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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—APOLOGETICS IN THE PULPIT: ARE THEY NOT MORE HURTFUL THAN USEFUL AT THE PRESENT TIME?

NO. II.

BY HENRY J. VAN DYKE, D.D., BROOKLYN, N. Y.

THE word Apologetics is so comprehensive and various in its meaning that the question before us is necessarily ambiguous. It would be easy to construct a plausible and seemingly conclusive argument on either side, and it will be difficult for any candid writer to answer the question just as it stands without appearing to be on both sides. If we restrict *apologetics* to its most technical sense, as defined by modern writers, and make it mean "the scientific representation of the grounds on which Christian theology, in so far as it is a part of human knowledge, rests and may be vindicated,"* we answer at once that apologetics have not now and never had any appropriate place in the pulpit. Or, if we go to the other extreme, and make the word *apologetics* identical with or akin to the word *apology* in its present popular use, we give the same answer. An *apology*, in its popular sense, is nearly synonymous with *excuse*, and always involves the acknowledgement of a real or apparent fault. Christianity as a whole and in all its parts claims to be, and, if its claims are true, it is, like its divine author, without spot or blemish, and therefore it needs and admits of no apology. But every scholar knows that the Greek word *apologia*, in its etymology and in its use by the early Christian writers, means neither "a scientific presentation" nor an excuse for some acknowledged fault; but it means a DEFENCE upon whatever grounds that defence may be based. Put that word into the question before us, and will any one say that any and every defence of Christianity in the pulpit is more hurtful than useful at the present time? We do not mean that the term *apologetics* ought to be abandoned because ignorant and narrow-minded people misunderstand it. Words are things! To repudiate every term which is defiled or per-

* Encyclopedia Britannica, Art. Apologetics.

verted by popular use would be to surrender our sword and shield, and confine and pester ourselves in a very small pinfold. The word *apologia* and the *thing* it represents are not only fragrant with antiquity and bright with the triumphs of the gospel, but they are sanctioned by the Holy Ghost and incorporated into the inspired history of the apostolic church.

Not Justin Martyr, but Paul, was the first Christian *apologist* to whom the name was applied. He claims the title, and constantly did the thing which it signifies. Standing on the castle stairs in Jerusalem he says: "Men, brethren and fathers, hear ye my *defence* (*απολογία*) which I now make unto you" (Acts xxii. 1). Writing to the Philippians, he tells them that both in his bonds and in his *defence* (*απολογία*) and confirmation of the gospel, they are partakers of his grace (Phil. i. 7). And again (v. 17): "I am *set* for the *defence* of the gospel. *εις απολογιαν του ευαγγελιου.*) *Apologetic* is therefore not only a good ecclesiastical, but a good scripture word, and, in both its historic and its scripture sense, it includes any and every defence of the gospel.

A striking example of the confusion and self-contradiction resulting from a failure to recognize these simple facts is found in the first article in this symposium. Bishop Cox says: "Surely after 1,800 years of the gospel working among mankind enlightening the world, and without a rival in human history accomplishing its *internal* triumphs over the sins and misery of sinful souls, we may proceed generally upon the principle that 'Christianity needs no apology.'"

Now, surely the learned and eloquent author does not mean that in this nineteenth century Christianity needs no *defence*; he does not mean, in the face of the fact that nine-tenths of the human race have never heard the gospel, that the *whole* world is enlightened; he does not mean to deny that in heathen lands Mohammedanism and Buddhism, and in Christian lands error and unbelief in a thousand forms, are, in fact, the rivals of Christianity; he does not mean that, even in our Christian congregations, there are none who are troubled with doubts, and need preaching like that which Paul gave to the Philippian Christians for the defence and confirmation of the gospel. He is himself an eminent *apologist*. In the very sentence we have quoted he gives us an admirable summary of one chief branch of Christian apologetics. One of the best books in defence of the gospel published in our day is Dr. Storrs' "Divine Origin of Christianity Indicated by its Historic Effects." In this book the eloquent author simply presents the proof of what the good bishop affirms. It is apologetic from beginning to end, and every chapter of it was first delivered in the pulpit to popular audiences. Did he do more harm than good by such preaching?

