, “*For what does it render us responsible?*” Since He has painted such a lovely picture of His shepherd-faithfulness for us, He certainly must have some serious friendly intention concerning us, and that in a twofold way: first, as relates to ourselves, and our own souls, that we may believe and accept beyond all question the precious truth that God and Christ love to seek and rescue sinners; and secondly, that

in our intercourse with others we imitate this shepherd-faithfulness.

For ourselves: Or are there, perhaps, in this large Christian congregation no longer any who have escaped from the fold? The Lord calls on them to believe that God loves to rescue sinners. It is not the will of your Father which is in heaven, that one of these little ones should perish. What is it often which prevents the sinner from letting himself be found by the Chief Shepherd even after his inner misery has forced on him the conviction that his path is the wrong one? He takes God for his enemy. He fears God's rod for having so faithlessly deserted Him. He cannot believe in the forgiving love of Christ. The Lord asks him right here, "How think ye?" Even a human shepherd goes out after a lost lamb. None of you, even, are so indifferent but that if you are rich and own a hundred pieces of gold, or poor and have only ten pieces of silver, and lose one of them, you will not seek diligently until you find it. Even Saul, when he had lost his asses, went hunting for days. How think ye, if a soul be lost—that treasure of incomparable value—will I not go after it, with love and with care, until I find it? What! could it be the will of the Father of Love that even one of the smallest and most insignificant, which also were destined for His kingdom, should be lost? Is it possible that He could be so indifferent as to abandon the very insignia of His empire to His foe, or not do all in His power to wrest the booty from the enemy's hands and regain His own rightful property?

Any one so foolish to believe that such a thing could be possible, the Lord might direct to Himself as the embodiment of God's redeeming love for sinners, and ask, "Why else did the Father send Me? for what reason did I bear what was hardest from the cradle to the cross, if it was not to reveal to those gone astray and lost, the way back to the Father—and, indeed, to become the way itself for them, and the life, and the truth?" Do believe, then, in a love which seeks not yours, but what

was lost; withstand all temptation to silent despondency, which often threatens you, and lay hold of this consolation: *The Son of man is come to save that which was lost.* O, He is able to save, that mighty Redeemer! If, as that prophet said (Amos iii:12), a human shepherd "taketh out of the mouth of the lion two legs, or a piece of an ear"—i. e., will rescue even such pitiful remnants of his prey—then the divine Shepherd is able to save so powerfully, gloriously and completely, that, even if a sheep had already been so nearly swallowed by the foe that goes about like a roaring lion seeking whom he may devour, that nothing but a piece of its ear could longer be seen from the ravenous jaws, He would still be able to seize it, rescue and wrest it wholly from the foe. The thief on the cross proves that he had sunk so low that he was almost gone, death already clutching him at the throat; and yet the powerful, redeeming hand of his divine Neighbor delivered him even then. O, dear soul, if this Lord, even after His feet were nailed fast, and His hands pierced, was still able to follow a lost sheep, already sinking beneath the curse of his sins, and could bring him back to the way of life, how mighty to help He must now be, when all power, both in heaven and on earth, has been given Him!

And who dares question His willingness when this Lord sealed His sacred, earnest wish to save by His own blood? It was just that He might be able to save all the sheep that had gone astray, that He himself became a Lamb—the patient, sacrificial Lamb that opened not His mouth; that took on Himself the sins of the world, and blots them out with His blood! Ah, He is willing to save, and to save you too, because you also—perhaps the chief of sinners—have a value before God. You have not taken care of yourself since you began wandering in the wrong way, but He has, because He is greater and holier, more loving and trusty than you. You despair of yourself, He never does, because He is more patient and long-suffering than you; therefore to-day He

still seeks you anxiously, and comes to rescue and to save *that—all of that* which was lost. That includes you. Take hold of this consolation in faith.

And not only you, lost one. Just look at the magnitude, the vast comprehensiveness of the consolation for you too, who were rescued long ago. Why has the dear Lord used the neuter gender here: "*That* which is lost?" Of course, it alludes to persons—the whole lost race of man. But just because He has expressed the thought in such general terms, and in the neuter gender, He must surely be willing to have us draw a peculiarly sweet and abiding consolation for the redeemed children of God also. Or is there not among the saved much still to rescue which they have lost, or, at least, think they have lost—lost hopes, lost longings and ideals? Behold, He comes to seek and to save for you, even those, so far as they contain what can be divinely justified and made fit for His kingdom; and that is why He so graciously says: "*that*" which is lost—a whole lost world within thee and without. O ye Christians, ye cross-bearers, who are often so deeply bowed down, do believe it; He is come that ye should have life and be fully, fully satisfied. He can and will give to each heart unalloyed content, and He will, by and by, wipe away all tears from the eyes of those who are His. And only with that will He bring His shepherd-faithfulness in seeking the lost to an end. And never in any heart will He leave His work unfinished, if it fully yields itself to Him.

And for what does this shepherd-faithfulness render us responsible in our intercourse with others?

Above all, *that we keep watch over those who are so liable to go astray*. Just look at our prisons! What a startling percentage of our prisoners are still mere youths! There it is certainly good and necessary to have a shepherd who will work for these souls, and lead them back out of ruin. But how much better to prevent them from ever being brought to prison? That all cannot, dare not attempt. But to help to pre-

vent young people from being seduced by the innumerable spiritual and moral temptations, that we each of us can and ought to do. That is the will of our Father in heaven. He wills that "not one of these little ones should perish." Therefore we ought not to neglect or slight one of those little ones. Are we all living up to that duty? You are careful about the external things; how about the spiritual? Everything injurious to health you keep from your children; how about bad company, thoughtless, frivolous conversation, pernicious books and newspapers? The little children who easily get lost you put in some one's care; but what is being done for those in their teens, and who have been confirmed, to prevent them from getting into wrong courses? Are you keeping vigilant watch and care over these, foreseeing their danger from afar, and then doing all in your power to shield them, as Jesus did when Satan desired to have Peter: "I have prayed for thee, that thy faith fail not?" Do you never offend the little ones, who are so quick to imitate everything evil that we do? Remember the millstone. In ancient Rome, wise heathens even, warned against "giving offence" to the young people, and advised that they be kept out of the public squares and away from the theatre, because they learn much that is evil there. What! should we Christians then not do everything to protect them from bad influences? Just notice how a lion's eyes will flash if you attempt to rob him of one of his cubs. And will not the Lord's eyes flash fire if you mislead the little ones who belong to Him, or passively let those go to ruin whom He has entrusted to your care? O for their sake, for your own sake, for the Lord's sake, be up and doing, to guard them by ceaseless prayer, by admonishing and keeping them under supervision, and by a Christian example!

But if one should already have gone astray, then the shepherd-faithfulness of the Lord renders you responsible for *compassion on the lost*. Do not immediately consider their case hopeless.

That is done by indolence and indifference. The Christian must hope on even when it would appear as if there were no more reason for hope. Nothing is impossible with God. Love finds a key to the heart, even when everything else glides off. *One* life-giving word, *one* ray of light from above, may pierce the slumbering conscience—and the reform may begin. Once pierce the proud flesh with an earnest admonition, and that may become a hook to which God can fasten His line of mercy! I know of a drunkard and criminal in a foreign land who had been cast behind the bolts and bars of a prison more than thirty times, and who had given the police more trouble than any of his companions in vice, and yet, he is to-day a preacher of Christianity! The Lord certainly is able and must still continue to overcome "the strong for His prey." Though sin is mighty, grace is still more mighty, and can conquer even to-day. Only be strong in faith and dauntless in hope, and let the lost feel your compassionate love by your friendly earnest in showing him the one divine Liberator. The sinner-seeking Lord is able to bless and seal your efforts, even though you may not become aware of it immediately. In every erring one there is a poor prisoner who longs to get free. Help him; show him how; have compassion on him for whose sake Christ once became a prisoner and suffered death, so that after a time He might say to you also: "I was in prison, and ye visited me!"

And therefore the shepherd-example of the Lord renders us responsible for not only compassion on the lost, but also for *active, zealous seeking and leading* home of all those who are willing to be saved. Even if a soul were nothing more than a sheep—it ought to be sought after; but how much more! And even if one should possess a hundred souls, and only one were to lose its way—it ought to be sought for! How much more, when there is *one only!* The Lord has come the very greatest distance—from heaven to earth—to rescue the lost. Ought a little walk to be too much for

you? He does not allow the severest fatigue, weariness unto death, to deter Him from keeping on in His search after the lost; and you will not let it cost you so much as a word to call an erring one back! It is, indeed, a delightful thing to sit among the rescued children of God, and be edified: but when innumerable souls about us are in the greatest spiritual danger, then the thing above all to do, is arise! seek, labor; never grow weary: admonish, plead, compel—yes, lift up on your shoulder those who are no longer able to walk. In his congregation, Paul "ceased not for three years to warn every one, night and day, with tears." Acts xx: 31.

But, wherever the Lord blesses your Samaritan service, this painting of the shepherd-faithfulness of the Son of Man requires us to *rejoice over every one who lets himself be saved*. The greater his former need and misery the greater should be your joy. Just as it was your duty to sigh over the obdurate and weep with those who were melted unto tears, so now you ought also to rejoice with them that rejoice and have been penetrated with the clear sunlight of grace and the liberty of faith, and give God the glory. Or, is he not your brother, your co-heir of the redemption, your co-laborer in Christ? Be not like that brother of the prodigal son, who needed to be told, "Thou oughtest to make merry and be glad." And even if he were not to join your own fold, but be saved to some other, if you believe in the communion of the saints, you ought still to rejoice, because his salvation extends the kingdom of Christ and contributes to His triumphal glory.

How many lost surround us! To-day—Sunday—oh! in spite of all the gospel preaching, clear as the sun, this still remains the day on which our nation commits more evil than on any other; the day for worldliness and vanity, for intemperance, fighting, and bloodshed; the day on which most of the crimes of the week are perpetrated! What multitudes of the lost it reveals right here in the midst of Christendom!

But in their midst, and through the whole world with its strange variety of life, the Son of Man still is on the alert, and never ceases seeking and saving the lost, and letting salvation come wherever it will be received, as it did to the house of Zaccheus (Luke xix: 9-10). O, join His triumphal march! Every rescued soul for whose salvation you were an instrument will enhance your final joy. And whenever you are in danger of becoming weary, because the soil is so hard and the fruit so scarce, turn to the Chief Shepherd, look deep into His wounds, and, under the cross, let yourself be filled anew with holy pity and with His never-ceasing shepherd-love and shepherd-faithfulness unto death. Nothing that you have ever done in the name of Christ is lost. His faithfulness endures. Amen.

#### THE PROBLEM OF THE AGE.

(A Baccalaureate Sermon.)

BY PRES. D. S. GREGORY, LAKE FOREST UNIVERSITY.

*As he thinketh in his heart so is he.*—Prov. xxiii: 7. (*For as he reckoneth in himself, so is he.*—Rev. Ver.) *Let this mind be in you, which was also in Christ Jesus.*—Phil. ii: 5. (*Have this mind in you, which was also in Christ Jesus.*—R. V.)

"PHILOSOPHY bakes no bread," say the utilitarian moderns, setting that shallow judgment over against the words of the wise man, just quoted. Now, any one who has taken a broad view of things has learned that even though philosophy may have baked no bread for mankind, it has nevertheless been in at the burning up or wasting of a vast amount of it, and that too often it has turned all the children's bread into stone. Those who have studied human life and human nature widely and profoundly have learned another fact of importance, and that is, that philosophy is not confined to the great and learned, but is rather a thing common to humanity, the humblest, no less than the most exalted, having his scheme of it. The question thus becomes one, not of having or not having,

but of better or worse, of more or less complete, of true or false.

But the wise man doubtless felt, as most of us feel at the present day, that the philosophy in itself is not of the chief importance. I doubt if he could have been induced to enter into one of those scholastic battles of the middle ages for the sake of saving his philosophy. He would have said, "Perish philosophy, if that is all." The more of it we have, if it be merely better or worse, complete or incomplete, true or false, perhaps the greater our weight of useless rubbish. But Solomon saw beyond the surface facts of human nature and life. "As he thinketh in his heart so is he." Man's view of the foundations of things—his philosophy of them—decides, shapes and measures his standard by which he tries everything. The truth or error permeates the soul and becomes transmitted into character, leaving the man transformed. And so the question of true or false philosophy passes up into the higher one of good or bad character. But men have learned to move on still further, to the fact that character decides conduct. As a man thinketh in his heart so is he, and so does he. "Out of the abundance of the heart the mouth speaketh," and more than that the volition goeth forth into all action. Thus the question of better or worse philosophy passes beyond the question of good or bad manhood, sweeps the whole range of human conduct and becomes, if not the vital, practical question itself, the foundation of all the vital questions of practical life.

But most vital of all, as being the basis of all the rest, is the man's theory of the religious life. That is the philosophy of philosophies. It molds character and conduct, society and history. And if modern history has demonstrated any one thing, it is that of all the manifold religious philosophies to which the ages have given birth, the only one that meets the deepest needs of man's spiritual nature is that presented in the Christian system. The best possibilities of human character,

society and history are dependent upon its acceptance and practical application of its principles.

Now, while Solomon, lays down the broad general principles concerning the prime importance of one's theory of things, Paul, in this passage addressed to the Philippians, gives a clear and terse expression to the Christian theory of human life, and urges its acceptance with the most intense earnestness: "Have this mind in you which was also in Christ Jesus." The word mind, as here used, comprehends the whole higher being of man—his intellect, emotions and will—so that Paul's injunction is equivalent to requiring the practical adoption of Christ's working theory of life, making his view and spirit and work our own.

It is my purpose to bring out some of the elements of Christ's view of life, as presented in this passage, and having a special bearing on life as it is to be lived in our own day and generation, and as it reaches out and lays hold upon the endless future. Now Christ Himself stands out in the Scriptures as the embodiment of the Christian theory, but in His full and rounded character there are too many elements to be even touched upon in one discourse, and therefore I propose to confine myself to some of the features that are emphasized by the Apostle in connection with these words to the Christians at Phillippi, and that call for special emphasis in our theory of life, if each of us is to start, proceed and end aright in his career in the world. And I should justly be accused of want of fidelity to the charge imposed upon me in the work of education, if I should fail to speak these last words I shall ever utter to some of you with all plainness and earnestness, as well as with a deep and tender interest and with profound solicitude for your welfare.

1. I ask you to note first that the Christian theory is unique, and contrary to the popular view of this age in its method of estimating the value of man in this world. It estimates him not by what is on him, or around him, or in

his possession, but by what is in him. "Have this mind in you which was also in Christ Jesus." Be such in soul as Christ was. The basal element in human value, in contrast with position, wealth, culture, or even genius, is nobility of character. The fundamental question in human life is not one of possession, or of attainment, or of standing, but of being. In dealing with men Christ brushed aside everything else with absolute indifference as insignificant and unimportant. It is too late in the history of mankind to deny that this is the gospel standard for judging man. Whatever helps to make the man larger is in so far and only in so far of real worth. It is the man that gives value and significance to his possessions and surroundings; they are powerless to give value to him. I desire to warn you against the great mistake of the age on just this point. We are exalting everything else above character, setting the things upon and around the manhood above the manhood itself. The faultlessly dressed young man or young woman passes the plainly clad sage and saint with a smile of supreme contempt. The unjust judge despises the poor widow who urges her just cause before him. Dives spurns Lazarus from his door. The scholar holds no intercourse with the ignorant man. The rich, priding themselves on their wealth, stand apart from the poor. The titled, or office-holding classes, boasting of their position, will have nothing to do with those who have wealth only. The intellectual, cultivated and would-be cultivated keep aloof from both the rich and the titled who are without their culture. The rich, titled and cultivated, are at one only in looking down with common contempt upon the masses of mankind. And so we have every kind of aristocracy except that of genuine character and worth.

I seriously question whether Christ, were he to appear as of old among men, would find many who would be willing to acknowledge themselves to be of His class in society. He would be consid-

ered ill-dressed. He would be too wretchedly poor to attract even the poverty-stricken. He would be regarded by superficial men as a rude and uncultivated countryman. From the emperor to the country esquire men would esteem themselves above Him now, just as they did of old. Would He have the shadow of a title to respectability in what the world is pleased to call the "best society?" And I sometimes wonder whether our modern world has the slightest suspicion of the principles that govern it, whether it knows how completely, even in this professedly democratic and Christian nation, it has forgotten the emphasis that the fathers and founders placed on character, and the more tremendous emphasis that Christ put upon it. But whether aware of it or not, it has brought its moral corruption and degradation all the same into the individual life. The soul that should have found its ideal in the grand soul and character of Christ, and its mission in the world in fixing the glories of that ideal character and career in itself and others has grown small and mean in turning away to dress and showy equipage, to stocks and real estate, to learning and culture, and in making these its standards for the judgment and treatment of men. It is hard to gain any adequate conception of how belittling and degrading such views are. Why they limit the soul to the surface of things, to the mere veneering of the man. They confine the horizon to the merest things of time and space; to things, some of which are of value for use, provided there be a genuine soul back of them to command them for the higher aims, but some of which have no use but to beget blindness and conceit and vanity, while all of them perish with the using, leaving the man on the threshold of eternity stripped and regarded.