It will be answered, doubtless, that it is not against *such* apologetics in the pulpit that objection is made, but only against the

foolish preaching of men who wade in beyond their depth, undertake to discuss subjects that they know little or nothing about, advertise infidel theories of which the people would never hear if the preacher did not inform them, and so raise the devil without being able to lay him. Very well, let such conceited imbeciles be "brayed in a mortar" until, if possible, their folly shall depart from them (Prov. xxvii. 22). But how does all this prove that apologetics in the pulpit are more hurtful than useful? The same method of reasoning would prove that all kinds of preaching are more hurtful than useful. For every well authenticated instance in which ministers have made fools of themselves and befogged the people by preaching apologetics, we can bring another in which doctrinal preachers and practical preachers and hortatory preachers have only darkened counsel by words without knowledge. We think this is especially true of those who claim to be pre-eminently *practical* preachers, with whom Christianity is not a creed, not a doctrine, but simply a life. They care nothing for abstractions. They bury the dead past. They handle nothing but live questions. When these men undertake to counsel physicians in the practice of medicine, and lawyers in the management of cases, and merchants in the conduct of business; when they discuss the relations of labor to capital, and instruct statesmen and political economists in the making of laws; even when they pitch into Wall street, or lay down rules for courtship and marriage, or teach the people what they must eat and drink and put on, they quite as frequently make the judicious grieve as those who introduce apologetics into the pulpit. But are we, therefore, to conclude that practical preaching does more harm than good?

It should be remembered that foolishness is not confined to the pulpit. Even under the best preaching, whatever be the theme, there will be much misapprehension. Christ's words were constantly misunderstood and perverted. God himself is not always understood when He speaks, otherwise the Scriptures would not be so variously interpreted. Are we therefore to conclude with the Roman Catholic Church that the Bible is a dangerous book in the hands of the common people? That church warden who "believed after all that there *be* a God" notwithstanding Bishop Blomfield's sermon against Atheism, was simply a blockhead. His failure to understand it, is no proof that the good bishop's sermon was not wise and edifying to the most of his hearers. The notion that such exceptional stupidity is to limit the scope of any man's preaching is preposterous.

The question before us is very timely. It embodies and presents for discussion the popular demand for more milk and less strong meat, more of the simple invitation "Come to Jesus," addressed to human consciousness and feeling, and less of the doctrine which declares the whole counsel of God as it is revealed in all the Scriptures—the preach-

ing, in short, which requires the least intellectual training on the part of the minister and the least mental strain on the part of the hearer. Is this demand wholesome, and does it indicate the best way to meet the assaults of unbelief, to edify the body of Christ, and to reclaim the masses who are perishing for lack of knowledge? They who take the affirmative side of the question before us may fairly be required to define what is meant by "the present time." If apologetics in the pulpit were ever useful, when and under what conditions did they become hurtful? Shall we limit the former period to the time of the early Christian fathers and enroll in the honorable list of useful apologetes only such as Justin Martyr, Arnobius, Tertullian and Lactantius; or shall we extend the list through the dark ages and include such shining lights as Anselm and Bernard, Thomas Aquinas, and all "the Reformers before the Reformation?" And what about the Reformers? Did they not all bring apologetics into the pulpit? John Calvin was the grandest apologete of modern times. His Institutes were drawn up as an *apologia* to be laid before "The most mighty and illustrious monarch Francis the First, King of the French,"—they are a nobler defence of the gospel than Arnobius laid before Constantine—and the preaching of their author, which was always in the same line, made Geneva a beacon light to all the friends of the Reformation not only on the continent, but in Scotland and England. Coming down to a still later period we think no one would exclude the goodly company who fought the battle of Christianity against the English Deism in the eighteenth century. Among these Bishop Butler was the leader. He was not only a writer but a preacher, and his sermons are full of the same arguments he has embodied in his immortal Analogy. Did he do more harm than good by apologetics in the pulpit? And what shall we say of our nineteenth century apologetes—Dr. Chalmers for example? His "Astronomical Discourses" are distinctively and grandly apologetic. Who will deny their usefulness, or affirm that the ability thus to *defend* the gospel unfitted him to preach it in a simpler form among the wretched inhabitants of the Cowgate? And what shall we say of such preachers as Christlieb and the late Dr. Alexander Hodge? Surely their apologetics in the pulpit were not hurtful.

But some would have us believe that all this belongs to the past. The times have changed and we must change with them. *At the present time* apologetics in the pulpit are more hurtful than useful. Underlying this statement there are two assumptions, to neither of which are we able to consent: (1) That the condition of the world and the attitude of the human mind in their relation to the gospel, are now different from what they were in all past ages; (2) and therefore the close of the nineteenth century is essentially different from all preceding periods of time in regard to the kind of preaching that is needed.

As to the first of these assumptions, we remind those who make it that the great majority of the human race are to-day as ignorant of the gospel or as hostile to it, as they were in the days of Justin Martyr. There are still kings and governors before whom Christ's ambassadors must be brought, and in whose presence they ought to witness a good confession. Aside from the heathen world, in nominally Christian lands and in the bosom of Christian churches, the old heresies are constantly revived. It is still necessary to contend earnestly for the faith once delivered to the saints. Indifference to distinctive truth is an infinitely greater evil than religious controversy. In the church or in the state there is a kind of peace that is worse than war. As to the second assumption, that our times demand a different kind of preaching from former times, we admit, of course, that there is a wise adaptation of truth not only to the general state of society, but to the intelligence and needs of individual congregations. But still we insist that the substance of preaching is always and forever the same, and that Christ and his apostles are the model preachers for all time, even as the Bible is the unchanging text-book. Christ did not send forth his disciples simply as *heralds* of the Cross to announce the glad tidings of salvation and invite sinners to come to Jesus. He bade them, "Go, disciples, to all nations, teaching them to observe all things whatsoever I have commanded you." In his own preaching he expounded the Old Testament scriptures, beginning at Moses and all the prophets; he discussed the great principles of morality; he met and refuted the arguments and objections of Scribes and Pharisees; he appealed to his own purity of life, to his miracles, and especially to his resurrection, as the proof of his Messiahship. In his answer to the messengers of John the Baptist he gave a specimen of the way to deal with Christians who have fallen into despondency and doubt. And it is not possible for any minister to expound the record of his life and teaching without introducing apologetics into the pulpit. And this is true not only of the gospel but of the whole Bible. It is full of apologetics, and if it is the business of the minister to convince men out of the scriptures, to edify and sanctify believers by the Word of God, he cannot avoid apologetics in the pulpit. Let any one attempt to explain and apply the 19th Psalm, or the 40th chapter of Isaiah, or the Sermon on the Mount, or the 15th chapter of First Corinthians, and see if he can do it without apologetics.

When the apostle to the Gentiles said he "determined to know nothing but Jesus, and him crucified," he did not mean that he preached on nothing else but the crucifixion, or that he proclaimed the cross simply as a herald. The meaning of his words must be interpreted in the light of his example. To go no further, look at his sermon on Mar's Hill. Is there anything more distinctly apologetic in the whole range of Christian literature? Is there a grander reconciliation of

natural theology with the revelation of the gospel? We dissent *in toto* from Bishop Coxe's remarks on this discourse, and especially from the intimation that the results of the apostle's sermon proves that its apologetic character was unwise. Paul spoke on Mar's Hill, as elsewhere, "in words which the Holy Ghost teacheth." The visible results of that sermon were not merely "one single Areopagite and a woman called Damaris." These two were "*among* the men who clave unto him." But even if there had been no converts among the trophies of that sermon—as was the case with many of Christ's discourses—this would not prove that the discourse on Mar's Hill was not good preaching, which all who covet the best gifts should desire to imitate.

Let us conclude this paper with a few simple principles :

(1) No man should undertake to preach the gospel without a thorough preparation for his work. An uneducated ministry always has been, and is now, a scandal in the church, and will become more and more so as general intelligence increases.

(2) Every minister should adjust the subject matter and the manner of his preaching to a sober estimate of his own abilities, and to an intelligent regard for the known needs of his audience.

(3) It is the duty of all pastors to feed the flock, by expounding to them in all the Scriptures the will of God, the examples written for our learning, and especially the things concerning Christ and His salvation. Expository preaching is the best corrective for all the dangers to which the pulpit is liable. The words of God liveth and abideth forever.

(4) The ministry is not to be judged by its occasional failures, nor is any particular kind of preaching to be approved or condemned by individual performances. It pleases God to save men by the foolishness of preaching, and sometimes, as we humbly trust, even by foolish preaching.

II.—THE TEMPTATIONS THAT BESET INTELLECTUAL CULTURE IN THE MINISTRY.

BY HENRY F. COLBY, D.D., DAYTON, OHIO.

ALMOST all intelligent people now admit the value of a careful intellectual training for the ministry. Culture must be added to piety for the most efficient service. Especially may it be taken for granted that the readers of *THE HOMILETIC REVIEW* are loyal to the cause of theological education. The minister finds his appreciation of such a preparation deepening with all his experience of the work. He cannot know too much or be too skillful in the use of God's Word. A thinking age will listen to none but thoughtful preachers. Our hearts expand when we think of what ministerial education has done and what it shall yet do ; they burn within us when we glance at the great realms

of truth inviting our study and remember that all true culture may become the handmaid of religion.

But because this doctrine needs no advocacy in these pages, and because our sense of the value of anything is really increased by considering its misuse, we propose in this article to look at what some might call the other side. Success in the ministry is by no means always in proportion to the minister's intellectual preparation. Sometimes it happens that a pastor of large and scholarly attainments has to lament the scanty results of his labors, while some comparatively ignorant and, as regards thought, even bungling brother may come into the same field and not only lead hundreds into the fold of Christ, but even build up a growing church. This may be accounted for in some cases by a difference in natural gifts apart from culture, and by the fact that there are various gifts for various kinds of success. It may also be said that piety and energy in the ministry count for more than any merely intellectual attainments, and that when the former are absent a comparative failure is no mystery. But admitting all these, and other explanations which might be offered for such contrasts as I have mentioned, may not the secret sometimes be that the possession of culture is itself fraught with some subtle dangers to ministerial success? We know there are other things extremely desirable for Christ's cause, the power of which, however, if not watched, will prove a hindrance. The acquisition of material wealth by a Christian is desirable to increase his usefulness; but, alas, how often do its engrossments, its associations and its diversions make him practically useless in the church! It may be the same with *intellectual* gains. We come therefore to our theme, *Some of the Temptations which beset Intellectual Culture in the Ministry.*