And, whether aware of it or not, society is suffering the disastrous consequences of this lowering of the estimate of character, as they appear in the unseemly strife and hatred that fill the world of to-day. You can see it in

almost every community over this land. It appears on the surface in the rivalry of dress and accomplishments and show of polish, in the eagerness to outrank and out-influence our neighbors, and to surpass them in the command of everything that ministers to luxurious tastes and habits. It appears beneath the surface in the envy and jealousy of the heart, that so often keep the members of society from all genuine fraternal intercourse and all real and generous co-operation in the best Christian enterprises, and that fill the air with carping criticism, malicious detraction, and downright slander. In such a state of society every one that feels lifted above any one else by some one of these merest accidents of life, is very likely to consider himself the predestined leader and to expect obeisance, and none are left who are willing to follow. And who ever knew any Haman who could endure the presence of Mordecai sitting in the King's gate and declining to bow to him? You can see it in the growing spirit of caste that has taken possession of the so-called upper classes, and that has developed an answering spirit of communism that threatens at any time to wreck all that is best in human government, institutions and civilization. Communism is that challenge, that total depravity in the masses of men, with their mere manhood, deprived of these social distinctions of dress and wealth and culture and show, hurls back at total depravity in that other mass of men, so foolish as to believe and live in the belief that these actions are more than the manhood. The two are in the same error, in regarding the accidents as more important than the essentials, but the one is in want of them and the other possesses them. The one is developing the tiger nature in his purpose to have them, the other in his purpose to keep and increase them. Out of the continuance and development of the present views of character as a secondary thing, there can come only the continuance of ever increasing jealousy and hatred, sooner or later to culminate in the old

death grapple in which so many civilizations have gone down in irremediable ruin. We are coveting the same things that made wreck of the old nations and forgetting the thing that has distinguished the Christian from them. The only possible remedy is to be found in making Christ's view our own, and shaping social life and intercourse according to that. "Have this mind in you which was also in Christ Jesus."

2. I ask you to note secondly that the Christian theory of life is unique and contrary to the popular theory of this age in the supreme end that it proposes for human conduct. That end is absolute righteousness in conformity to the will of God. In taking the place of man as Mediator and Savior, Christ, though equal with God, took the form of a servant, and being formed in fashion as a man, he became obedient unto death. There is no escaping the fact that Christ exalted righteousness as the governing principle of the universe. In all ages human nature, unenlightened and unregenerate, has rebelled against this view and blighted its best hopes and prospects by such rebellion. It has vainly shattered itself against the eternally righteous One. Now there are two radically variant views concerning the supreme end of human conduct—that which finds it in God, and that which finds it in man. The latter is the outcome of our depraved nature. It may be traced along the line of heathen and materialistic thought, from Epicurus to Herbert Spencer and Paul Janet. In its grosser form it makes the quest for happiness the supreme thing for man. Its positive rule is, "Enjoy yourself;" its negative, "Don't get hurt." In its essence it is pure selfishness. It mistakes a miserable "better not" for God's sublime "ought not." Paley defines virtue as doing good, in obedience to the will of God for the sake of everlasting happiness. As organized by Paley, and connected so closely with our modern Christianity, it is the scheme of everlasting selfishness and hypocrisy that has cursed Christendom for a century. You cannot make men of breadth

and stature on that basis. The view dwarfs and deadens and demoralizes and destroys humanity. With Mr. Spencer egoism and altruism are, alike, pure selfishness arising out of sheer animalism.

The antagonistic view of Christianity finds the supreme end of human conduct and activity in connection with God. Virtue is righteousness, conformity to the law of the moral Governor. Conformity to this law, which utters its "thou shalt" and its "thou shalt not," in the revelations of nature, of conscience and of the divine Word, is the supreme thing to be attained by man. I shall not stop to argue the supremacy of righteousness as the end of conduct. It ought to be self-evident to any one who is not consumed by selfishness. It is self-evident to us when we weigh the conduct of others, if not when we judge ourselves.

And yet, is it not true that, as we throw away Christ's standard of manhood—character—we also cast aside His theory of the supreme rule of human conduct? Nay, does not the fact that we have repudiated that rule account for our present view of character? Does not the average man oftener ask the question, Will this make me comfortable? Will this secure my happiness? or, Will this increase my fortune? or Will this enlarge my knowledge or culture? than the question, Is this right? The popular sentiment is, "I will do this act of duty if I can consistently with my worldly advantage," rather than "Let the right be done though the heavens fall." It is this selfish, so-called morality that has brought the degradation of character, the general corruption. In accepting the morality of the animal we come to live like the animal, by strife and blood. Metaphorically speaking, the teeth and claws of the brute are being now developed in society.

There is but one remedy for the hatred and strife, the caste and selfishness in society, that results from this godless principle in conduct, and that is, the adoption of Christ's supreme



end and rule. With the reign of righteousness the reign of evil will end: without it, the evils will only increase till the final wreck of human hopes. On this subject "have this mind in you that was in Christ Jesus."

3. I ask you to note, thirdly, that the Christian theory is unique and contrary to the popular theory of the age, in the law which it proposes for the attainment of the highest success in human life—the law of self-sacrifice. Christ's glorious exaltation was attained by self-sacrifice. He humbled Himself and made Himself of no reputation that he might attain to it. The man who would follow in His footsteps toward success must have this mind that was in Him. The law of all human attainments is the law of self-sacrifice.

It is a familiar fact that man was born into the world the most helpless of animals. It is a more important, though less familiar fact, that he is born the most selfish of all animals—a lump of animate, sentient selfishness—crying "Give! give!" even till the mother is ready to fall exhausted to the earth; knowing no cessation to the imperious animal demands. You see, then, how the morality of selfishness arises, and how it gains such wide and all-powerful control. Under its control man is the worst and savagest of brutes. No mere brute would ever have invented the guillotine or the tortures of the Inquisition. The problem of human life, for the parent human and divine is, how to develop the generous manhood and womanhood out of this intensest of all animalism. Discipline and chastisement must enter in for correction. This insatiable and infinite selfishness must be crucified. It pleased God, in bringing many sons to glory, to perfect even the Captain of their salvation through suffering; and we may well question whether it is possible to perfect our humanity in any other way.

Just here it is that man is most fearfully made. He can only gain by renouncing. He seeks for himself and his own selfish aims only, at the peril of missing all and making himself

worse than a brute. God in His system of things has made human happiness and perfection only possible of attainment for him who ignores them and seeks righteousness as his supreme end. The law of the gospel kingdom is, "Seek first the kingdom of heaven and its righteousness, and all these things shall be added unto you." Seek the other things first, and you will lose them all. Christ said, "He that loseth his life shall find it. He that saveth his life shall lose it."

And so we have distinctly placed before us the alternative: "Do God's will for its own sake and let God in His infinite wisdom and power take care of the happiness and success of your life," or, "Seek assiduously your own happiness and success, and find only brutality, wretchedness, and failure." I do not hesitate to pronounce this a law as clearly settled as the law of gravitation. And yet so-called Christian society ignores it and sets itself in madness against it. If the wretched and unsuccessful man will look into his own heart he will be very likely to find that he is breaking this great law of life, and is suffering and failing for his breach of it. He is making too much of self, too much of his possessions, too much of his success, and is thereby forfeiting the very things he desires most of all. That he desires them supremely is a blot upon his manhood—he ought to be above such low desires; that he fails to secure them is proof of his sin and folly in ignoring or running in the face of God's law of the universe. The human disappointment and woe and unrest will continue; the envy and strife resulting in society will go on, until Christ's law of self-sacrifice is accepted. With the mind in us that was in Christ Jesus, we shall find the true solution of the dark problem that has led so many of this age into the gloom of pessimism.

4. I ask you to note, fourthly, that the Christian theory is unique and contrary to the popular theory of this age, in the kind of life that it proposes to man for the satisfaction of his active nature: a life devoted to the glory of

God in redemption. This was the supreme thing in the life of Christ. For this He obeyed, suffered and died, that He might bring in redemption. On the ground of this God has highly exalted Him and given Him a name that is above every name. And so in the gospel view, the work for which man is in the world, and to which his highest powers should always be devoted in co-operating with God and doing His will, is the work of saving the world from sin.

I know that the world of to-day regards it as merely a baseless assumption that the quest for and attainment of redemption for self and the world carries with it everything else worth having; but the world's opinion is utterly false, nevertheless. We have had our popular theories of moral reform without Christ; but if anything has been demonstrated by human history, the only universal and effective method of such reform is that which starts out from Christ and His gospel. When, and only when, you make the drunkard a real Christian, you make sure that he will be a temperate man. So in every region of reform. We have had our popular theories of education without Christ, but nothing now seems more certain than that they practically end in corruption and crime. We expend our millions of dollars grudgingly for the continuance and extension of the Gospel, and our hundreds of millions cheerfully for the repression and punishment of crime; when the expenditure of half the latter sum for the free dissemination of gospel principles among all classes would save the other half.

We devote our powers with tremendous energy, too often week-day and Sunday alike, with the use of all the free forces of nature, to the production and acquisition of wealth and the advancement of material civilization, with the inevitable result of overproduction and periodical depression, in which much of the fancied gain disappears. If one-half the energy were expended in the higher line of gospel effort we

might have steady increase of solid wealth with permanent prosperity, and all this in a world of constantly increasing purity and peace. Living on such principles our souls might grow as rapidly as our fortunes, instead of being blighted and dwarfed by covetousness. We heap up wealth for our children, forgetting that we are the stewards of Christ, and withholding from the great causes of missions at home and abroad and of Christian education in which He is interested, and what do we gain by it? We thereby help to make the world in which our children are to live a more covetous, selfish, corrupt and deadly place, fuller of temptations and snares; when by the opposite course we might prepare for them a godly and healthful and helpful place. We thereby take from our children the main incentive to that active exertion of their powers, without which true worth and character can not be developed; shut them out from becoming the strong men that we ourselves glory in being, having been made so by the struggle, and almost inevitably doom them to moral weakness and worthlessness, and to the perpetual supremacy of the native animal selfishness. If observation proves anything, it proves that in nine cases out of ten the man of wealth would bless both his children and mankind by being his own executor in using his wealth, as William E. Dodge and John C. Green used theirs, for higher than family and selfish ends; or as that noble lawyer, General Wager Swayne, of New York city, in connection with personal and self-denying effort in elevating the ignorant and depraved masses; or as Henry F. Durant, in building a monument, better than all the pyramids, in the establishment of Wellesley College.

We give ourselves with an energy that wrecks body and soul to the work of securing an intellectual culture that owns no allegiance to Christ, and what is the gain? One of the greatest British scientists and philosophers of this age recently said: "It does shock the pride of a highly-cultured man of pow-

erful intellect to have it brought home to him that the poorest peasant is fully as capable as he himself is of performing the highest actions, namely, virtuous volitions. But if there is such a thing as morality, it must be beyond comparison as to value with any intellectual gifts; and it necessarily follows that a poor, paralyzed old woman, sitting in a chimney-corner, may by her good aspirations and volitions be repeatedly performing mental acts compared with which the discovery by Newton of the law of gravitation is as nothing" (*Mivart Nature and Thought*, page 224). Only the influence of Christ can lift us to this highest moral and spiritual culture. Is it any wonder that there is hatred and strife and corruption and these mutterings of despotism and communism when such selfish principles pervade all human activities?

And so we can reach out after the highest activities, aims and attainments only by devoting our lives to securing redemption and giving redemption to men. With this as our dominant idea, reform moves on, progress hastens, true culture advances apace, and wealth, position, culture, which when made the ends of life bring us only wreck and wretchedness, become the sanctified means for the attainment of grander ends in the larger manhood and the Divine glory. Seeking to have in us this mind that was in Christ Jesus, we find Christ-likeness, and with it, but without the seeking, find true perfection and blessedness—we reach a life that is Christ-crowned, because Christ originated and governed by the true Christian philosophy, which is the only *natural* philosophy of the moral universe.

Members of the graduating classes: You have reached to-day the opening of this week to which you have been looking forward for years. We are here together for a few moments in the presence of God to catch, if may be, some word of inspiration that will influence us as in the coming days we move onward in our various courses of life, and that will help us to do the work that the world and God expect of us as those

who have had the advantage of a Christian training. You will find life in this age an every-way serious business. It is an age of sphinx riddles. The modern sphinx, our boasted and boastful material civilization, with its godless principles and equally godless practice, is plying her vocation and working her destruction on a scale grander than the ancients ever imagined.

But the riddle of riddles is the one propounded to the Church of this age, one pressing most of all upon the educated youth who are making their way out into the work and struggle of the world—the sphinx riddle of religion—how to bring our Christianity up to the extraordinary demands of these times, and to let it exercise its true measure of power as God's agency, through the Gospel, for regenerating and purifying society and saving the world. That is the riddle to-day pressing upon us for solution, the riddle back of all the others; and destruction—industrial, social, political, moral and spiritual—will be the inevitable penalty of failure to solve it speedily, correctly and completely.

I wish that I could impress upon you the seriousness of the dangers ahead. The railroad riots of years ago and the Cincinnati riot are sufficient to show any thoughtful man that there are volcanic forces underneath the surface of our civilization ready to burst forth at any instant, and break up the foundations and wreck all these fair and stately structures of which we are so proud. Who shall dare say that we may not be approaching such a crisis as that which wrecked France a century ago—France, the educated, cultured, brilliant, the nation of genius?

I wish I could impress upon you the solemnity of the responsibilities that, in view of the present state of things, rest upon you to whom have been granted the blessings of a Christian education. Yours is no common obligation, yours no measured or limited mission of duty. The remedy is largely in your hands and in the hands of such as you. The age conflicts and problems have all originated in departures from

the true Christian philosophy of life. We have sought above all things to teach you that philosophy in order that you may bless the world by means of it. Get a firm grip upon it and let your life be lived under its direction. That is what Paul is urging when he says: "Have this mind in you which was also in Christ Jesus." Make it your permanent possession by the intelligent and powerful exertion of your own free will and by the abounding grace of God.

As educated men and women you go forth, with a great multitude at this graduation season, to help shape the world to right ends. Remember that Christ's standard of manhood is the only true one from the point of view of reason and revelation. All the world will be awry until men adopt it and live by it. Permanent rejection of it will inevitably be fatal to all the highest and brightest hopes of human progress. Character is the supreme criterion. John Howard, the philanthropist; the poor shepherd of Salisbury Plain; Paul, the tent-maker, will be remembered when their so-esteemed great contemporaries, the Rothschilds of the old world, the Georges of England, and the Cæsars, with all their wise men, shall have all been forgotten on earth; and then their characters will add new luster to the glories of heaven through the eternal ages to the praise of their Divine Redeemer. Believe that the main thing is not to seem, but to be. Live out that faith. Teach it to all men with every breath of your life. Thus you will begin your task of saving the world from wreck.

I bid you go forth to represent righteousness as the supreme end and the will of God as the supreme rule of human conduct. Spurn base pleasures. Scorn worldly ease. Be a God-like soul, rather than an animal. Ask at the outset and at every step, as Paul did, "Lord, what wilt thou have me to do?" Get Christ's standard of right into your heart, and conform every thought, aspiration, choice, and purpose to that. Let it be one great aim in your work for the world to bring

men up to this same Divine standard. By so doing you will do your part in bringing mankind into harmony with one another and with God, and will help to bring in the reign of love and peace.

I bid you go forth to illustrate the law of self-sacrifice. I want you to remember that man in his fallen condition is incarnate selfishness, and that this selfishness is infinite folly, and bears in it the causes of universal wretchedness and ruin. Understand that you doom yourselves by failing to conquer self; bring men to understand it that you and they may escape the ruin and reach the true nobility in stature and the real success in achievement. Sacrifice of self must forever be the price of everything that you really need and that the world needs.

I bid you go out to use everything God gives you—time, talents, wealth, position, culture—for the advancement of the glory of God in redemption. If you would reign with Christ you must enter into His great plan for the saving of the world. Make His view of things your own. Let the truths that illumine His soul shine into yours. Salvation with Him was the one thing to be sought for and wrought for—freedom from sin with its wreck and baseness and wretchedness. Make the feeling that furnished the springs of action in His soul your own. Make His will yours, walking obediently before God the Father with Him, and working with all earnestness along with Him in the Father's great plan. In all things "have that mind in you which was also in Christ Jesus."

In your better inspiration and work for Christ, as prepared for by these years of Christian instruction, is to be found in part the remedy under God for the evils of the times. God by the signs of the times calls all our youth of Christian training to the glorious task. Your instructors have labored diligently for these years to prepare you for it. God has poured out His spirit so largely upon this Christian school to gird you for it. Through your larger furnishing and devotion, if you are true to the

Christian principles you have here been taught, there is so far hope for our modern society. It may be regenerated and purified and filled with the genuine sweetness and light. The Church may be roused and quickened, brought into the old sympathy with the Master in His views of character, righteousness, self-sacrifice and redemption, her activity intensified, her liberality enlarged, her mission to a corrupt Christendom and to a perishing heathendom accomplished. The problem of problems may be solved by setting up the throne of Christ in the place of that of the sphinx of an atheistic material civilization. It is of infinite moment to yourselves, to the cause of Christ and to the perishing world, that you understand God's high call, that you give heed to it; that you gird yourselves to obey it; that, in the name of Christ, walking in His footsteps and filled with His spirit, you do your utmost to push the grand work to its glorious consummation.

If aught of strength or tenderness has entered into the influences of these years in which we have walked together, I would find in it a new and more powerful motive to a more intense earnestness in your Christian work for the world. It is a significant fact that all of you now standing in this solemn presence have owned Christ as your Lord and Master. If your soul has been born into the kingdom of Christ here, if you have felt the mighty impulse of God's Spirit in the repeated quickenings of these years, let the memory of these things combine with the sublime hopes here kindled to inspire you to the noblest possible life and work.