First, there is the temptation to *an undue indulgence of cultivated tastes*. The word ministry means serving, and serving implies a denying of self. "If any man will come after me," said our Lord, "let him deny himself, and take up his cross and follow me." The people are not for the minister, but the minister is for the people; and he must make his whole life tend to their spiritual benefit, as Paul wrote to the church at Corinth: "We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." If a fondness for books therefore, a delight in scholarly investigation and in the cultivation of a fine literary or oratorical style tend to divert us from the great work of saving souls and building up our people, just at that point these tastes must be guarded. The fact that they are elevated and elevating is no excuse for not curtailing them when they begin to interfere with our high calling, any more than if they were on a moral level with avarice or unprincipled political ambition. Because up to a certain limit they may contribute to our efficiency as preachers, and because our possession of them in some measure entered into our determination of a call from

God, we are apt now to forget that they must be kept in their place as means to an end. They are often extremely fascinating. An educated mind takes as much pleasure in study for its own sake as a successful business man does in making money for the very satisfaction of achievement and accumulation, aside from any thought how he will use it. Time flies when we are absorbed in study. The mind may be transported far away from the duties of the hour. Literary composition may become a luxury to the writer. Young students are therefore apt to picture to their ambition themselves seated in a large library and enjoying an elegant leisure, though some of the wisest of scholars have declared that literary pursuits ought never to be a profession by themselves. They need the pressure of a practical aim to keep them from being extremely selfish. The minister possessing some intellectual culture is exposed to self-indulgence in this regard, not merely because he has much to do with the world of books, but because a few persons of congenial tastes in his congregation may be more appreciative of his learning or his style than they are anxious for gospel truth. Presently we may find him murmuring against the people because, forsooth, they do not appreciate his best, forgetting that his best as a scholar and writer may by no means be his best as an humble, earnest minister of Christ.

Sometimes this temptation leads a minister to concentrate his energy upon his work indeed, but upon only one congenial department of it to the exclusion of the others. He says, "I cannot excel at one time as a student of the Bible, as a preacher for the people, as a pastor, as a manager of church and denominational affairs. I will choose the line I enjoy best, and try and make a success of that." He thus follows the advice which is often wrongly given. He becomes a mere specialist in the ministry. But until the time comes when the average church can support a group of ministers instead of one, the servant of Christ must be willing to sacrifice the pleasure of excelling in one congenial department, for the sake of accomplishing the best success in his ministry as a whole. The most successful minister at the present day, whoever he may be, is not the greatest of preachers, or the greatest of students, or the greatest of pastors, but he who by God's help succeeds best in maintaining the highest average in the manifold duties of his position. Thus, to bring up all parts of his work to the best level will cause him harder work and less praise perhaps than the opposite course, but it will develop strength from the mutual helpfulness of the various parts and will be looking to God rather than to his own preference to know each day what he shall do.

Secondly: There is *the liability to live too much in the thoughts of the past and to overlook the living religious questions of the present day.* Docility before the great teachers of Christendom is essential to acquiring a good ministerial education. The student learns to appreciate

their writings, then perhaps to admire them so much that he is in danger of accepting what they have thought as complete statements of truth. He may be perfectly unselfish and anxious to do good, yet his reverence for old lines of thought and old topics of pulpit instruction may be so great that his people do not get from him the practical religious help they need. He must not of course attempt to outgrow the Bible. "The faith once delivered to the saints" must be contended for still in all its precious doctrines, but the minister must not therefore let his regard for the light which former ages have thrown upon it prevent his considering that which Providence may be bringing forward as the experience or discovery of to-day. His acquaintance and satisfaction with the old settlement of great questions may make him averse to discussing them anew for the rising generation. His contempt for certain errors plain enough now to his chastened scholarship may make him forget that to many in his congregation they come with the fascination of novelty. These persons may be captivated by what he knows has long since been exploded. There are also fresh questions of ethics, of casuistry, of moral reform, of the application of the gospel to the expanding and complicated life of the present, which he may not recognize soon enough for his best usefulness, if, living a scholarly life, he gets his suggestions for sermons from books alone. He may fall behind what his people are thinking about, and forget that the present day also may contribute something to the true theories of Christian living. In this way an educated minister has often failed of having leadership in moral reforms or truly advanced religious efforts. Some more ignorant man, who has yet been quick to discern the signs of the times, has taken that place.