With a fatherly tenderness and earnestness, born of these years of constant intercourse and watchful care, I bid each one of you God-speed in your grand mission to the world for Christ. Upon each one of you may the old benediction rest:

"The Lord bless thee and keep thee:

The Lord make his face shine upon thee and be gracious unto thee:

The Lord lift up his countenance upon thee and give thee peace."

## REGENERATION AND CONVERSION.

By REV. J. M. FROST [BAPTIST], SELMA, ALABAMA.

*And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes and keep mine ordinances, and do them: and they shall be my people, and I will be their God.—Ez. xi: 19, 20.*

This is a marvelous statement, all things considered. Apart from its inspiration, it shows Ezekiel's conception of genuine religion. In chapter xxxvii: 26, 27, he expresses the same thought, in language very similar and somewhat explanatory.

*Regeneration and Conversion.* These terms are not synonymous, but rather complementary. Though often used interchangeably, they radically differ in meaning, and represent things which also differ essentially and fundamentally. In brief and in general, regeneration precedes and compels conversion; conversion follows and manifests regeneration. While the common practice of considering and using these terms synonymously may not be seriously objectionable, yet there is great need for precision of thought and exactness of expression—especially at this point just now. The text is a clear, strong statement of the difference between both the terms, and the things for which the terms respectively stand. "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of this flesh, and will give them a heart of flesh"—that is regeneration—"that they may walk in my statutes, and keep mine ordinances and do them"—that is conversion. This difference is plain, comprehensive, far-reaching, and compels the following distinctions:

1. Regeneration is internal, conversion external. The one is hidden except as manifested in the other. Each is a change. The one applies to character, the other to conduct; one applies to the heart, the other to the manner of life. Regeneration is a change internal, moral, spiritual; and the text

shows how needful and thorough the change is. Conversion is a change in the whole life, affecting one's entire manner of living, especially his bearing toward God and God's law and all divine things.

From this you may see how regeneration, *i. e.*, the new birth, the change of heart, as set forth in the Word of God, is a universal necessity, and is equally necessary with all hearts and every heart. Not so, however, with conversion. There may not be the same room for a change in the outer life of one as in the outer life of another. A young lady, raised under the refining influences of an elegant home, does not need conversion so much as the notoriously wicked man; still she must be born from above, else she can never enter or see the kingdom of God.

2. Regeneration is a change wrought of God in man's heart; conversion is a change wrought by the man himself in his own life. This statement, so fully supported by the text, gets back of the change already mentioned, to its cause and agency. God does one for the man and in the man; man does the other in himself to the honor of God. Hence Divine sovereignty and efficiency, coupled with human passiveness and voluntary agency. In reference to nearly every doctrine relating to man's salvation, there is a human side and a divine side—*e.g.*, saved by faith, saved by grace; preservation of the saints, perseverance of the saints. And in some passages we have a rounded statement of the wonderful truth: we are saved by grace through faith; work out your own salvation with fear and trembling, for it is God that worketh in you. So in the text, in reference to the matter before us. That regeneration is emphatically and exclusively a divine work is abundantly taught in the Scriptures, and is a doctrine well founded in sound reason. It is stated here with marked clearness and immense force. Behind the I, repeated so frequently in the text, lies the personality and power of God: Not by might, nor by power, but by my Spirit, saith the Lord.

Conversion, on the other hand—the change which comes in the outer life—is just as clearly and exclusively the work of the man himself. Hence the man is turned, and turns himself; the engine is reversed, and reverses itself. These two great truths, rather two sides of one truth, should be held distinct and in their proper relation. In nature are things whose workmanship surpasses the workmanship of the highest human genius. Nature everywhere surpasses art. Surely among the masterpieces which come from God's hand is His work wherein a man becomes a new creature in Christ Jesus. "We are his workmanship, created in Christ Jesus unto God's works, which God hath before ordained that we should walk in them."

3. Regeneration is the only sure basis of a genuine conversion. Reformation, without regeneration, is possible. But reformation is neither regeneration nor conversion necessarily: a man may change his outer life in many things for the better, and yet change it not in relation to his bearing toward God and God's law. Conversion, like regeneration, has gotten a technical meaning, and indicates a change in one's life touching divine things, the beginning of a religious life. Reformation is not religion; a moral life is not necessarily a religious life. A religious life is something additional to the highest moral life—beautifies, adorns, glorifies it; does infinitely more, gives it a surer basis on which to rest. A godly life, a spiritual-mindedness, a joy and delight in God's service, must have back of it a change of heart. A religious life, without regeneration, is perhaps the heaviest and most galling yoke ever worn by man. Regeneration and conversion stand to each other as cause and effect, and we must not reverse the order. The world's plan, in all its schemes for reformation, is to work from without to within; God's is just the opposite. Make the fruit good, says the world; make the tree good, says God. Mend the life, says the world; renew the heart, says God. Regeneration requires and guarantees conversion. A new life with-

in gives a new life without. There is a principle within that becomes a governing principle. Have you been born again? Is your heart right in the sight of God? These are supreme questions. It is sad to see one supposing his heart right when it is wrong, as God sees it; striving after a right life, perhaps boasting that his life is right, when his heart is all wrong. Better go to the bottom, and at once. We need heart back of life; regeneration back of conversion. "If you have not known yourself a sinner, you cannot know Christ as a Savior. Some are preaching up now-a-days a dry-eyed faith, and men seem to jump into assurance, as if there were no new birth, no conviction for sin, no repentance." There is great need for the fundamentals in religious experience and conviction and life.

4. Regeneration and conversion together characterize a people who are God's people. "They shall be my people, and I will be their God." God's people here; and God is their God now. This interior life springs from union with Him, and finds expression and correspondence in their outer life. Good in the heart and in the life: regenerated and converted: spiritual and religious: walking in God's statutes, keeping God's ordinances and doing them, because of what God has done within; working out, because God is working within. Such are God's people, each a coin bearing this double superscription. These are God's people now, but infinitely and gloriously hereafter. He is not ashamed to be called their God, for He hath prepared for them a city. "Now are we the sons of God; but it doth not appear what we shall be." We rejoice in the present, and wait for the future.

#### LAZARUS AT THE TABLE WITH JESUS.

(A Communion Sermon.)

BY REV. JOHN EDGAR JOHNSON [EPISCOPAL], ST. MARK'S CHURCH, NEW YORK.

*Lazarus was one of them that sat at the table with him.*—John xii: 2.

JESUS had raised Lazarus from the dead on a prior visit to Bethany. Re-

turning to the place soon afterwards a feast was made in his honor, and we are told that Lazarus was there, and that he was "one of them that sat at the table with him."

This is the first and only mention of Lazarus after his resurrection, and we are not surprised to learn (v. 9) that much people came together at Bethany, "not to see Jesus only but also Lazarus, whom he had raised from the dead."

In all lands, and in every age of the world, we meet with the same curiosity to see those who have returned from strange sights or unusual experiences. A man who has been in the Arctic regions, in Alaska, Canada, Mexico or Europe, is an object of interest to us. On the other hand, we ourselves excite an interest among the people of these far-off lands when we visit them. An American traveling in Germany, for instance, finds himself everywhere the centre of a curious circle, who ply him with interrogations about this New World. Some ask about Niagara, the Yellowstone, and Yosemite, but far the greater number want to know if you have ever met their friends and relatives over here. The writer of this remembers having been anxiously inquired of by an old man in the Tyrol concerning his daughter, who was a servant-girl in a small town in the State of Indiana. On another occasion he was asked if he had ever met a man who proved to be settled somewhere (they didn't know where) in Texas; and still again he was obliged to confess with mortification one night, in an inn at Dilsberg-on-the-Neckar, that he didn't know the hostess' son, who was said to be a butcher in New York City. So, I suppose, there were many who wanted to ask Lazarus about their friends and relatives in the New World, from whence he had just returned. I doubt, however, whether he was able to give them any satisfaction, for the life of heaven is infinitely more varied than this present existence can possibly be, and Maine and California are not so far apart as the state of the souls of just men made perfect, to say nothing of

those between whom there is a great gulf fixed.

We do not wonder then that the people were curious to see Lazarus, for he had returned from an experience far more strange than that of any traveler who has journeyed even around the globe. He was as one who has been taken up out of the water after sinking the third time, and brought to life again. How his friends and neighbors crowd around him and interrogate him: "What was it like?" "What did he see?" "How did he feel?" They press him for information concerning that "other life"—that Old World. We called it a moment ago the New World, but just as the geologist tells us that the New World is, after all, the Old World, so too the New World into which we shall soon migrate, after the novelty is gone, will prove to be the Old World from whence Christ came, and which the angels inhabited long before the world was.

The curiosity manifested by these people, then, was a natural impulse. We, too, would have been glad to see Lazarus and ask him a few questions; only instead of asking him about the other world we should have liked to obtain from him a little more definite information with regard to this present world, now that he was competent to express an opinion upon the subject. The next life, with its solution of its own peculiar secrets, will be here soon enough. Meanwhile, this life is passing away forever, and we should have liked to know what Lazarus thought of it now that he had seen heaven, and how he would recommend people to use it in order to inherit a better life hereafter. It would be worth more to know what an angel thought of this world than to know, through the tipping of a table or in any other way, what a disembodied spirit thinks of the other world. If we must resort to ghosts, it is better to seek them, after all, as Saul did the Witch of Endor, for the purpose of gaining some light as to the course to be pursued in this present life. But the curious never ask any such questions

nowadays. Modern Spiritism is almost altogether an attempt to satisfy the vulgar curiosity with regard to the things that are unutterable, i. e., inexplicable.

The unlawfulness of this species of curiosity is shown by the fact that Lazarus did nothing to gratify it. Not a word is recorded on this subject. It is true that he said nothing, on the other hand, about this life, but actions speak louder than words, and we can see plainly what Lazarus thought of the life that now is by the way in which he took it up again. Did he turn hermit or join one of the so-called "Religious Orders?" You might have supposed that so heavenly-minded a person as he must now have become would have been unsuited to the world. But it seems not. Here he is in the closest personal relations with people; keeping the Saviour company as He mingles freely with his fellow-men.

There are several inferences which follow naturally from this incident in the Gospel narrative.

1. There is here, as already intimated, an indication of the heavenliness of our human relations. The "new life" is not abnormal, unnatural, unearthly. (It is unworldly, but not unearthly.) A man in becoming a Christian becomes not less, but more, of a man than he was before. It used to be common to hold a different discourse upon this subject. A young man, being examined for the ministry, thought, without doubt, to win the commendation of his elders by declaring that he had so changed that he now hated everything that he had loved and loved everything that he hated before he became a Christian. One of his examiners gravely asked him if he hated his mother. Such a revolution of feelings and affections as that indicated by this young man better deserves the name of insanity than conversion. The insane hate their kindred, and a return of natural affection is one of the surest signs of returning sanity. We remember the case of a Mexican gentleman, who, a year or two ago, was arrested in New York city by the Mexican consul, act-



ing at the request of the gentleman's wife and brother, who telegraphed from the City of Mexico, alleging that he was insane and had fled from home for Europe. The case attracted a great deal of attention in our newspapers at the time, owing to the fact that the defendant, who was a man of great wealth, alleged that his wife and her brother had attempted to shut him up in an insane asylum in Mexico for the purpose of securing the control of his property. The court, on expert testimony, decided in his favor, and he went to Europe. A few months afterwards his wife died of a broken heart, and he, recovering from the malady which was the cause of his insanity and learning the sad news of his wife's death, committed suicide. All of which illustrates the fact that our human affections are natural and lawful, and that they who deny them their exercise are fitter for a mad-house than the Christian Church. When the prodigal came to himself he came to his father. Religion is downright healthy, normal, humane, human. If an angel were to come from heaven and enter this human life of ours, there is nothing in it that he need be ashamed of. Jesus himself was not ashamed of it.

2. Again, it is apparent from the text, as it is the dictate of human reason, that the Christian life is a life of joy. Lazarus, in coming among men once more, does not make his appearance at a funeral ceremony, but on the occasion of a feast. He is present with the Savior, who sanctifies by His presence these harmless festivities. He was not like some Christians who regard Jesus as they do the moon, *i. e.*, as something very bright and beautiful, but very cold and distant. Jesus was the sun of his soul, and filled him with warmth as well as light. The whole earth was his Father's house, and why should he mope or mourn?

Finally, by way of application, we learn from this incident that gratitude for what Christ has done for us, should prompt us to sit with Him at His table. This was a feast in His honor. There

is no allusion here to the Last Supper, but we may reason from one to the other by way of analogy. Jesus has raised us from the dead. The miracle wrought in us is as much more wonderful than that performed for Lazarus, as our soul is nobler and grander than our body.

Let us learn a lesson, then, from Lazarus. How strange it would have been had he remained away on this occasion. Suppose he had sent word that he was detained by business, or was too weary (having worked hard the day before), or had no decent clothing? By such conduct he would have fallen into the same category with Demas and Judas. But how can we excuse ourselves for habitually remaining away from Christ's Supper? Ought we not to feel as Lazarus doubtless felt, that at such times there is positively only one place in this universe where we can be and be happy, and that is "at the table with Jesus?"

This is not only the dictate of gratitude, but it is the express command of our Lord. It was His "last wish." We fulfill with religious carefulness the last wishes of a father or mother. Why? Because they loved us. But He loved us and gave His life for us. Greater love hath no man than this, that He lay down His life for His friends. Let us come, then, and sit at His table with Him.

#### DANGERS OF PRECONCEPTION.

By REV. JAMES L. ELDERDICE [METHODIST PROTESTANT], SNOW HILL, MD.

*Beho'd, I thought he would surely come out to me, and call on the name of the Lord his God, and strike his hand over the place and recover the leprosy.*—2 Kings v: 11.

THE history of Naaman, his position, disease, journey to Elisha, and the cure, so different from what he had expected.

I. IT IS NATURAL FOR US TO HAVE PRECONCEPTIONS. We instinctively form opinions in advance. Picture the looks of a person who we expect to meet, or of a place we expect to visit. Imagine

how we will feel and conduct ourselves under certain circumstances. So with Naaman, who had pictured an impressive, dramatic scene. The prophet would come out to him, the great soldier, and there would be much ceremony and pomp. Men have conceptions,

1. *Regarding the strength of conviction for sin.* Wait for a certain kind and intensity. It is to be something that will take away sleep and appetite, that follows them day and night. They are to endure horrors, to be almost irresistibly driven to the Savior. Is not this a widespread idea?

2. *As to the manner of conversion.* It is to be as if the heavens opened. Overwhelmed with joy and ecstasy. Not saved unless they pass from death to life shouting.

3. *As to religious experience.* A certain intensity of enjoyment. Clear and constant faith and joy, unmoved serenity, like that of some one else they knew.

4. *As to the manner of dying.* Clear mind, sight of angels, shouting. And yet the conviction, conversion and religious experience may be altogether different from what we imagined or wished it to be.

II. WHY WE SHOULD NOT BE INFLUENCED BY PRECONCEPTIONS. 1. *May lose our souls by waiting for what will never come to us.* Naaman had perished had he relied upon his way alone—had he not renounced his preconception. Such conviction, such conversion as you desire, may not be yours.

2. *We will be rendered unhappy if we fall short of them.* Better not have them. We will be unhappy because our conversion is not like that of some one else. We can't feel like others—we can't shout, and therefore think there is something wrong with us. Many good men are miserable because they have not the experiences of others.

3. *God works along the line of individuality and temperament.* No two look, or love, or are impressed alike. We are not cast in iron moulds. One man is reached through his reason, another through conscience, another through his emo-

tions. One is alarmed by the thunders of Sinai, another melted by the Cross on Calvary. A man's conversion and religious experience are much like his temperament. There may be sudden light, like Paul saw, or it may come like dawn. He may speak in the tempest, or in the "still small voice." There may be ecstasy, or only a sense of quiet peace.

4. *Our conceptions have nothing to do with our salvation.* God's own way for each, not for others to say what it shall be. Nothing in the Bible about kind of feeling—mode of conversion—a command to all—"Repent"—"Believe." You are lepers exposed to death, Christ the only physician, repentance and faith the only means of salvation. Do not be deceived by false ideas. It is Christ or death. Call upon Him, obey Him, and you will be saved.

#### THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Woman Something More than Man. (A Baccalaureate at Packer Institute, Brooklyn, N. Y.) "She shall be called Woman [the Hebrew word translated woman means man, a *something more*], because she was taken out of man."—Gen. ii: 23. C. H. Hall, D.D., Brooklyn.
2. The Miracle at the Battle of Bethoron. "So the sun stood still in the midst of heaven, and hastened not to go down about a whole day."—Josh. x: 13. Wm. M. Taylor, D.D., New York.
3. Fidelity in Low Places. "As his part is that goeth down to the battle, so shall his part be that carrieth by the stuff."—1 Sam. xxx: 24. T. De Witt Talmage, D.D., in City Road Chapel, London.
4. The Potency and Impotency of a Deceived Heart. "He feedeth on ashes; a deceived heart hath turned him aside."—Isa. xlv: 20. Rev. W. F. Re Qua, Aurora, Ill.
5. The Modern Dead Sea and the Living Waters. "The waters shall be healed."—Ezek. xlviii: 8. Rev. C. H. Spurgeon, London.
6. The Salt of Human Life. "If the salt have lost its savor, wherewith shall it be salted?" Matt. v: 13. T. D. Witherspoon, D.D., Louisville, Ky.
7. The Evils of Religious Curiosity. "And when Herod saw Jesus he was exceedingly glad," etc.—Luke xxiii: 8, 9. Dr. Alexander, Bishop of Derry, in Chapel Royal, Savoy.
8. The Law of Fruitfulness. "If it die it bringeth forth much fruit."—John xii: 24. Rev. W. Boyd Carpenter, D.D., Bishop of Ripon, England.
9. A Short Method with Skeptics. "And last of all he was seen of me also, as of one born out of due time."—1 Cor. xv: 8. John H. Barrows, D.D., Chicago.
10. Joy in Suffering and Triumph in the Manifested Mystery. "Now I rejoice in my sufferings for your sake," etc.—Col. i: 24-27. (R. V.) Alexander Maclaren, D.D., Manchester, England.

11. The Law of Spiritual Interaction. "Work out your own salvation with fear and trembling; for it is both God which worketh (energiseth) in you to will and to do (energise)." —Phil. ii: 12, 13. Prof. D. W. Simon, Ph.D., Edinburgh, Scotland.
12. The Foundation and its Seal: A Sermon for the Times. "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."—2 Tim. ii: 19. Rev. C. H. Spurgeon, London.
5. The Heavy and the Sustaining Hand. ("The hand of God was heavy there."—1 Sam. v: 11: "The Lord upholdeth him with his hand."—Ps. xxxvii: 24.)
6. The Availability of Prayer. ("From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I."—Ps. lxi: 2.)
7. The Self-Evidencing Power of the Scriptures. ("The entrance of thy word giveth light."—Ps. cxix: 130.)
8. Obedience to Law the Highest Liberty. ("I will walk at liberty; for I seek thy precepts."—Ps. cxix: 45.)
9. Poetic Justice in the Divine Government. ("Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."—Prov. xxi: 13.)
10. The Night of Inactivity. ("The night cometh, when no man can work."—John ix: 4.)
11. The Despair of Unbelief. ("What is truth?"—John xviii: 38.)
12. Not Public Opinion, but Justice the Standard for Rulers. ("And because he saw it pleased the Jews, he proceeded further to take Peter also."—Acts xiii: 3.)
13. The Effects of Sin on the Physical World. ("All the foundations of the earth are out of course."—Ps. lxxxiii: 5. "The whole creation groaneth and travaileth in pain together until now."—Rom. viii: 22.)

### SUGGESTIVE THEMES.

1. Nemesis Pursuing Sin. ("And they took Lot, Abraham's brother's son, who dwelt in Sodom, and his goods, and departed."—Gen. xiv: 12.)
2. God's Delight in a Perfect Physical Organization. ("He . . . that hath a blemish shall not approach: a blind man, or a lame . . . or crooked-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or be scabbed."—Lev. xxi: 18-20.)
3. Untried Experiences. ("Ye have not passed this way heretofore."—Josh. iii: 4.)
4. The Testimony of our Physical Nature to our Moral Defilement. ("His bones are full of the sins of his youth, which shall lie down with him in the dust."—Job xx: 11.)

### THE PRAYER-MEETING SERVICE.

By J. M. SHEERWOOD, D.D.

Oct. 7.—THE BOW IN THE CLOUD.—Ezek. i: 20-28.

God said to Noah when he came forth from the ark, "This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." In Ezekiel's wonderful "visions of God" by the river Chebar, crowning the whole majestic appearance, symbolizing supernatural providences and forces, was the likeness of a throne of sapphire stone, and upon the throne the appearance of a man, so bright in array as to resemble fire, and "as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness around about. This was the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and I heard a voice of one that spake."

THE BOW IN THE CLOUD IS A MOST SIGNIFICANT SYMBOL. Although a natural

phenomenon, God has given to it a spiritual meaning of infinite moment, and made it a type or token of an eternal covenant with this sinning world.

1. It is a messenger of warning. The bow is "set in the cloud." It has a background of darkness and justice. A wrathful Jehovah had just swept the earth with an all-engulfing deluge, and it was on the retreating clouds of that awful tempest of ruin that He now planted the rainbow "token" and bade Noah look at it. So the "bow" usually rests on the bosom of darkness and angry tempest. The danger from flood and tornado and lightning may be happily past when the token becomes visible; but that liquid bow spanning the heavens tells us that danger was nigh; that death and destruction were in the elements around and above us, and that our safety was not in our own keeping.

2. It is a messenger of mercy. The benignant God smiles on the very cloud that overshadows and threatens us. We deserve His wrath, as that dark angry cloud in the sky plainly warns us; but mercy pleads, and Jesus dies, and the sun breaks forth while the sky is still

weeping, and the glorious rainbow is the harbinger of peace and salvation. The Cross on Calvary receives the awful baptism of darkness and suffering and divine wrath, and gives back hope and life and gladness to a guilty world.

3. It is a token of *covenant grace*. "It shall be for a token of a covenant between me and the earth." For thousands of years that covenant has held good, and it will stand while the earth stands. And this natural token is a symbol of that higher, more glorious and eternal covenant which God entered into with His Son and with Abraham and with all the children of grace. It was this divine, everlasting covenant of grace that invested the "sapphire throne" which Ezekiel saw "in the visions of God," with a "brightness like unto fire;" it is reflected in the "rainbow round about the throne" of "the Lamb" in the midst of heaven. So wonderful, so enduring, so resplendent in moral beauty and glory is the grace of God which bringeth salvation to man!

4. Finally, it is a *pledge of God's unchangeableness*. Scientists boast of the stability of nature's laws. So be it. We glory in the fact. The "bow in the cloud" will not fail while the sun and sky and cloud and rain remain. And just as *sure* is God's pledge of salvation to every believer in Christ. It will hold good so long as sin has power to hurt, or the devil power to seduce, or the fires of perdition to burn!

Oct. 14.—THE WONDERFUL BOOK.—Ps. cxix: 129.

"What book?" Sir Walter Scott replied, when Mr. Lockhart asked him "what book" he wished read to him: "There is but ONE BOOK—the Bible."

#### THE BIBLE A WONDERFUL BOOK.

1. Wonderful in its *origin*. Not human, but Divine. "Holy men of old spake as they were moved by the Holy Ghost." God its Author.

2. Wonderful in its *structure*. Unlike all other books in this respect. It is not scientific, and yet it is in advance of all scientific discoveries. It is not philosophical, and yet it contains the

substance and ultimate teaching of all philosophy. It is not literary in spirit or scope, and yet it has enriched all literature, and eclipsed the most brilliant productions of human genius. It is not systematic or dogmatic in its utterances, and yet it unfolds, in order and symmetry, the grandest system of Truth that man or angel ever looked into, and its one authoritative maxim is, "Thus saith the Lord." It is not a history, and yet into its revelations, precepts, teachings, is woven the moral, and much of the secular history of individual man and of the human race from the creation down. Its main object is to impress us with spiritual truths and eternal realities, and yet it is the one only true guide as to the world and life that now are. Wonderful Book!

3. Wonderful in its *preservation*. Think of the number of persons whom God employed to write it, the number of books which form it, its great antiquity, the hatred of man towards God and His truth, and the fearful prevalence of corruption, infidelity, idolatry, etc., and then say if the preservation of the Holy Scriptures, in their integrity and entirety through all the changes and vicissitudes of the world during thousands of years, is not a standing miracle!

4. Wonderful in its *revelations*—concerning (a) God and His government and purposes; (b) Christ and His redemptive work; (c) Man, his origin, condition, relations, duties, chief end and destiny; (d) the moral history and future of the world (e) and last things, including the resurrection, the judgment-day, and the eternal awards of the future life.

5. Wonderful in its *teachings*—(a) infinite superiority, breadth, depth, height; (b) in its methods—unlike the schools—simple, yet profound; specific, yet all-comprehensive; foolish (after human standards), yet embodying the very wisdom and power of God (c) in preciousness and value; common as air and sunlight, yet enriching and ennobling with infinite wealth and glory.

6. Wonderful in its *variety and adapta-*

tion—meeting every condition of being, and every variety of life and universal want.

7. Wonderful in its recorded *experiences*—really an epitome of human experience on the broadest scale—(a) of the saint in every sphere of life, in every state of feeling, in life and in death; (b) of the sinner in every type of unbelief, and at every step of his career—history, biography, individual and national life; teaching by example—all are found here.

8. Wonderful in its *effects* on individual character and life, enlightening, transforming, renewing into the very image of God—"born again" and made mete for heaven under its power and guidance.

9. Wonderful as a *Divine and elevating power in the world*; can trace its line of light through all history; the measure of its influence is the measure of the civilization, the progress, the temporal and spiritual prosperity of nations, peoples, the race.

APPLICATION: 1. Man's, the world's, obligation for the Bible. 2. The dreadful doom of sinners who reject its light and perish in their guilt. 3. The Church's solemn and imperative duty to give this "wonderful" Book to the whole world.

Oct. 21.—SOFT ANSWERS.—Prov. xv: 1; Matt. v: 5.

"Thy *gentleness* hath made me great," is to me one of the most instructive passages of the Bible. A truer proverb never found expression in human speech: "A soft answer turneth away wrath; but grievous words stir up anger." It is not surprising to find among the "Beatitudes": "Blessed are the meek: for they shall inherit the earth."

1. "A soft answer" is a *Christian* answer. It exemplifies the Spirit of Christ. "When reviled he reviled not again." "As a sheep before her shearers is dumb, so he opened not his mouth." "Father, forgive them; for they know not what they do." And the martyr Stephen "cried with a loud voice, Lord lay not this sin to their charge."

2. "A soft answer" is a *fitting* answer. It is a sensible thing to do. As a matter of mere policy, it is the wisest course a man can take. A sharp retort, a resentful spirit, is sure to provoke bad blood, to make a breach, to lead to mischief. Strife, murder, hell itself, is in a hot word thrown back into the face of an angry man!

3. "A soft answer" is the most *effective* answer, the *only* effective answer in the way of good results. A severe, sharp manner in response to offensive words or conduct, no matter what the provocation, is the poorest of all vindications, and is certain not to mollify, but intensify the spirit that assaults our good name. Gentle words, a forgiving spirit, will do what hard blows and angry epithets and a belligerent attitude never did and never can accomplish.

4. "A soft answer" is the *evidence, the test, of a man's moral character*. How many professed disciples of the meek and forgiving Jesus break down here and show that the root of the matter is not in them! They never do nor can forgive an injury. They resent to the bitter end every real or conceived insult, neglect, wrong, injustice, and make their lives hot and ugly with resentments? Instead of "a soft answer" to an enemy, an accuser, an antagonist, it is red-hot shot, defiant epithets, "evil for evil," and never "good for evil," "blessing for cursing." Is this the Spirit of Christ? Can such a man be a disciple?

*Let every soul of us try our Christianity by this practical test.*

Oct. 28.—THE HEARERS OF THE GOSPEL IN A SOLEMN POSITION.—John xv: 22; John ix: 39.

Paul teaches a like truth when he writes to the Corinthians: "For we are unto God a sweet savor of Christ in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life." And those awful words of Jesus to the Jews: "For judgment am I come into this world, that they which see not might see, and

that they which see might be made blind." God's glory is the ultimate end of His moral government, and He has made this end *sure* in the very nature of the redemptive system. Human government is honored and strengthened in the punishment of the willful offender as really as in the obedience of the good. So God's justice and the eternal majesty of His law will be vindicated and glorified in the eternal punishment of the finally impenitent, as well as in the everlasting song of the redeemed.

1. Sinners make a great mistake in supposing that their *position with reference to the Gospel is an INDEPENDENT one*; that, if they choose, they can have nothing to do with it. They are at liberty to receive or reject salvation, but they are impotent to arrest or turn aside the mighty moral agencies which God has set to work in this world, and which are potent everywhere on human character and destiny. A man may disbelieve the Bible, reject Christ, live a life of sin, and die a blasphemer; but does it not *remain true still*, that the Bible is God's revelation to man: that Christ died for him; that the Holy Spirit strives with him; and the entire system of divine agencies in the world is arranged with reference to his salvation; and that he defeats the gracious purpose only by a voluntary life of resistance and rejection of mercy? Will this evil course make the purpose of God a nullity, the mission of Christ abortive, and the system of moral and redemptive agency fruitless? By no means. It remains true that God is on the throne; that Christ "tasted death for every man"; that the Gospel is a "sweet savor" even in "them that perish"; that the sin of rejecting the Lord Jesus Christ will be brought home to every sinner under the Gospel, and will appear in the light of the judgment day an offense of such gravity and significance as to deserve and demand the utmost infliction of punishment?

2. *The Gospel is as positive and radical*

*a force in forming character and working out destiny in the case of the lost as in that of the saved.* A man's faith or unbelief, acceptance or rejection of Christ, does not alter one of the facts involved in the case. They are all as real, as significant, as influential in the case of the impenitent sinner as in that of the penitent believer. The whole scope and power of God's dispensation of grace are as operative in the one case as in the other: *they only work in opposite directions*, and with opposite results. The Gospel of Jesus Christ is as radical an influence and force on the character and life and future of the ungodly rejector as it is on that of the saint. The character and life of every sinner under the Gospel are *essentially different from what they would have been* if Christ had never spoken to them, never died to save them; if the Bible, the Sabbath, the ministry, the Holy Spirit, had never exerted their influences upon them.

3. *How solemn then the position, and how fearful the responsibility of all who hear the Gospel! That Gospel never fails to do its appointed work.* It is a message of life, or a message of death, to every one of us. God will be honored, either in our eternal salvation or our eternal condemnation under and by means of it. We must reach heaven from the cross, or it will thrust us down into a deeper perdition. We must, each for himself, consent to be saved by Jesus Christ, or take the terrible alternative and experience "the wrath of the Lamb." You must reach heaven from the Cross or it will plunge you into a deeper ruin.

There is no guilt in the universe to be compared with the guilt of rejecting the Son of God. There is no misery, no ruin, to be compared with the misery and the ruin of sinners who perish from the sanctuaries of this Gospel world. Better far that you had never been born—better that Christ had never undertaken to save you—better that you had never enjoyed Sabbath privileges and prayer-meeting opportunities—than that you should live and die in your sins.

## MISCELLANEOUS SECTION.

### THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

#### Christian Colonies in Mission-fields.

We have, in two articles immediately preceding this, called attention to some conditions of the speedy evangelization of the world, viz.: a grand council of all evangelical disciples, representative in character, at which the mission-fields of the world shall present their history, condition, needs and prospects; and at which the world-field shall be mapped out and distributed, so that every part shall have its place on the scheme of labor. Secondly, we have strenuously insisted that we must not expect to depend entirely upon fully trained and highly educated workmen to do this great work. The numbers needed are so great, and the work so varied and so urgent, that we must encourage willing and consecrated souls to enter the harvest-field, even though they may lack a classical training.

Another suggestion should be added, germane to this, viz.: that *Christian colonies* should be sent out to conduct the work of evangelization in connection with any honest and laudable calling.

Rev. G. F. Dale, of Syria, emphatically says that those who cannot preach but are willing to work, may find plenty of work closely linked with the direct work of preaching, and necessary to the proper prosecution of missions. Teaching, distribution of Bibles and tracts, editing, translating, printing, and not a little merely manual labor, are an essential part of the great missionary work. Dr. Crummell, after twenty years in the Dark Continent, puts great stress on the need of *industrial training*. He shows how the rescued slaves in Sierra Leone, being taught trades and industries, became Christian mechanics, merchants and manufacturers, and founded Christian families, whose sons and daughters have gone to England for

scholarly training; and to this sanctification of the common callings of life, he attributes the superior prosperity and self-dependence of Sierra Leone, building its own churches, sustaining its own ministry, and even contributing largely to missions.

Many who have not the fitness nor the faculty for preaching, may consecrate the calling in which they are found, whatever it be, to God's service in saving souls. Salt Lake Valley needs nothing more to-day than colonies of Christian tradesmen. Mormonism should be confronted with the witness of a Christian community, consecrated workmen in all the learned professions and departments of industry; Christian families free from the taint of polygamy and full of the rich blessing of the normal household.

What greater blessing could be given to the Free State of the Congo, than to plant it all over with similar colonies of Christian men and women, who go there expressly to build up Christian homes, and illustrate Christian trades in the midst of heathen hovels, mud idols, and licentious idleness!

Possibly the Christian colony is the most important factor in the solution of this great missionary problem. Let the carpenters and blacksmiths, the farmers and the mechanics, the lawyers and the doctors, go with their families to be living epistles of the truth and grace of God. Let the young man who desires to preach as his life work, and cannot afford time and money for a *long, hard* course of study, go abroad to work as he may, while he carries on study, applying himself not, perhaps, to Latin, Greek and Hebrew, but to the languages of the people among whom he wishes to labor. Some of the foremost missionaries of the world have declared that

the time and labor of extensive preparation for mission work can best be expended *on the field* where the work is to be done. College life at home, and even seminary life, with the temptations to absorption in books, erection of literary standards, and long withdrawal from active, aggressive work, are not favorable to ardent fervent zeal. Many a young man comes out of his course with his early missionary zeal hopelessly chilled.