A minister's acquaintance with the best traditional exegesis of some Scripture texts may even blind him to their natural interpretation. Was it not one reason why so many of our fathers often opposed ministerial education, that educated ministers of their acquaintance had more regard for traditional dogmas and conventional religious practices than for the plain import of Scripture as discerned by devout and unbiased men? What confirmed their prejudices against education may well put us on our guard in its use. Let us know the past, but let us look freshly into the Scriptures and face the living present.

Another temptation, akin to the one just considered, is *to select topics for the pulpit and use language intellectually above the majority of hearers*. The minds in the pew may be as vigorous in their way as the mind in the pulpit, yet the discussion presented in the sermon may be altogether beyond the ranges of their thinking. It may be suggested by an article in a learned quarterly, or be aimed at some phase of refined skepticism, or deal with some philosophical aspect of religion. The minister himself has met the subject so much in his reading or among his congenial fellow-students, and has dwelt upon it so much that

he has come to think that it is a matter of equal interest to the great mass of his congregation ; whereas most of them may never have heard of it, and care about it nothing at all. It may be a living subject of great importance, and yet belong to the realm of scholarship only. Alpine glaciers are of great importance because they send down fertilizing streams to the valleys beneath, but the farmers do not on that account want to bring the glaciers to their doors. So congregations want the simplified results of sound Christian philosophy rather than abstract discussions of philosophical questions in the pulpit. They want what comes home to their "business and bosoms" rather than the polemics of the schools. It is the peculiarity of the pulpit that it is not for select audiences. It is not like the professor's chair. It does not address the tranquil and habitually thoughtful. It is planted down among the people. But while the educated minister knows this, he is apt to forget how little intellectual discipline most of his hearers have, how few of them have time or tastes for excursions into higher literature, how many of them are busy, struggling, anxious, sorrowing, tempted men and women, needing the truths of the gospel in their plainest form. In many parts of our country those who have enjoyed the full benefit of public school education are exceptions to the low level of intellectual attainments ; and these, too, crave on the Sunday something to refresh their souls without too severely taxing their brains. The preacher may be enjoying his own rhetorical style, his fine indirect suggestiveness, his nice discriminations of thought, without noticing that many of his hearers, accustomed only to the language of the shop or the street, have utterly failed to comprehend him. If their sins are to be rebuked, they must feel that he *means somebody*. If their temptations are to be guarded against, their love to Christ awakened, their faith strengthened, he must cultivate and rejoice in that simplicity which in any event makes them understand what he says. He must generally stick to the common truths. He must repeat them in ever-varying lights. "When I preach," said Luther, "I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church above forty, but I have an eye to the multitudes of young people, children and servants, of whom are more than two thousand. I preach to these." Similarly suggestive is the story of St. Bernard. One day he preached scholastically and the learned applauded him. The next day he preached plainly and the people blessed him. "Yesterday," he said, "I preached Bernard. To-day I preach Christ." The cultivated preacher, therefore, must take care lest he fail to adapt his thought and speech to those who constitute the great majority of hearers.

Again, he may be tempted to *act and speak as if men could be saved through the agency of the intellect only*. He may be so occupied with the intellectual side of religion and find that side so confirmatory, that

he may come to think that all impenitent souls need is to have the evidences of Christianity laid before them. He may do this simply and strongly, and then wonder why more are not converted, forgetting that his logical arguments in this line have been mostly attained by him since the day he gave his heart to his Saviour. They were, therefore, not instrumental in his own conversion. Perhaps he believed in Christ when a child, a germ of spiritual life then awaking, around which his learning and culture have gathered since. At any rate he had to come to Christ as a little child, because his conscience was aroused to the sense of God's holiness and his heart was won by the love revealed in the gospel. He must not expect, therefore, to make men disciples merely by controverting their skepticism; he will rather overcome their skepticism by rousing their conscience and their sensibilities. While Christian apologists vainly endeavored to convince the higher classes in England, Whitefield and Wesley began to preach to the consciences of the people, and the revival began. Heart must speak to heart, and the quickening spirit must be sought in prayer. The thoughtful minister has to be on his guard lest the constant exercise of the judicial faculty in his study and in his pastoral work repress that enthusiasm which the truth kindles and which is necessary to move men. His anxiety rightly to divide the truth must not allow it to get cold in the process of dissection. But he must lay it on his own heart until he feels its glow and catches its holy fire, and becomes a torchbearer to the hearts of others.