Converted natives, set at once to work, do not lose their first love, except for a new and stronger one. Work for souls is the best *education* for work. Lectures on projectiles never made a good artilleryman or sharpshooter; it is practice in the field that makes a skillful marksman, and if candidates for the missionary field, whose piety, intelligence and soundness in the faith are assured, could complete their studies on the field, under the guidance of experienced missionaries, while they are putting to practical use their growing knowledge and capacity, we might have a new generation of missionary workers, greatly multiplied in numbers, and greatly increased in efficiency and consecration.

The whole church of Christ must give fresh thought, earnestness and vigor to the question of the world's redemption. Something beyond what is now doing needs to be done; some new clew must be found to the mazes of this missionary question, and what we are to do we must do at once. The generation is fast passing away, and we with it, and at the bar of God these unsaved millions are to confront us. While we are asking what we can do to save them, it would be well to ask what we can do to *save ourselves from the responsibility of their ruin!* What 'blood guiltiness' is that which is found in leaving immortal souls to die of hunger, while we have the bread of Life!

#### PART II.

##### MISSIONARY TEXTS, THEMES, ETC.

The whole secret of the missionary spirit and method is unveiled in Matt. ix: 36-38: I. Compassion for humanity.

1. The vast multitude of the lost. 2. Their scattered, shepherdless condition. II. Conception of the work: 1. The abundance of harvest. 2. The paucity of laborers. III. Prayer to God: 1. As Lord of the harvest. 2. As alone able to supply laborers.

What one man can do in the ordinary life-time of a generation is shown in the history of Paul. From the time of his conversion to his martyrdom, it was just about thirty-three years, according to the most careful calculation. Three years of his time seem to have been passed in holy retirement, in preparation for the subsequent thirty. Yet during that brief period he traveled largely a-foot over the greater part of the entire country, from the golden Horn to the Pillars of Hercules, and, as some think, the Irish Sea; the breadth of the districts he covered in missionary journeys was limited only by the mountains on the north and the Mediterranean south. He preached and taught, he gathered converts and organized churches, he wrote epistles even in prison, and proclaimed the gospel even in chains, to the soldiers who were his guard. No man has probably ever reached results as great; and yet he lived when there were no facilities for travel, no printing-presses, no modern auxiliaries to missionary labor. Moody says he never thinks of Paul without being ashamed!

#### PART III.

##### MONTHLY BULLETIN.

INDIA.—The people have lost faith in the ideas and idolatries of Brahminism. Max Muller said to Norman McLeod that he knew of no people as ripe for Christianity to-day as the East Indians. Chunder Sen, the leader of the Brahma Somaj, confessed that the power that is overturning India is not political power, not the power of civilization, but the power of Jesus Christ. In India, during the year 1878 to 1879, there was the *greatest turning to God that has ever been known since the Pentecost*—sixty thousand people, in Southern India, passing over from their idolatries to identify themselves with Christian



communities within the space of twelve months! And India is the Malakoff of the modern missionary campaign; the very key of all Oriental missions. The bones of six hundred missionaries lie on the shores of the East Indies, and the social firmament is studded thickly with Gospel stations as the heavens are studded with stars.

JAPAN.—Missionaries are beginning to use with effect the argument from the changed lives and happy deaths of Christians. They affirm openly that heathen religions have no such power. Many instances are occurring to confirm this statement. One woman, whose home was in the house of the head man of the village, sickened and died, and her death was so serene and happy as to have made quite an impression on the community. "How is this," people asked, "that without even naming an idol, one can have such a *sp'endid way of dying?*" The Buddhist priest protested against the introduction of the "foreign religion," into the very house of the head man. The latter replied that he was not a Christian, but that a religion which did so much for one in this life and gave such a promise for the life to come, could not be very bad.

WE THINK OF MOHAMMEDANISM as being utterly unapproachable by the Gospel; but look at these three facts: In the first place, the Mohammedan religion is *icon-clastic*; it overturns and destroys idols wherever it goes, and so far, it is in sympathy with our simple Protestant worship and with the spirit of our missionary cause. In the second place, it is *monotheistic*; it teaches the doctrine of one God, and a large portion of its sacred teachings are derived from the Old Testament Scriptures. In the third place, God is using it as an *evangelistic* agency; for the Arabic is the sacred language of the Koran. Believers everywhere, whatever their own tongue, are expected to be able to read the Koran, and hence to understand the Arabic; consequently our Arabic Bibles are circulated among Mohammedans everywhere and read.

JOHN ELIOT, ON THE DAY OF HIS DEATH, in his eightieth year, was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labors?" said a friend. "Because," said the venerable man, "I have prayed to God to make me useful in my sphere, and He has heard my prayer; for, now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet." Eighty years of age, and bedridden, yet still at work for others!

OVER FIFTY YEARS AGO, a young man landed alone upon an island in the Pacific, the only object of civilization to the cannibalism around him; he grasped a Bible and wrote upon the beach two words—Jehovah, Jesus. To-day that island is the centre and source of a high Christian life, aids in advancing the Gospel, and sends money to our missionary societies.

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.*"

A BUDDHIST TEMPLE has been opened in Paris. The priest comes from Ceylon to enlighten the French. Buddhists assert that Roman Catholicism is a counterfeit of their religion, invented by the devil. There certainly are remarkable points of similarity.

THE GROWTH OF RELIGIONS, as shown by the following table, covers the last century, which is practically the whole era of modern missions. The figures of 1784 are from Dr. Carey's "Enquiry into the State of the Heathen World":

	1784.	1884.	Per cent. Increase.
Jews.....	6,000,000	8,000,000	33
Mohammedans..	130,000,000	172,000,000	32
Pagans.....	429,000,000	820,000,000	95
Roman Church..	100,000,000	195,000,000	95
Eastern Church..	30,000,000	85,000,000	183
Ref'd Christians (Protestants)...	44,000,000	160,000,000	263
Population of the world...)	730,000,000	1,440,000,000	

The Protestant missionary societies of the world number about 100, which raise nearly \$12,000,000 annually for missionary purposes, of which about

one-half is from Great Britain, one-quarter from America, and the remainder from the Continent of Europe, etc. The ordained missionaries number 2,900, and all the European and American laborers about 5,000; while 30,000 native converts of different lands are engaged in Christian missionary work. Those not Christians still outnumber the Christians more than two to one; the non-Christians being 1,000,000,000, the Christians 444,000,000.

THE FIRST SHIP that brought slaves to this land is said to have been named "*The Jesus*." Dr. Gordon beautifully refers to this strange fact. What a desecration of the name! Yet what a return voyage, if "*The Jesus*" bear back their descendants to evangelize Africa!

THE ENTRANCE to the Zenanas of India was by the needle of woman. A pair of embroidered slippers sent to a woman in a Zenana, and there exciting the admiration of the husband, who desired his wife to learn the art—the missionary woman came and taught embroidery while she taught also the religion of Christ.

A GRADUATE OF VASSAR went to Japan to teach—herself a gifted daughter of a judge in western New York. She was offered a fine government position as teacher, if she would consent to teach secular branches only. Three times the offer was made, and each time with greater concessions. She would not accept, however, until full permission and protection were given her in teaching the faith of her Lord and Savior. *Grit plus grace!*

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### SHORT PASTORATES.

BY REV. A. McELROY WYLIE.

THOUGH the fact may be conceded, yet to examine some of the many causes will help us in suggesting some (at least) partial remedies.

1. Rushing, challenges our attention as among the foremost causes. The American temper, superinduced upon the spirit of the age, intensifies this tendency to *rush* things. Young men

rush to their conclusions; they rush through their preparation for college; they rush through their college curriculum; they rush through seminary; they rush into inviting fields; they rush into parishes too large or too exacting upon youthful strength and inexperience; they rush into sermonizing upon too exhausting conditions. This seems to necessitate rushing into extemporizing before the youthful pulpit has command of either material or experience or training to venture upon such a method of utterance. One of the greatest preachers of the land declared he wrote for seven years before he ventured to deliver one sermon without the MS. before him. The habit of rushing is fixed upon the young man, and he rushes at families, and too often finds (when too late) he is incubating eggs with a hammer. He offends; he stumbles over ill-judgments. He discovers in due time that *rushing* is the unwise method; but, in most cases, it has done the business and the man must move on.

2. Pastors are often made the victims of false and unreasonable judgments, and are killed beneath the blows of absurd critical standards. Every winter our village hall echoes often to the voices of the foremost lecturers of the land, and packed audiences are tickled into ecstasies by the platform flights of our peripatetic orators, who spend six months of the year perfecting a single oration, amid tropical scenes of a cultured imagination. Following these weekly exhibitions are sundry Sabbath corollaries. One is in empty pews, especially if the lecture be on Saturday evening. Another is in morbid criticisms, induced by applying the lyceum standard to the pulpit. The magazine and the daily press multiply the instruments of examination within this modern inquisition. What wonder is it, if many a sensitive soul retires before the thickening array of animadversions, turned loose upon their victims by the spirits called and commissioned by the universal platform and the all-penetrating press? And

where is there an influential spirit, in even a remote country congregation, who has not heard the eloquent and powerful Dr. Boanerges, of the Metropolitan pulpit; and straightway the hearer returns and enters upon the self-imposed task of criticising his own pastor by the imported standard?

3. Absurdly inadequate salaries must rank as a potent factor in a moving ministry. While I write, a not distant church, which, with aid from the Home Missionary Society, can promise but \$700, is in arrears not less than \$1,200, and were it not for the quiet exertion of friends, the numerous parsonage flock would actually suffer from cold and hunger. Here the unwisdom of dividing our smallest villages, through the rival sects bidding for patronage, is a fruitful cause of moving the clergy through inadequate support.

4. Candidating comes before us as an encouragement to short pastorates. There is a church giving a salary of a \$1,000. The pulpit is vacant, and within three months scores of candidates press their claims for a hearing. The people are greatly flattered. They grow hyper-critical. They become more exacting, and harder to please, and more easily offended, until, under this process, multitudes of churches become chronic hot-beds of disturbing causes, and the Apostle Paul himself could not expect a five years' course among such a people.

5. Another cause is found in the too common tendency to drift away from sympathy with the young. The children rule in most of American households—let the pastor remember that. We may complain that parents do not exert more authority, but we are compelled to meet facts as they are.

Close upon the heels of the preceding is the want of respect for age in our land. William Pitt, in his famous reply to Walpole, spoke of "the atrocious crime of being a young man." Were Walpole now living and in the American ministry, he might move the indictment further along and hold up

the "atrocious crime of being an old man," and the crime deepening with every advancing day of life. Old men, and men who are not old, are daily being broken upon this American wheel of irreverence for gray hairs.

6. We name, also, divided energies as another cause. Preachers are compelled to teach, to farm, to take agencies for books, deal in life insurance, write for the press—the latter, perhaps, not a hindrance, but a help, if it be on the line of ministerial thought, study and experience.

7. Still another fruitful cause is infirm or irregular health. While it is true that the average of life in the ministry is the greatest, it is also unfortunately true that a considerable proportion of the profession are not of robust health. Many are overworked on the road to the ministry. Others are delicate by nature, and many permit themselves to be overtasked in their fields of duty. They never know how to say *no*. Here is a day's work by one, who adventured beyond his vital reserve: Three preaching services, two Sunday-schools, eight miles' drive (including two crossings of a wide river), then at 10 p. m. visiting the dying. Result: Monday, exhaustion, so that he was scarcely capable of digesting food; Tuesday, tired; Wednesday, dull; and Thursday, energies hardly recuperated. Is it needful to add that even a young man had to leave his field or break down hopelessly?

8. Another fruitful cause is responding too generously to what are termed "outside calls." The *platform!* how much that means! All manner of societies, associations, clubs, schemes of benevolence, hospitals, schools and institutions, rush to put their banners into the hands of the clergy, assured that such hands can lift them higher and wave them with more effect than those of any other class. We are flattered by the honor or by the plea of effecting greater good, and then our over-taxed powers demand a change and our under-provided-for sheep demand the same.

9. We also name indiscreet intimacies as a cause. We make, of course, no mention of that which is criminal, or that which borders on the disallowed. But we speak of those which may be pardonable in other circumstances. Undoubtedly, a pastor, equally with other men, has his rights in this respect. Jesus Christ formed the closest intimacy with the loving three in the welcoming Bethany home; and so has every pastor the right to his particular friendships, based upon taste, sympathy, culture, communion, etc. But let a pastor beware of intimacies where there is no piety; let him beware of close friendships where the parties have little else to recommend them than wealth, or lavish hospitality, worldly accomplishments, culture, fashion, etc. Many a charge is (not unjustly) brought against a minister because his path to such classes is too well worn and frequented. Better be most of his time among those who display less of the worldly and sensuous attractiveness.

10. Another cause may be found in the want of system and organization. Benevolence lags, the missionary cause languishes, visitation is irregular and spasmodic, study falls into methods of haphazard, and the people are not slow to discover that both the pastor and his cause are falling into a patchwork of uncertainty and want of system. When this discovery is made, then a moving from the parsonage is catalogued for the near future. Let the pastor see to it that his parish is well organized. Let him not undertake to do all the work himself, but remember Mr. Moody's remark: "I had rather put ten men to work than to do the work of ten." A working people will find less fault with their pastor, there will be fewer busy-bodies and more to hold up his hands. Every new worker adds a new plank to the raft, and diminishes the risk of sinking.

This rapid survey of the prominent causes producing short pastorates, will prepare the way to consider some possible remedies.

## THE POSITIVE SIDE OF THE AMUSEMENT QUESTION.

By REV. F. E. CLARK, BOSTON, MASS.

*What the Ideal Church will do for the Social Life of its Members.*

THERE is a positive as well as a negative side to the Amusement Question, and it is a side which Christian people have too often neglected. The Church has been so busy saying to its young people, "Beware of the evil," that it has not found time to say, "Come with us, and we will show you something better." It has been, and very properly, uttering anathemas against the theatre, the card table and the billiard saloon, and has not provided anything to take the place of these amusements.

It is the merest truism to say that young people must and will have amusement of some kind. Says a wise practical writer on this subject: "Satan understands this, and keeps his fascinations open all the time. He dissipates and degrades what the Church should elevate. Where shall a young man," he continues, "who comes from his country home to any one of our large cities, spend the long evenings when his whole nature cries out for relaxation? Where shall he go? He is among strangers. He does not like to stay in his little, narrow sleeping-room all the evening. He goes out upon the streets to find some place of innocent recreation. The churches are all closed, except one evening in the week. Perhaps there is a little hall kept open by the Y. M. C. A., with a few newspapers; and that is all the place there is for him in the great city. Where, then, shall the young stranger go? Go to the drinking saloon, the theatre, or back to his attic? You complain that these hard-working young men and young women go to the theatre; but do you give them any better place?"

This is a pungent question, and does it not demand a practical answer?

Parents can do much at home wisely to settle this amusement question for their *own* children, by making home so pleasant, so bright and attractive that

the boys and girls can find no more delightful place in which to spend their evenings. The young robin does not like to leave the nest on the tree-bough, because it knows of no pleasanter place in all the world.

But there are many young people in every Sunday-school, who have not Christian parents to provide these things, or to care where their evenings are spent. There are many young men and women constantly drifting into every city, who have no home but the hot little attic room of which we have spoken. What can be done for them? Has not the Church a responsibility here? Has it done all its duty when it has decried theatres and condemned dancing? I think not.

Let me tell you my vision of the Ideal Church of the future. It will have just as many prayer-meetings, just as much Sunday-school work, just as much earnest, spiritual life as at present: yea, ten times more, I believe, and at the same time it will do more for the social life of its sons and daughters. It will not have merely a narrow, little, cramped yard, with other buildings crowding it on every side. It will have a generous playground connected with it, where the boys can have a base-ball game, and the girls can have their croquet and lawn tennis.

In some part of the church, or in some building near by, will be a large, attractive, airy room, which will be to the church what the family sitting-room is to the home. Here will come, not a half-dozen ladies from a sense of duty, to sew for the heathen, for a hurried hour or two, once a week; it will be the general week-day meeting-place for all. There will be a library in this room of books that interest and instruct all; the last magazine will lie upon the table, and the best papers will hang near by; while the walls will be decorated, not with fearfully and wonderfully-made worsted mottoes simply, but with pictures of real merit.

Children's games will find a place in the corner, and a careful and interested attendant will keep open this church

sitting-room day and evening. Here in this pleasant room congregate young and old, for it is common property. In this picture of the future in one corner of this common church sitting-room, I see a group of girls dressing their dolls; in another, a group of boys comparing jack-knives. Here is a knot of mothers comparing notes on more important subjects; while the church sitting-room is not thought a place too sacred to bring even the babies of the church. Here the stranger can come and be introduced to his future religious associates, and to this place the young man or woman, after escaping from the long day's drudgery in the store or mill, or at the work-bench, can look forward to a pleasant evening.

Perhaps there will be a flower-garden in front of this church of the future, from which a fresh bouquet may be culled every summer Sunday for the pulpit, and, possibly, loving Christian hands may find pleasure in caring for a little conservatory, where winter rose-buds may be raised for the church, or to send to the poor or sick of the church, who have no other friends to remember them.

Is this visionary and Quixotic, do you say? Well, perhaps we shall live to see that it is not. But when this vision becomes a reality, if it ever does, I believe the Church will have ten times the power to fight the immoral-amusement devil that now she has. Then she will be carrying out Christ's principles; she will be overcoming evil with good.

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#### Unity in a Discourse.

NOTHING can be more fatal to a preacher's influence and success than through ignorance, or narrow and distorted views of doctrine, to have parts of the same discourse, or different discourses in the same vicinity, standing to each other in a belligerent attitude. One paragraph undoes the impression of another. One sermon nullifies another. The hearer looks on in amazement and confusion, and resolves to put off his reconciliation with God till the preacher becomes better reconciled with himself.—DR. GEORGE SHEPARD.

## PREACHERS EXCHANGING VIEWS.

"That writer serves his reader best, not who gives, but who suggests, the most thought."—THOMAS.

## "Positive Preacher."

THE paper on this topic in THE HOM. REVIEW for July, page 79, I conceive to be most timely. In modern preaching there is too much "text-taking," then leave it, and in the sermon no return to it. I am altogether on the side of positive, doctrinal preaching—the doctrine of Jesus Christ and His Apostles.

While I thank you for, and heartily endorse the article as a whole, there are a few statements which, in my judgment, mar its beauty and weaken its force.

You say the minister's preaching is determined by "his own conception of his office." If it is an office, is he not then an officer? Does not the doctrine of Jesus and the Apostles make it a *calling*, and not an office? A preacher might be an officer, but is preaching an office? I think your terminology can be traced in its origin to other sources than the New Testament.

The second statement which I think is wanting in accuracy is: "But if he regards himself as ordained of God to be His ambassador and the steward of His mysteries," etc. Have you not taken a Scriptural thought, having a limited and special application to the twelve apostles, and given it an application to preachers wholly unsupported by the facts? In strictness of speech, or according to the doctrine of the New Testament Scriptures, were there in apostolic times any but the apostles who were ambassadors for Christ? If not, how can a preacher now be an ambassador? To be such an one then carried with it the qualifications of a witness. A qualified witness might or might not be an ambassador, depending upon what he knew, or to treat with others on the basis of the terms stipulated by the power sending him. To lack the qualifications of a witness, rendered ambassadorial functions for Christ an impossibility. I think the ministry should discard the form of speech, entirely too

common, calling themselves ambassadors—at least *ambassadors of Christ*. Such they surely are not. Ministerial duties, glorious as they are, are neither apostolical nor ambassadorial duties. To hear the Apostles was to hear Jesus. This is not true of any living preacher, and has not been true since the last of the twelve fell asleep. To give to the ministerial calling the lingual habitation belonging to a special class, and for a special purpose, has administered quality to the pride of small men, and caused them to assume functions never committed to them by the Lord Jesus. It has been the open-door of manifold corruptions. In that garb small men have boasted and strutted to the shame of the religion of Jesus; and men who knew better have set them the example.

My apology for thus calling in question your statements is found in your own language: "He will study and strive to imitate the example of Christ and His Apostles," and be careful to "teach no other doctrine than what they taught." "He will proclaim, not human speculations, but divine and eternal verities." "Will clinch every argument with a *thus saith the Lord*."

Nevada, Mo.

ERASTUS B. CAKE.

## Preserving Scraps.

Having been profited by the suggestions of others in your Monthly, I venture a plan for pasting scraps in a scrap-book.

I first cut strips of paper half an inch wide and a little longer than an ordinary column of print is wide; then paste one end of these narrow strips on each end of scrap-book near where each end of scrap will come; touch the tops of these narrow strips with mucilage and lay the scrap on. The next scrap I treat in like manner, putting it on the scrap first pasted, only a little lower down, so that the heading of the first scrap may be plainly seen; and so on, pasting twenty-five or more scraps in one column, if desired. Of course, put the first col-

umn of scraps near back of book, leaving about an inch between column and back of book, and about that much space between each successive column. This leaves the columns so you can see the headings of a good many scraps at a glance, select the one you wish to read, and turn up those that are top of it, as you would turn the leaves of a book. When the scrap is too long for the page I double it back underneath, and in this way can put in a scrap nearly twice as long as the book. This method, after a little experience, enables one to save time, paste and space.

Lindley, N. Y. J. B. NEWTON.

#### ANOTHER EXPERIENCE.

My experience is as follows: I take white card-board and cut it into strips of 3 x 9 inches; two of these strips I clasp together with an ordinary light rubber band. I number this A; take another pair, clasp and number it B, and so on through the alphabet. They are now ready to receive the scraps. If the scrap should be a newspaper article of three columns or more, I cut it out whole, fold it lengthwise to the width of one column, then crosswise to the length of my card-board, so that the heading is the first thing seen; place it between the strips of card-board and write the title on the outside. When I have filled the outside of each piece of card-board with titles, I call the book full, and make another for the same letter. A glance at the outside of the book tells where to find any article: the band is easily removed, and the article readily found.

I pack the books, alphabetically arranged, on top of each other in pigeon-holes, or set them upon shelves as I do other books. Instead of heading the books alphabetically, they can as easily be headed with topics—indeed, I use both methods. Where I have a large number of scraps on a single topic I prefer to put them in a book by themselves.

In my experience, this method of preserving scraps excels the scrap-book, the envelope, or any other plan that I have seen or read of.

Livonia, Ind. J. K. HOWARD.

#### A Tight Place.

The suggestions to your correspondent (July No., p. 80) who thought himself "drying up intellectually," will undoubtedly be profitable to him as well as to many others. I presume to say that this correspondent was not exactly *going to seed*, but often at his wit's end for sermon material. If rightly used a tight place in a man's life is a vantage-ground. I found myself quite often consuming much time in looking up texts, and often it would be as late as Friday before anything was decided. There were exceptions to this, and sometimes the subject was suggested for one Sabbath as early as the Sabbath preceding, and this I judged to be the prompting of the Spirit. I adopted a plan recently that I am pleased with, and find it advantageous, although I entered upon and announced it to my people with considerable doubt as to the results. A pastor can use his discretion in regard to announcing his plan from the pulpit, neither is it intended that these prearranged subjects should be taken every Sabbath, but when other subjects are indicated by the exigence of the day they are to be brought in. The plan is not original with me, but adopted by a hard-working pastor and carried out by him profitably for years. The courses and subjects are not limited and they easily adapt themselves to the work of years. There are six general courses, and I have just entered on the first. This will embrace some fifty sermons for morning service. I call it Leading Events of Old Testament History. I have preached eight sermons in the course. Two on the Creation, one on the creation week, one on Paradise, one on the Fall, one on the Murder of Abel, one on Enoch, one on the Deluge. The next is Babel, which affords a vast field on the subject of getting a name. Now to be brief, I find (1) that no time is consumed in looking up texts, they being suggested for more than a year in advance in the first course. I find (2) no lack of material and the anxiety is often how to condense instead of en-

large. (3) That my congregation mainly are much interested in them, some showing their approval in a very decided way, even from Sabbath to Sabbath expressing their pleasure in words, who before were silent. And (4) that I am very much benefited in looking up the treatment of the subject from the Bible, geology, mythology and ancient histories, and my congregation, besides being I trust spiritually advanced, will find the services a good Bible institute. In most of the sermons

there is an excellent chance for making a Gospel application, also to apply the lessons to every-day life and current events. I am confident that any young minister, like myself, in taking up these courses will be occupied with them for years. And a minister who has been long in the service, although he has used many of the subjects, would doubtless find in arranging the courses that he had omitted many important subjects.

C. H. K.

Maine Village, N. Y.

## EDITORIAL SECTION.

### SERMONIC CRITICISM.

*He who does little thinking before he speaks is apt to have occasion to do much thinking after he speaks.*

#### Plan of a Sermon Criticised.

W. G. J. sends us for criticism the following text:

*How much, then, is a man better than a sheep?—*  
Matt. xii: 12.

#### PLAN.

This is one way of saying a man is better than a sheep. Both terms are generic. The theme is:

The Dignity of Man as compared with the animal.

#### I. *Man is better than the animal.*

1. In origin.
2. In endowments.
3. In destiny.

#### II. *Practical Lessons taught.*

1. He ought to live better than an animal.
2. He is better worth saving.

#### CRITICISM.

This plan is good in analytic comprehensiveness; for everything that the preacher could say about the dignity of the natural man would be embraced under his Origin, Endowments and Destiny. It would give scope enough for a volume. And therein lies our first objection to it as an outline for a sermon. What could be said upon these topics in a half-hour's discourse would be hardly an infinitesimal of what ought to be said in order to do justice to the subject. Indeed, the preacher will have time to enumerate but a few of the thoughts which the announcement of the headings will suggest to the ordinary hearer. A preacher—especially a young one, who is not a master of the

art of condensation—should avoid what are called the "large themes." Some single thought, which at first glance seems to baffle analysis, being itself but a bone of some mastodonic skeleton, but which attracts attention because of some peculiarity of the language of the text, the setting of the context, or because it fits in with some experience of the preacher or circumstance in the lives of his people, will be better for the purpose of a sermon than a theme which condensed in itself the ninety-five theses of Luther.

A second criticism upon the plan is that its points are those which the hearer would be apt to anticipate. In every discourse there should be the element of surprise. Unless the preacher can make the people feel that he is leading their minds he will lose their attention. A prominent orator says that "the moment a speaker ceases to think faster than his hearers he is lost, and the sooner after that he sits down the better." It may be that the preacher with the outline, as given above, can supply this "food of curiosity" by aptness in putting the detailed thoughts, by originality of illustration, by freshness and glow of rhetoric. But if he can stimulate the expectation of the hearer by the very announcement of the theme, or the general branchings of his proposed method of dealing with



it, he will have so far relieved himself from the necessity of anything but the simplest speech throughout the discourse. His language may then be commonplace and rhetorically barren without great detriment to the sermon.

By the way, this suggests the difference between that simplicity of preaching which refreshes and the dullness of commonplace which wearies an audience. The former shows the talent and studiousness of the speaker in the selection and arrangement of his thoughts; the latter does not. A prominent preacher uses the greater part of the time devoted to preparation for the pulpit in getting his theme into such a shape in his mind that he can feel that it is peculiarly his own: then he can give it to others with the full and easy play of his faculties.

A third criticism is upon the theme as given. "The dignity of man as compared with the animal." We should prefer not to announce the theme in this case. There is a *naïveté* about our Savior's words, and a pastoral picture in the context, which the preacher cannot afford to lose, but should carry with him throughout the sermon. We would suggest the remark of Margaret Fuller upon hearing Dr. Channing preach upon the Dignity of Man in connection with the Divine Providence: "Somehow it wearied me, and I went home and read what Jesus said, 'Ye are of more value than many sparrows.' I understood that. I felt it."

#### Spiritual Power in Preaching.

We shall not formally define what constitutes spiritual power in the pulpit. There is no need that we should, for it is something that is quickly recognized by the hearer, even though he may be unable to describe it, or analyze the elements which compose it. The writer will illustrate the point by examples from real life. It has been his privilege for several years to listen for a number of successive Sabbaths to two very noted and able preachers, one following the other, in the same pulpit and to the same audience. Both are

men of rare gifts, broad culture, thorough discipline and training, and masters of the art of preaching in an unusual degree. It would be difficult to say which is the *better* preacher, using the term to express all that pertains to style, delivery, sermonic skill, logical form, beauty and depth of thought, sincerity and earnestness of conviction and purpose. You listen to the one enraptured, spell-bound: such originality and beauty of conception and diction, such breadth of culture and delicacy of thought and absolute perfection of expression: you feel that you are listening to a master delivering, with finished grace, an essay of extraordinary merit. You go away full of admiration and wonder at the preacher and his performance. The audience disperse, whispering to each other, "Beautiful!" "What preaching!" "A perfect sermon!"

The other is in no respect, save one, his superior, except, perhaps, in vigor and grasp of thought. But the characteristic distinction is *spirituality*. Out of the depths of a profound personal Christian experience and a heart all aflame with the Word of God, and burdened with a sense of responsibility, he preaches, laying under contribution all the powers of a gifted and trained mind, a consecrated heart, and the arts and resources of homiletic skill and persuasion, to enforce the Divine message on the hearts and consciences of his hearers. In intellectual strength and interest it lacks nothing; and the delivery is earnest and appropriate; and the whole is suffused with a subtle, all-penetrating element of spiritual power that subdues, impresses, attracts, and seems to make the sanctuary the very "gate of heaven," and listening to the gospel of the grace of God very solemn business. You think not of the preacher, or of the beauty and finish of his discourse, but of God, sin, the Cross, the worth of the soul, the fearfulness of perdition and how to escape it, the preciousness of Christ and the solemn duty of the hour: and you leave the Divine presence in a thoughtful, in-

quiring mood, thanking God for the glorious gospel. It has been a "feast of fat things" to the Christian, and a time of heart-searching to the sinner. It is not to be wondered at that the latter preacher lives in a revival atmosphere: has constant conversions under his stated ministry: several hundred souls were gathered to Christ in his church during the past year!

Culture, in its highest and broadest sense, and a finished style and elocution, even to a classical standard, are desirable traits in the preacher—provided they are all religiously *subordinated to the higher and spiritual function*. Few ministers have attained, or will ever attain, to the high standard of excellence reached by the first of these two distinguished preachers, whom I have cited, as a type of all that the highest culture can do in the modern pulpit. But *spiritual power* is attainable in a good degree by every truly pious, studious, earnest preacher of Christ.

#### Not Commendable.

It seems to be a pretty general practice to preach one's poorest sermons on stormy Sundays and Sabbath evenings. This is owing, doubtless, to the fact that, when a pastor has labored hard to prepare a thoughtful and efficient sermon, he feels anxious to deliver it to as many as may be inclined to attend service under the most favorable circumstances. Usually, in country places, the morning services are more largely attended than are the evening services. Hence the pastor's greatest efforts are put forth in the Sunday morning ser-

mon. This, we believe, is the rule. In the evening the congregation is generally made up, to a large extent, of young people, many of whom are unconverted. To these may be added quite a large number of unconverted adults. But, whatever may be the composition of the evening congregation, the habit too often obtains of making less effort in preaching than at the morning service. It seems to be thought by many preachers that a little "off-hand talk" will suffice. If a written sermon be used, it often shows but little study, and is, after all, nothing more than what might be called extemporized thoughts thrown into written form. And as to stormy Sundays, when but comparatively few are present, a pastor will, if he can, lay aside his best prepared sermon, and give his people either an old sermon which he would not use on a pleasant day, or a rambling talk.

Now, this is not commendable, for two reasons: The first is, the few need to be instructed and strengthened as thoroughly as the many. Their souls are just as precious, and their claims upon the preacher are as great as the many. Besides, many make greater efforts to get to church on stormy Sundays than they do on pleasant days, and they should be rewarded with as good sermons as the pastor can give. Secondly, if a pastor would maintain his hold on his congregations, he must do as well in the evening as in the morning. People will not continue going to hear mere "talk." They know a good sermon from a commonplace lecture. G. H. W.

#### HINTS AT THE MEANING OF TEXTS.

##### Christian Culture.

##### MOURNING AND MURMURING.

*And Aaron held his peace.*—Lev. x: 3.

How appropriate the apothegm of Carlyle: "Speech is silver, silence is golden." If ever the outburst of the petulant prophet, "I do well to be angry," were justifiable, surely such a case is before us. In red-handed rebellion against the Lord these young men

were seized by the devouring fire, and perished in a moment. The heroism of a soul consecrated to God revealed itself, and triumphed over all Nature's cries. "He that ruleth his spirit is greater than he that taketh a city."

No more prominent exemplification of this than Aaron appears on the page of history. Had parental love sobbed out its grief in the language of the first frat-

ricide, "My punishment is greater than I can bear," or in the subsequent murmurs of the Israelitish nation, "The Lord's ways are unequal," might not "the accusing spirit, as he flew up to heaven's chancery with the complaint, be supposed to blush as he gave it in, and the recording angel, as he wrote it down, drop a tear upon it and blot it out forever?" Deep natures, like Aaron's, conceal the inner agony under the external calm; the shallow souls, like the prattling brooklet, babble all the time. David, in Psalm xxxii: 9, says: "I was dumb, I opened not my mouth; because thou didst it;" resolving all into the sovereignty of God. Moltke, the renowned German statesman, can be silent in seven languages. He is usually credited with the inspiration which resulted in the defeat and humiliation of France. What king ever advanced Protestantism over the enemies of civil and religious liberty as did William the Silent? And our national hero, whom an admiring world united with us to honor as we laid him away in a national monument—few ever heard U. S. Grant make even a five-minute speech? Verily, there are "feelings too deep for tears," there are "groanings that cannot be uttered."

What a comfort to know that answers are granted to prayers, not because of their fervor and eloquence, but on account of the intense effort with which the suppliant struggles against worldliness, selfishness and sin. Knowledge of our flock, and of our own heart, will agree in testifying that the prayer that costs us little is worth nothing. And so the sorrow that dissolves in copious showers and unloads itself in moving expressions, will not break the heart. How that tearless face of the High Priest excites our sympathy! How terribly eloquent that silent tongue! He now began to be a priest on behalf of those whose names were engraven on his breastplate; for now he "could be touched with the feelings" that well up from a community of woe. The brave Grecian pleaded effectually for his condemned brother, by holding up before

the judge the stumps of those sinewy arms he lost at Marathon. Our Advocate within the veil needs not to speak, but only to point to those sacred wounds whose blood was the ransom of our souls.

Aaron being "dead yet speaketh," and his thought is voiced in the "Psalm of Life":

"Then fear not in a world like this,  
And thou shalt know ere long—  
Know how sublime a thing it is  
To suffer and be strong."

#### FAITH AN ACT AND A LIFE.

*The just shall live by faith.*—Heb. x: 38.

I. *The doctrine held forth in the text*—Justification.

1. It is an act of rich, free and sovereign grace.
2. It is confirmed and ratified by the resurrection of Jesus Christ.
3. It is realized by faith.
4. It is evidenced by good works.