The only other temptation of intellectual culture in the ministry which I shall mention is *to become fastidious and exclusive in social relations*. The gospel is for all, and the minister must therefore in some sense be the servant of all. If the spirit of the good shepherd who left the ninety and nine and went after the one which was lost is to be ours, we must not withhold our interest even from those whom sin has dragged the lowest down. And surely we must not turn a cold shoulder to men because they are merely ignorant and rough. Those whose society may offer us the least intellectual attractions are often the most spiritually minded, and preachers who have been able to interest the highly educated have yet found, when they considered the converts of their ministry, that not "many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise." The power of the church, as well as of all other great moral movements in history, has generally taken effect first in the lower grounds of society, starting among the common people and working up. The minister must remember this and adapt himself to it, not merely in a condescending way, but because he loves the people and sympathizes with them. As soon as he becomes aristocratic in his tastes or fancies, he is called to minister only to what are called the higher classes, he narrows his call-

ing and diminishes his power. He needs perhaps contact daily with common life for his own practical and spiritual growth quite as much as common life needs him. That is what chiefly makes up the world into which his Master has sent him. There he can study multiform human nature. There he can find large hearts and mighty energies which await his direction to glorify God. But intellectual culture from its very nature is critical and discriminating. The man whose own mind has been elevated cannot find ignorance and coarseness as congenial as before. It is necessary also for his own help for him to make much of the society of the cultivated, and a thoughtful mind will sometimes find it hard to conceal its abstraction when in the presence of the ignorant, so that, unless the educated minister is on his guard, his very education will build up a barrier between him and the sympathies of the great majority around him. The people will begin to say, "That man's sermons are very deep, very instructive, if you brace yourself up to listen hard. But somehow we do not any of us feel that we know him. He seems to be intimate with Professor Dryasdust and Doctor Scalpel. It may be true that he is highly praised for his acumen by the editors of *The Metaphysical Review*, and that he is very social when he takes tea at Lady Bric-à-brac's house; but when he steps at long intervals into our shops and homes, he does not seem to be interested." If a minister allows his culture thus to stand between him and his people, he must not be surprised if the people leave him to follow perhaps some ruder preacher, who puts himself down along side of their lives and hearts. His learning must learn how to practice an open-hearted sympathy. Children bruised in their play had rather run to their mother's kiss than to the doctor's salve. The poor and sick had rather have loving ministries in plain apartments than merely scientific entertainments in the most magnificent hospitals. A little heart-cheer extended to the sorrowful and the sinning will often do them more good than many fine analytical lectures on the nature of their wrong-doing. It is the sympathetic minister and the one who studies how to express his sympathy for Jesus' sake, that will draw all classes of men to him, because, like his Master, he is known to be "touched with the feeling of their infirmities."

In no spirit of cynicism, but as inquiring after the best methods of using whatever advantages God may have given us in our education, we have spoken of these subtle temptations. What now are *the safeguards against them*? Shall we say, "Less culture for the ministry, shorter courses of preparation, a little knowledge of the Bible, a warm heart, and then forth to the work"? Nay, verily, the best preparation possible is not too great. Not less culture, but more, should be our cry; not less of the mind, but more of the heart; not less acquaintance with books, but more acquaintance with men; not less profound knowledge about the Bible, but greater likeness to Him whom the

gospel proclaims ! Spiritual life in theological seminaries, by reaching out for the salvation of souls, must live down the slander that they are places unfavorable to piety, and educated pastors must ever keep in view the great end of the ministry—to bring Christ to men and men to Christ.

If we think only of our own success, let us remember, as some one has said, that the first most efficient application of intellectual and moral forces is *downward*. When a man saws wood he enlists the weight of the globe to help him in his work. His implement is so held as to cut in the direction of the force of gravitation. And so there is a spiritual law of gravitation, according to which all efforts to do good become most effective as they are put forth for those who in learning and advantages may be beneath us. Our influence over such is not hindered so much by rivalry and criticism. It moves with its full weight and commends itself by its very unselfishness. As God's own way of working has often been marvelously democratic, his truth first winning victories among the people and then working up to what are called the higher classes ; as great writers, like Shakespeare and Bunyan, owe their power to the fact that they wrote for the common people ; as even educated hearers respect a preacher, not for his education but for his power to touch human hearts ; and as in this country of ours it is the people that bear sway, it follows that a ministry that is fastidious and exclusive, or unpractical, will defeat itself. All the learning, all the culture a man has may find its highest and farthest reaching achievements often in adapting itself to ignorant minds ; if he cannot speak so as to interest these, few others will care to hear him. If he simply wishes therefore to make the most of his ministry before men, he must regard himself as sent to every class.

But something more than ambition must move the minister of Christ. He must be moved by the example and spirit of that great Master who had *an enthusiasm for humanity*. How superior was Christ in wisdom, in purity, in discrimination, in holy thought and delicate tenderness to all those throngs to whom he preached ! Who was ever so far as he above other men, yet who ever dwelt more completely among them ? Serene and glorious realms of truth were the habitation of his thoughts, but the crowded streets were the scene of his ministry. He was holy, harmless, undefiled, separate from sinners, yet he had compassion on the multitudes. Never man spake as he spake. Wise men marveled at his doctrine. Yet the common people heard him gladly. His wisdom never stooped. His wonderful discrimination and refinement of thought and feeling never stooped. His holy character never stooped. But his *love* was always stooping and delighting to bring down to the humblest souls his revelation from the Father. Not only learned scribes and ruling Pharisees were the objects of his ministry, but the throng of ignorant, despised, thought-

less, and even envious men and women all around him. O union wonderful of majestic dignity and tender love! O marvelous pattern of both truth and grace! Living above the world, yet living in it; walking with God, yet giving himself for men—how clearly has he taught us that nothing is too noble to be used for the benefit of the people, that they are suitable objects of a self-denying ministry, and that in serving them we are glorifying Him! In his fellowship alone can be attained at once the highest culture and the surest safeguards against all its temptations. Let us therefore seek more and more of his spirit! As some one sings:

“ May every soul that touches ours,
 Be it the slightest contact, get therefrom some good,
 Some little grace; one kindly thought;
 One aspiration yet unfeited; one bit of courage
 For the darkening sky; one gleam of faith
 To brave the thickening ills of life;
 One glimpse of brighter skies beyond the gathering mists;
 To make this life worth while,
 And heaven a surer heritage.”

III.—NOTE-BOOKS AND HOMILETICAL PREPARATION.

BY REV. JAMES F. RIGGS, BERGEN POINT, N. J.

It is a question of method. All are agreed that some sort of memorandum-book is vitally important to the preacher. What system shall be adopted?

In the opinion of the present writer a thorough “double-entry” system is the one that will yield the best results in ordinary cases. No claim is now set up of a discovery, or of any new principle, but we do argue that homiletical material *must* be classified with some care if the preacher is to make a wise use of it, and a discriminating choice after the individual sermon is on the stocks. It is then too late to sort out, to classify and distribute a mass of varied matter, because the Sabbath is drawing near swiftly and time is precious.

I. The Day-book. It should be small and convenient in form, not too heavy. As it is not to be preserved, no consequence attaches to elegance in binding, or to any other point. What is vital is that the day-book should be readily accessible, easily slipped into the side-pocket of coat or overcoat, so that no clear and luminous thought shall be lost for want of a suitable memorandum. Half an inch thick, and four inches by seven in size, it will be found a noble companion. A good lead pencil of medium hardness will be found more satisfactory than the ingenious, but complicated mechanical pencils so often used. All flying thoughts, random comparisons, happy similes should be noted *at once*, likewise more dignified facts and data. If proper use be made of such an inexpensive little book, it will soon be full, and the owner must supply himself with another.

It is just at this point that a word of caution may be needful. Such

a note-book is easily abused. The temptation is to let the contents pass in a turbid stream into the sermon, and this is fraught with many undesirable consequences. Doctrine, illustration, anecdote; all will be confused.

A bad habit is easily cultivated, and the loose practice of shoveling all sorts of ideas into a sermon simply because those ideas are accessible at the moment, may not be broken up so easily. It is amazing to note the lack of system among men who are theoretically trained in most minute regard to system. But if the question be put to live men, working pastors, "How do you classify your homiletical material," the answers given will show the pertinence of this inquiry. One such answer was given in very expressive phrase, "Oh, I have no stack." Many preachers neglect to keep a written record of the sermons after they are preached, much less do they take the trouble to index the points and illustrations in advance. What is the result of such a course?

(a) Lack of symmetry in the *individual sermon*. Matter is found in it that belongs elsewhere. Doctrines that bear little relation to each other are mingled. Rowland Hill deliberately avowed and defended this practice. He compared the different doctrines of Scripture to the teats of a cow, and argued that it was permissible to pull at them all. Rowland Hill is a great name, but that method does not commend itself. We can not afford to let our sermons approximate even in mere method to the first page of a morning daily. Patchwork is one thing, a garment is quite another.

(b) Lack of symmetry in the *pulpit work*, taken as a *continuous whole*. For the pastor is to feed his flock year after year, and if his note-book be the only agent employed, how can he tell a year later what has been given and what withheld?

(c) Lack of independence in his mental processes. If the sermon draws inspiration directly from the note-book it will vary exactly as the preacher's reading varies. Let him read Jonathan Edwards, and make his customary notes, and the preaching for weeks to come will be doctrinal, and there will be a tendency to the loss of intellectual self-reliance. A wide-awake elder or deacon will sometimes smile, as he says, "Our minister has been reading Moody," or "the New York *Observer*." What is the remedy? It may be found in the system of the counting-house. Let every minister do his own posting. When the day-book is full let it be distributed, let the items be posted just as the books of a merchant are posted. My own system is very plain and consists of two parts: the text-book and the envelope drawer. It is obvious that items gathered for sermons will crystallize in two ways, around texts and around topics. Hence my double method.