II. *What is implied in living by faith?*

1. Living above the world.
2. Living as seeing Him who is invisible.
3. Living according to the rules of the gospel.
4. Living in communion with God.
5. Living in preparation for heaven.

The prominent exemplification of this faith as giving and sustaining life, is Luther. The act of faith had brought its purchased and promised blessings; but he thought he was to *live by works*. On Pilate's staircase, surrounded by suffering penitents, the question flashed like lightning into his soul, "Is this a life of faith?" Ashamed and mortified, he started to his feet, under the conviction that faith not only induced, but sustained life, by union with the Prince of Life. No wonder he now called it the "doctrine of a falling or of a standing church." It was a *creating* word for the Reformation; it was a redeeming word to the Reformer's own soul.

#### Funeral Service.

GOD GIVING AND TAKING.

*The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.*—Job, i: 21.

All heaven must have kept holiday

when this calm, intelligent and believing utterance was made. Over against Cicero, with his culture, philosophy and eloquence, when mourning as those who have no hope in the decease of a beloved daughter, may we gladly set the Chaldean patriarch who, in the deprivation of health, wealth, and children; in the swerving counsel of an uncongenial wife; in the oil of vitriol which self-righteous friends poured into his gaping wounds, could still honor God and possess his soul in patience. Successive inundations, which would have swept others into hell, only raised this grand old hero on their mountain billows to higher altitudes of faith, self-conquest and endurance.

I. *The nature of Christian resignation.*

1. Implies belief in a wise and loving Providence.

2. Contentment with our allotments.

3. Calm yielding to the will of God. No retaliation, no resistance, and no fight, like Adam or Jonah, is attempted.

4. Deep sense of our mercies. God leaves more than He takes. Lot's property lost, yet family spared; himself saved. If Isaac must die, yet Ishmael lives. If Joseph is devalued, Benjamin and the other sons survive.

5. A strong confidence in God. "Though he slay me, yet will I trust in him."

II. *The manner in which it is shewn.*

1. It is sincere. xxxi. *passim*.

2. It is cheerful. ii: 10.

3. It is immediate. i: 20.

4. It is constant. xlii: 7, 8.

III. *Proofs of its reasonableness.*

1. Perfections of God require it. Isa. xl: 26-31.

2. The Word of God demands it. James v: 11.

3. The honor of religion closely related to it. 1 Pet. ii: 20.

4. The example of Christ sanctions it. Heb. xii: 3.

5. Our present and future felicity depends on it. 1 Pet. v: 10.

### Revival Service.

HOW CAN A MAN BE BORN WHEN HE IS OLD?

*If any man be in Christ he is a new creature.*—2 Cor. v: 17.

I. He has a new *spirit* (intellectual). Exod. xxxi: 3-6.

II. He has a new *heart* (moral). Ezek. xxxvi: 26.

III. He has a new *world*. John xiv: 22; xv: 19.

IV. He has a new *Master*. John xiii: 13.

V. He is under new *desires*. Eph. ii: 3-10.

VI. He has new *laws*. Heb. viii: 10; Eph. iv: 23.

VII. He has new *loves*. 2 Cor. v: 14, 15.

VIII. He has new *joys*. 1 Pet. i: 8.

IX. He has new *fears*. Rom. xi: 20.

X. He has new *foes*. Matt. x: 36.

XI. He has new *friends*. John xv: 15.

XII. He has new *hopes*. Col. i: 27; 2 Thess. ii: 16; 1 Pet. i: 3.

CHASTISEMENT A SHEKINAH OF GOD'S LOVE.

*Whom the Lord loveth he chasteneth.*—Heb. xii: 6.

The rod, the fire, the cross, all reveal the loving Father, who chasteneth His children not for His pleasure, but for their profit.

TEMPTATION AND SIN QUITE DISTINCT.

*He was tempted as we are, yet without sin.*—Heb. iv: 15.

Not a temptation which is of Satan, but the yielding which is of ourselves, is sin. We can keep Christ out of the heart; why not the devil?

UNBELIEF HAS OFTEN A BAD MEMORY.

*Master, carest thou not that we perish?*—Mark iv: 38.

And they awake Him, forgetting His wonderful care and goodness in the past.

GOD'S TIME OF SALVATION, AND THE DEVIL'S.

*Behold, now is the day,* etc.—2 Cor. vi: 2

With God it is *to-day*; Satan urges *tomorrow*. No one can be saved too soon. True repentance is never too late; but late repentance is seldom true. With one thief it was true, however late; with the other it was both too late and untrue.

## LIVING ISSUES FOR PULPIT TREATMENT.

*If preaching cannot make man better in the life he now lives, he can never be convinced that the preacher is God's ambassador on earth.*

**Church Accommodations in New York.**

*The Church is always and for all.*—ST. VINCENT.

*What is the Church but the external association of religious people, as such?*—R. ABBEY.

*Not forsaking the assembling of ourselves together, as the manner of some is.*—Heb. x: 25.

In our August issue we gave some highly interesting statistics relating to the churches of the City of London, showing the extent of the sittings provided in all the Protestant churches, the per cent. of sittings to the entire population, also the relative sittings and per cent. of each of the chief denominations; also the present status of the subject, compared to the facts as they existed in 1851. We propose now to do the same for the chief city of the Western world, so far as we have ascertained facts to guide us, hoping thereby to stimulate effort on the part of the churches of New York to enter upon a more thorough investigation of this important subject, and also to incite the friends of religion in all our chief cities to perform a similar work. It would be great advantage gained to ascertain from actual and careful investigation in every city such facts as the following:

1. The total number of churches, of every name, classified under Protestant and Catholic, Evangelical and non-Evangelical, and the total number of members belonging to the several divisions. 2. The total aggregate of sittings or accommodations provided by each division, so as to arrive at the aggregate of the whole, embracing in the estimate all the mission chapels and halls and sittings of every kind where the Gospel is preached. 3. The number of persons, at any specified time, actually attending church or preaching service in any one and in all of the divisions named. 4. The per cent. of the sittings to the entire population of the city, and the per cent. of the actual attendance to

the capacity of the accommodations provided. 5. The present status of this whole question compared with the status which existed say ten or twenty years ago. 6. The facts and figures involved in the history and results of what is known as the "Mission Chapel" system which has become an important factor in the work of city evangelization.

We are inclined to believe that if this work were honestly and thoroughly done, and the facts and figures given to the public, it would be a startling revelation. The church is not alive to the stupendous fact that the *present is an era of great cities*—that our cities are fast absorbing the population of the country districts—that the growth of ignorance, vice, immorality, irreligion, barbarism, and even heathenism, in our great cities, is fearful, and is actually and relatively on the increase, and that unless the Church of God turn special attention to our cities and invoke every human and divine agency to hold in check this growing mass of social and moral evil and corruption, our cities, now our pride and boast, will prove the curse and ruin of the church and the nation at large.

Unfortunately the available statistics in regard to New York City, while valuable as a starting point, are not sufficiently definite and comprehensive to enable us to present the all-important subject in its fulness. And for what information we have we are almost entirely indebted to the 58th Annual Report of the "New York City Mission and Tract Society," and to the personal aid of Mr. Lewis E. Jackson, its indefatigable Secretary.

## GENERAL STATEMENT:

According to the census of 1880, the City of New York contained a population of 1,206,299; at the present time probably at least 1,400,000. To this must be added a large transient population. There are about 26,000 tenement

houses, containing about 600,000 persons. The foreign element is very large—in 1880 no less than 478,670, and, of course, considerably larger now. The number of immigrants landed at Castle Garden in 1881 was 455,681; in 1882, 476,681, and in 1883, 405,909, and in three years 1,338,271—more in number than the entire population of New York City in 1880. Expended for public amusements, \$7,000,000 yearly. For minister's salaries and the running expenses of the churches, \$3,000,000. The public schools cost \$4,000,000. Support of police, \$4,000,000.

CHURCHES IN NEW YORK CITY.

The following statistics show the population and the number of churches and the proportion to population at various periods:

THE POPULATION OF THE CITY.

1830	202,589
1835	270,068
1840	312,852
1845	371,223
1850	515,394
1855	629,810
1860	813,669
1865	726,386
1870	942,292
1875	1,041,886
1880	1,206,289

NUMBER OF CHURCHES IN THE CITY.

1835	143
1840	170
1845	195
1850	247
1855	300
1860	347
1865	395
1870	470
1875	489
1880	489

ANALYSIS OF NUMBERS.

Years.	Population.	Churches.	Average to
1830	202,589	109	1 to 1,858
1840	312,852	170	1 to 1,840
1850	515,394	246	1 to 2,095
1860	813,669	347	1 to 2,344
1870	942,292	470	1 to 2,004
1875	1,041,886	489	1 to 2,139
1880	1,206,289	489	1 to 2,468

An analysis of the table foregoing will exhibit figures shewing the relative strength of some of the denominations.

Of Roman Catholic churches there were in

1830.	1840.	1850.	1860.	1870.	1880.
4.	7.	19.	32.	41.	56.

Of Roman Catholics, Jews, Unitarians, Universalists, and miscellaneous, there were in

1830.	1840.	1850.	1860.	1870.	1880.
10.	19.	35.	54.	90.	95.

Of Presbyterian, Reformed Presbyterian, and United Presbyterian, there were in

1830.	1840.	1850.	1860.	1870.	1880.
23.	38.	44.	58.	85.	77.

Of all the Protestant evangelical denominations combined, there were in

1830.	1840.	1850.	1860.	1870.	1880.
99.	151.	211.	293.	380.	396.

It is estimated that the Protestant population of the city is from 500,000 to 600,000; and as upon the usual calculation not more than one-half of the population is able to attend at one time, we may conclude that sittings for one-half of the population would, ordinarily, be adequate provision. It is fair to estimate that the 396 Protestant churches and chapels and places of worship will accommodate 275,000 persons. It should be stated in this connection, that the average attendance upon religious services in Protestant churches and missions, is estimated at 150,000, and that the regular and occasional church-goers are usually reckoned at about 250,220.

Of the 396 Protestant churches and missions, 278 are regularly organized and incorporated as churches, and have an average membership of 300, which would give a total of more than 80,000 communicants, and these would fairly represent a Protestant population of, say 300,000 to 400,000 persons more or less directly connected with the Protestant church. The figures given show a falling off of the ratio of increase in some of the denominations, and to account for this we have only to look to the suburbs of the city, where New Yorkers have been for the few years past making their homes, and building churches and chapels, and consequently to that extent drawing from the numbers and strength of the city churches.\*

*Protestant Churches and Accommodations.* There are 396 Protestant evangelical places of worship, with accommodations for 275,000 persons.

\* 53th annual report of the New York City Mission and Tract Society, 1885.

*Protestant Churches and Communicants.* There are 278 regularly incorporated Protestant evangelical churches, with an average membership of 300, which would give a total of 83,400 communicants.

*Missions.* In addition to the 278 incorporated Protestant churches, there are 118 Protestant Missions — un-incorporated — together making the 396 Protestant places of worship. Assume that one-half of the population of the city is Protestant, or, say 600,000, and that but one-half of this number or 300,000, can attend church at the same time and also that we have 275,000 sittings in all, it will appear that we have 90 per cent. of the whole number required to meet the actual demand for church accommodations.

*Sabbath-Schools and Attendance.* There are 418

Sabbath-schools of all denominations, with an attendance of 115,826 pupils.

*Protestant Sabbath-Schools.* There are 356 Protestant evangelical Sabbath-schools, with an attendance of 88,237 pupils.

*Relative Growth of Evangelical and un-Evangelical Churches.* Of Roman Catholics, Jews, Unitarians, Universalists and miscellaneous, called unevangelical, there were in

1830,	1880,
10,	95,

Of Roman Catholic churches there were in

1830,	1880,
4,	56,

Of the Protestant Evangelical churches and missions there were in

1830,	1880,
99,	396,

#### EDITORIAL NOTES.

##### What we would like the Coming Party to Advocate.

THERE are several planks which the clergy should see that *some* political party embodies in its platform. We need more of the moral element in our politics; that is the salt which will purify the political pool and keep it pure. The coming "National Reform Party," of which Joseph Cook speaks in his paper in this number of the REVIEW, should champion, among others, just such measures. The clergy, if they are wise, can mould this coming party into a mighty power that will help the world amazingly along the road that leads to Paradise regained. It is well worth the effort. Here are some of the truths we would like to see such a party champion:

License is wrong in morals, and tends to aggravate the evil of intemperance. With the masses, *what the law permits is right; what the law forbids is wrong.* To license the liquor traffic is to give it respectability in the eyes of the people. High license will further intrinch the traffic behind the cupidity of the taxpayers.

Local option is not a sufficient remedy; for, while it may prohibit the manufacture of liquor, it cannot prevent its importation from adjoining towns or States. The Federal Constitution guarantees interstate commerce. Once in a territory it is impossible to prevent the sale of liquor, except by a system of espionage distasteful to Americans.

The responsibility rests upon the police, not upon private citizens, to spy out violations of temperance laws; and a triumphant Reform party will see that this duty is promptly and efficiently performed.

Agitate and educate; moral and educational means everywhere and everyhow should be used. These means are efficient, yet not sufficient. To this end, in our public and private schools the physiological effects of intemperance should be taught.

Gambling in stocks and produce should be outlawed. Buying and selling on margins, futures, or options should be made illegal, as are other forms of gambling.

The divorce laws should be made more and more stringent. There should be uniformity in such laws throughout the country. To this end we would urge the adoption of a national divorce law.

Sunday observance rests on the authority of Christianity and of nature. We view with alarm the encroachment of trade upon this day, and demand the enforcement of the laws against all such desecration.

Legislation should favor the principle of arbitration in the settlement of disputes between individuals and corporations, and between capital and labor. In addition to the provision already adopted by several States for a court of arbitration, judicious experiments should be made towards the establishment of an "advisory" court, whose decisions will not be legally binding, and to which appeals may be made, free of expense, by persons seeking the settlement of disputes, thus enabling the poorest man to have a hearing of his grievance without resorting to a suit at law.

The Indians should be made citizens, and not be treated any longer as a foreign people. A number of acres of tillable land should be deeded to each family, non-transferable for twenty years; ample provision to be made for their instruction in the arts of civilization for a limited number of years. They should be made to understand that they are Americans, vested with rights equal to those of other Americans; among these the right to work, or starve.

Nulification is rebellion, Utah, and other Territories dominated by Mormons, should be governed by a commission provided by Congress, having full legislative and executive powers. If this does not prove effective, then they should be governed by martial law backed by the army, until the practice of bigamy is as unsafe in the Territories as in the States, and until the Mormon ecclesiastical despotism, which renders impossible a Republican form of government, is utterly broken. The Mormons should have the rights other Americans enjoy—these and no more.

Education should be compulsory. The vote of ignorance weighing equally with the vote of intelligence, is an evil that the State must mitigate as rapidly as possible by the removal of ignorance.

### Things Which Make Temperance Men Mad.

There is to be an Exposition in St. Louis. The Women's Christian Temperance Union applied for space ten feet square (a modest request, surely) to exhibit and distribute their literature. This was denied them; but an entire transept was given to the brewers, distillers and retail dealers in liquor to exhibit their wares. And in spite of many protests, and by a shameful evasion of the Missouri license law, a license was granted to sell liquor in the Exposition building. The law requires that two thirds of the resident taxpayers must sign a petition for the opening of a dram shop in a block, before a license can be granted. As it was not possible to get the requisite number of residents to sign the petition, signatures of tax-paying exhibitors were secured and regarded as valid, although *all the goods on exhibition are by law exempt from taxation.* The most provoking thing about it is that the man who granted the license, Mr. Clay Sexton, was elected because he was known to be in sympathy with temperance. His political party needs the votes of the liquor sellers at the next election, and the party managers issued their command and he obeyed. It did not signify "the snap of the finger" that the majority of the people at the last election expressed their preference for temperance; party machinery is much more potent than sentiment. It does not matter so much who the man is who fills an office, it is the party be-

hind the man that determines his action. It takes a long while for the children of light to understand the methods of the children of this world. But the day will come when the children of light will not permit themselves to be tricked, and when they will be able to discover and willing to apply methods which will be as effective as those used by their enemies, and these methods will be as honest as they are effective. Because a man is good is no valid reason that he should be easily duped.

### The Ill Health of Ministers.

A DOCTOR'S OPINION.

"I tell you, and I have had a wide medical practice among the leading clergymen of this country, the clergy should be the healthiest of our people, but they are not. As a class, they are the longest lived, yet they are not the freest from disease. The diseases which trouble them are mostly those which follow sedentary habits; not fatal, but diseases which greatly impair mental and moral efficiency and depress the spirit of a man. A very large per cent. of the clergy have dyspepsia of a more or less pronounced type; nearly all, as far as my observation goes, are troubled with indigestion, in some form or another. There is Dr. ——— here in New York, and Dr. ——— in Brooklyn, and Dr. ———, now located in Ohio, I believe—all men of magnificent physique, and yet they are ever complaining."

"And what are the causes?"

"Principally two: (1) Physical laziness; for the clergy (don't publish this) are *physically* the laziest people in America; and (2) the big dinners to which they are always invited, and of which they must eat freely or give offence to the good housewives. Preachers are martyrs to their good nature—is it that, or a kind of cowardice? It can't be that appetite gets the better of them."

Said the eminent Dr. Radcliffe: "If we could solve the problem of diet it would almost amount to a rediscovery of Paradise."



## CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

## GERMANY.

## BIOGRAPHICAL.

*Baron Kottwitz.* Considerable attention has recently been given to this man of God. His various benevolent enterprises, his living faith in a period of general religious indifference, his spiritual influence, by means of personal intercourse, on all classes, particularly on students, have given a peculiar interest to his life. Tholuck was deeply indebted to him, not only for spiritual impulses, but also for methods of dealing with souls struggling through doubt and temptation to the Savior. In his youthful work on "*The Consecration of the Doubter*," Tholuck speaks in the most affectionate terms of the Baron, whom he called his "second father". A few years ago the professor of ecclesiastical history at Halle, Dr. J. L. Jacobi, gave an account of Kottwitz, based largely on personal reminiscences. Since then the first volume of Tholuck's *Life*, by Prof. Witte, has appeared, giving an interesting sketch of the "Old Baron," as he was called, and of Tholuck's relation to him. In the "*Deutsch-evangelische Blätter*" for June, Prof. Jacobi publishes an article on "The Baron von Kottwitz," supplementary to his former account. He says: "The Christianity of Baron Kottwitz was faith, intimate life-communion with Christ, sacrificing love. He lived and moved in Christ and in the sacred Scriptures, and the fundamental evangelical truths of the Pauline epistles exerted a dominant influence over him. He took pleasure in giving expression to these truths in the maxims and hymns of the Moravian Church; but of the sentimental emotional character found in the early history of the United Brethren Church, or of the tendency to measure Christianity according to the feelings, he had not a trace. Among the characteristics of his nature specially noticeable, was the natural and Christian harmony of emotion and will. He was a man of lively temperament, of warm and quick emotions, transformed to that depth and tenderness which are the product of the experience of sin and of redeeming grace. But his emotions were connected with unusual will-power, which revealed itself in the conquest of self and in love. I never heard him utter anything which indicated a departure from the Lutheran doctrines; but I know that to him all doctrines were valuable so far only as they promoted humility, faith in forgiveness through Christ and communion with Him." He wanted the religious life to be free from all restraint, hence he opposed the interference of the State in the affairs of the Evangelical and Catholic Churches. In the prevailing poetry, as too little religious, he took no interest. Nor was he a friend of the current systems of philosophy. He denounced their pride and their claims to supersede revelation by reason. He opposed the rationalism so common in his day, and held that,

with its denial of the supernatural element in Christianity and of the fundamental Christian doctrines of sin and grace, it ought not to be tolerated in the State church. Particularly anxious was he that the professors in the universities should teach the pure doctrine, and he appealed to Frederick William III. to remove De Wette from the University of Berlin. He also wrote to the King in order to prevent the appointment of Gabler, a Hegelian, as Hegel's successor, characterizing the system of Hegel as "the self-deifying Hegelian philosophy." While deeply devout and earnest in his personal efforts to win others to Christ, there was nothing obtrusive in his piety. "It seemed natural to him first of all to approach persons in a friendly way, to inspire them with confidence, and by means of obliging love to open their hearts to the love of God in Christ. His conversations promoted the work thus begun. Their substance consisted of testimonies of his own experience and that of others; they were manifold, but always referred, directly or indirectly, to the Kingdom of God."

Dr. W. Baur ("*Geschichts und Lebensbildern*") has also given an account of Kottwitz, from which I take a few facts. The Baron (born in Lisbon, 1757, died in Berlin, 1834) tried to establish a kind of Christian communism and socialism among the poor. It was his conviction that the poor are to be relieved by steady employment rather than by charity, and for this reason he employed great numbers of them to make them support themselves. But while giving them work he paid particular attention to the development of character and provided them with the Gospel. Although of high nobility and influential in the favored classes of society he sacrificed all ambition for place, dwelt among the poor and associated with men, women and children who were neglected, degraded and outcasts, all for the sake of exalting and saving them. While so heartily devoted to the poor, he also exerted a deep influence on the more cultured, and many important witnesses for Christ owed their most lasting spiritual impulses to him. Wichern found in him the model of his important work, adopting the same principles, namely to save the masses by the leaven of the Gospel; to unite the works of love with the foundations of faith; to connect charity with spiritual efforts among the poor; to use the laity to promote the welfare of the people, and to collect together believers so that they might be the light and salt of the earth, and that they might be separated from the world in order to promote the salvation of the world. "How fully Kottwitz had freed himself from the dominion of the world! Christ's glory shone in him. . . . Of noble family, he liked to associate with the lowly. Familiar with the forms of polite society, he behaved simply with the plain. Ad-

vancing to old age, he constantly became more childlike before his God, more brotherly toward the children of God. To be a child of God was regarded by him as the highest rank, the greatest wisdom, the deepest bliss." Although belonging to a State church which has failed to develop the activity of the laity to any considerable degree, this eminent disciple is a striking illustration of the power of simple faith and earnest love to win all classes and to give direction to the life of the most scholarly and most influential. In the Christian communism which he attempted to promote, there is a hint for the solution of the problems forced on society by the atheistic communism of the day.

#### THE MINISTRY.

In examining candidates for the ministry the ecclesiastical authorities lay the emphasis on the intellectual qualifications; the question of personal piety, if considered at all, does not receive the attention paid to it in America. The State Church does not, as we do, take it for granted that the ordained minister must be a converted man. This will explain the fact that at a recent conference General Superintendent Braun, a strict Lutheran, discussed "The Conversion of Preachers and its Significance for Pastoral Activity." "If conversions are not its results, he said, the work of a minister must be regarded as a failure. The conversion of the people is not, however, wholly dependent on that of the pastor: the Great Shepherd can reach the hearts without the mediation of the preacher." He referred to the Westphalian Church which had an unconverted minister for forty-two years; but the very needs of the parishioners led them to search more deeply in the Scriptures. For the influence of the minister it is of the utmost importance that he be a converted man. "*Vita clerici evangelium populi.*" The character of the pastor, be it good or bad, works as a leaven in the congregation. Woe to the preacher who cries Christ, Christ, Christ in the pulpit, but in daily life seeks only the world! St. Bernard wrote to a bishop, "If Christianity is not true, why are you a bishop? But if it is true, why do you lead so worldly a life?" The speaker had received many letters from the country congratulating him on his theme, but at the same time they contained many complaints about ministers. Respecting the effect of conversion on the pastor's activity he held that faith is to be produced by the preaching of living men. It is only testimony which has a quickening power. Not from doctrine, but from living testimony faith proceeds. The conscience must be pure, and all that is in the heart must be in harmony with the truth.

At another conference Court-preacher Hiegel read a paper on the preparation of candidates for the ministry. In his paper as well as in the discussion that followed, it was admitted that the three years at the university do not give the requisite training. Even in point of scholarship they are only preparatory, while of practical life

they give no idea. For the student as well as for the churches, it is to be regretted if no other discipline is obtained than that given in the university. Some of the speakers presented the advantages of study in seminaries (of which there are a number in Germany) which the graduates of the university enter for the purpose of continuing their studies, especially such as have a more direct bearing on the practical work of the ministry. Others advocated the association of the candidate for the ministry with a judicious pastor, under whose direction he can continue his studies and also engage in religious work. Some maintained that it would be specially advantageous for the candidates to engage awhile in teaching in connection with religious work, while others advocated work in some department of home missions. The urgent need of ministers in various quarters was given as a reason for at once calling young men just from the university. The whole discussion revealed the deep conviction that the theoretical education of the university must be supplemented by thorough practical discipline in order to fit men for the work of the ministry. This is a straw which indicates a growth in the appreciation of the practical element in religion, and also reveals an awakening of new religious life, which makes greater spiritual demands on the minister. The official documents of the ecclesiastical authorities, the reports of conferences, the discussions in religious journals, and the flood of practical theological pamphlets and books are an evidence that the church is entering on a new phase. The demand is for ministers who are not less scholarly than of old, but who are better prepared by experience and practical training for the pastoral office.

#### MISCELLANEOUS.

The numerous practical demands on ministers and the distractions to which they are subject are not favorable to thoroughness in the pursuit of a specialty in study. Their office and position in the community, however, demand that they have a general knowledge of a great many subjects. So extensive have the various departments of theology become that no man can be a master in all, certainly not the men engaged in the active duties of the ministry. These are among the reasons which have led to the rapid multiplication of theological encyclopedias. It may also be that with the extent of the field there has been growth in breadth at the expense of depth. To the numerous encyclopedias already in the field a new one is to be added, entitled, "*Kirchliches Handlexicon. Ein Hilfsbuch zur Orientierung auf dem Gesamtgebiete der Theologie und Kirche.*" The editor is Rev. Dr. Carl Mensel, a Lutheran, who is to be assisted by a number of other Lutheran theologians. The aim is to represent the views of the Lutheran Church. When completed it will consist of four volumes. It is to occupy a middle place between the more learned and the popular works, being intended both for theologians and intelligent laymen.

While discussing all subjects pertaining to theology, it is intended to devote special attention to Christian faith and its basis in the Scriptures. The numbers that have appeared contain brief but fresh and scholarly articles. The work is recommended by men like Kliefoth, Luthardt, Delitzsch and Kahnis.

In "Tertullian's Ethik," by Dr. G. Ludwig, there is a clear, concise and systematic view of Tertullian's system of morality. The book is valuable, not only for its substance, but also for the historic view it gives. It presents a picture of the moral doctrines at the beginning of the third century. Tertullian, the heathen Christian, and at last Montanist, reveals the doctrines of the three standpoints he occupied. The Stoic philosophy, the sacred Scriptures and the Montanistic prophets had their influence on his ethical views. He, however, regards the Scriptures as the proper basis of ethics, and holds

that they are perfectly clear and reliable, and intended for all mankind. While in his Stoicism and Montanism there is an evident departure from the simplicity of apostolic Christianity, he is free from many of the later perversions of the Romish Church.

"Burning and Burial among our Ancestors," by Dr. E. Kautenberg, is a pamphlet occasioned by the introduction of the practice of burning the bodies of the dead. This practice has excited much discussion, particularly since the body of a prominent liberal preacher, Dr. Schwarz, Superintendent in Gotha, was burned according to his own request. The pamphlet examines the customs of different nations in this respect. He concludes, respecting the Germans, that incineration is not new among them, but is simply the restoration of an old custom, which was practiced by the aged Teutons, as well as burial, but was abolished by the Church.

## A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SHERWOOD.

### UNITED STATES.

*The Baptist Quarterly Review* (July) comes in a new and beautiful dress, and is henceforth to be edited by Dr. Robert S. McArthur and Rev. Henry C. Vedder, and published in New York by "The Baptist Review Association." It starts well under the new régime, and promises better things in the near future. There is no reason why this great denomination should not have a Quarterly equal in all respects to any in the country. The present number contains five articles, besides the Editorial Department and Review of Current Literature, to which 42 pages are devoted. In this feature it follows the worthy example of the *Presbyterian Review*. The editors in this important department have the co-operation of quite a number of distinguished scholars and writers. The two papers which will attract the most attention in the current issue are, "New England Theology," by Prof. Heman Lincoln, D.D., and "Reforms in Theological Education," by one of the editors. The first is mainly historical, sketching with a graceful and facile pen the various phases of what is known as New England Theology, or Calvinism. Jonathan Edwards and his services are spoken of in strong terms of praise: "In England the defence of Calvinism fell into the hands of weak champions, Watts and Doddridge, who abandoned the outworks, and almost surrendered the citadel. Edwards, mortified at their disgraceful failure, mounted the breach, and, changing the tactics from defence to aggression, drove the enemy from the field. His great treatises on *Original Sin* and the *Freedom of the Will* are unanswered to the present day, and for keen insight and metaphysical acumen and logical force, take rank with the masterpieces of theology, with the best works of Augustine and Anselm and Calvin."

The editor's paper on "Reforms in Theological Education" furnishes evidence, if evidence were needed, of the trend of not a little of the thoughtful mind of the times to call in question the wisdom of some of our present methods, and the necessity of reforms in the curriculum and training of our theological seminaries. "If the pulpit is to maintain," says Mr. Vincent, "even its present hold on the world, and much more, if it is to regain any of the ground it has lost, it must be filled by men who in ability, piety and learning surpass the ministry we now have. It is not enough that the ministry of this age should be as good as the ministry of any preceding age. It must be better. In biblical scholarship it must win new triumphs; on the great truths of Scripture it must get a firmer grasp; in power to preach the old gospel acceptably to the average man, it must be greatly in advance of the ministry of to-day. In other words, there must be radical reforms in theological education." What these reforms are he proceeds to specify.

It is significant also following the example of *THE HOMILETIC REVIEW* that the editors announce that in the October number there will be a "Symposium, or free discussion of Reforms in Theological Education," in which several of the presidents of Baptist theological seminaries and others are to participate. We are glad to see this movement. There is need of discussion on this vital subject, and great good will come out of it.

*North American Review* (October). Cardinal Manning's brief paper, "Inhuman Crimes in England," is sure to be read with zest. "The revelations of the inhuman crimes perpetrated in England, made the other day by the 'Pall Mall Gazette,' have given a profound shock to the moral sense of our whole country, and, as

we know from the journals and correspondence now daily coming back upon us from all parts of Europe and the United States, to the whole world. All eyes are fixed on London as the modern Babylon, full of all manner of iniquities, and it may be that in foreign capitals many are resting in the belief that the atrocities of London exceed in degree, if not also in kind, the offenses of any other city. Nevertheless, it was only on Friday last, the 24th of July, that I received from Boston a letter of ardent sympathy in the terrible work in which the 'Fall Mall Gazette' is engaged, and invoking our help, when our labor at home is done, in a similar effort for the cleansing of Boston and New York. . . . At length the knowledge of these terrible iniquities forced itself upon our attention, and in 1881 a commission took evidence and reported on the immoralities in London, and especially on the traffic in young girls between London and the Continent. The revelations of that report fall little short of the revelations of the 'Fall Mall Gazette.' The Cardinal next sketches the abortive efforts made during the next five years to get the Criminal Act amended in Parliament. . . . This heartless delay justly aroused the indignation of those to whom justice and

mercy are more dear than the redistribution of seats or the disfranchisement for medical relief. Prompted - I might say stung—by an indignant impatience, the editor of the 'Fall Mall Gazette,' and other like-minded men, defying all antagonists, entered upon their warfare against the dominion of cruelty and lust. I have said elsewhere, that many of those who profoundly sympathize in the motives which induced the 'Fall Mall Gazette' to take up the question, might have desired its modes and expressions to have been revised and chastened; but that in such a matter of moral life and death, and above all, when the obloquy and calumny of the bad, and hasty and shortsighted censures of some good men were heaped upon those who entered the furnace to save souls, I should hold it to be not only ungenerous, but cowardly and cruel, not to stand between the handful of men who, for the moral life of England, dared this courageous action, and the whole world of their censors."

Noble words. The immediate results of this heroic movement are well known, and cannot fail to stimulate the friends of virtue everywhere to be up and doing. Other cities, both in the Old World and the New, are in equal need of radical reform.

## PRACTICAL ASTRONOMY.

By ROYAL HILL.

OCTOBER 1st, 8 P. M.—As the evenings lengthen we can more conveniently make our observations half an hour earlier than in summer, and in doing so we now have before us the Zodiac constellation Capricornus. It is one of the smallest of the twelve, and is traversed by the sun from the 17th of January to the 14th of February. It is well marked by a pair of stars of the third magnitude, now about half way up the sky and half an hour to the west of the meridian. The upper one of the pair has a very faint star close to it. They are very easily recognized as there are no other bright stars in their immediate neighborhood. A line drawn through the pair points directly to Altair, the bright star of The Eagle, which is now just one hour past the meridian, and thence upward to the brilliant Lyra which, having made its meridian passage two hours and a quarter ago, is so far on its downward course to its setting-point in the far northwest.

To those who have an unobstructed view of the southeast, the pentagonal figure of Sagittarius is still a conspicuous and beautiful object. Exactly overhead at this moment is the bright star Aridus in The Swan—a very conspicuous constellation, sometimes called the Northern Cross and by some known as The Triangles. All these bright stars will now, as the year draws to its close, be seen lower and lower in the sky at this time in the evening.

Looking to that side of the meridian where the stars are still rising, we first notice Enif, a second magnitude star that is not quite an hour

from its meridian passage and about the same height from the horizon as Altair. It is one of the four bright stars of Pegasus, and the one that leads the way for that constellation. Still further east, about two hours and a quarter from the meridian, are two other bright stars of Pegasus. The highest is called Scheat; the lowest is known by the more familiar name of Markab. They are the leading stars of the well-known Square of Pegasus, a figure which though now quite conspicuous, will be more so when it comes to the meridian, as we shall see it in our next month's observations.

Low in the southeast may be now seen the most southern of all the first magnitude stars visible in the northern latitudes of this country. It is Fomalhaut, in the constellation of the Southern Fish. At its meridian passage, which will occur a few minutes past ten, it will be less than a quarter of the way up the sky, and in a few hours finishes its short course and sinks below the horizon.

Turning to the north, we notice that the Little Dipper now lies horizontally from the North Star toward the west. All the stars between the Little Dipper and Lyra belong to The Dragon. Lower down in the northwest are the seven stars of the Great Bear, so well known as the Big Dipper—the lowest pair always directing the eye to the North Star. High in the northwest Cassiopeia rises as the Great Bear descends, and low down near the northeast horizon the brilliant Capella is beginning its ascending course.