II. The Text-book. It should be a substantial blank-book of good material, and having a large page. At the top of each alternate page I

write a text suitable for preaching, and thus my texts are selected one year, or two years in advance. When the time comes for posting the contents of the day-book, these texts that have been carefully written down are familiar (frequently read over), and an item in the mass of memoranda will call up one particular text. For example, the proverb "The river past and God forgotten" suggests the text, noted two years ago, "Were there not ten cleansed, but where are the nine?" Turning to page 193 in the text-book the phrase is entered under that appropriate text. So again, T. W. Higginson says, "The ideal is truer than the actual." That happy thought is noted on page 201, under the text, Romans viii., 6, "To be spiritually minded is life and peace."

As the pages fill up the mind becomes more and more interested in particular texts, and presently a day comes when the page is cut out of the text-book, entire, just as it stands, filled with notes on one topic, and after due meditation, the outline is noted in pencil, and the sermon is clicked off on the type-writer at full speed. Under such circumstances the mind moves in perfect independence, as the notes are gleaned from the reading of a year, and though the last book read be Professor Drummond, yet his influence on the sermon is not an overmastering pressure, but is limited to a single fact cited. If the posting be faithfully done there will be no danger that the mind will be enslaved, because the influence of each author read is scattered over a hundred and fifty texts. Nor do the authors read always commend themselves to the student. Some writers only awaken opposition, and if so, it is well that the polemic element should not all of it come to the front at once.

The points of interest thus kept for homiletical use are not simply recited, and the result of their use is not plagiarism. It is just the reverse. It makes plagiarism impossible. For the views gathered in the text-book will be diverse, inharmonious, and it would be a very difficult matter to combine them into a sermon: but they do mightily stimulate the thinking powers of the preacher himself, thus drawing into play faculties in him which the mere examination of the text would never draw out. Under a given text an opinion of A is cited, and a statement of B declaring the other view to be absurd. The process is like the putting of a little dry salt on the tongue: it will draw powerfully, but the moisture drawn is a very different thing from the salt used.

What practical advantages will result from this mode of preparation?

(a) It sifts out unworthy material. In my own experience, just about one-half of the items are rejected out and out. Some have lost their grip on my own mind. Some have simply faded a little. But in most instances an item or a sentiment is rejected because I have found another that suits me better within the same limits.

(b) It enables the preacher to save many facts for future use that would be manifestly inappropriate at the time of selection. Information collected during the winter may come into play on the Thanksgiving Day of the next November.

III. The Envelope-drawer. This is to do for the abstract topics that which the text-book does for texts already selected. Scattered thoughts, from whatever source they be, on themes that have not yet been fitted with texts, go into the envelope corresponding. Thus, beginning with A, I find my envelopes run as follows: Abraham, Activity, Adoption, Adoration, Adversity, Affections, Ambition, Anxiety, Apostasy, Assurance, Atonement, Authority.

Each of these is a topic, and worthy of careful preaching, but the text appropriate to each has not yet been determined. When the posting is done, each separate memorandum is slipped into the envelope, instead of being copied out into the book. But so fast as possible these themes ought to be fitted with texts, and so transferred to the proper place.

In the selection of a single sermon from this mass, it will be an important aid to the minister to have a tabular view of all the work done up to that moment. If the texts thus far discussed are given on a single sheet, not written out, but marked by the chapter and verse, the repetition of a text is easily avoided, and a better proportion is maintained in the general selection. Is it desirable that one book of the Bible should supply five times more texts than another book of the same class? Is it desirable that twenty texts should be drawn from St. Luke during a given time, and only two should come from St. Matthew? A tabular statement may be so prepared as to save this one-sided development. We are "rightly to divide" the treasures of the Divine Word.

In anticipation of the objections that will be urged, it may be said, that if this be a good plan, the labor involved is not to be considered. Effort is well expended if a worthy object be reached. And if we allow that the double-entry system is laborious, we should also take into account the loss of time and patience that is involved in the common method. Any true system is open to the same objection of the first cost, as in the introduction of a labor-saving machine. But a system, if faithfully used, will prove good economy, because the labor is expended at the right end. No one will feel distress at the approach of the Sabbath, as many a man feels it, who writes his sermons *de novo* every week. He cannot feel distressed, because he knows that in his text-book there are a good many sermons substantially ready, and, making choice of one, it is rapidly put into shape for use, whether the week past has been a productive or an unproductive week.

Some system of this nature, more or less elaborate, is necessary to serve in homiletical preparation the double purpose that is subserved in

mechanics by two separate appliances—the fly-wheel and the governor. The fly-wheel regulates the expenditure of force that has already been put into terms of motion, and the governor is on the watch to check any sudden access of power that may be developed in the boiler. So exactly in the double-entry system. It will sub-divide and utilize all the force accumulated, like the fly-wheel, and it will safely hold in check and modify any violent tendency that may arise. Let the minister devote three months if he please to the minute study of the Psalms or the Apocalypse. He can do so without risk, because the memoranda made will be scattered along through his envelopes and text-book, lending a new brightness and illustrative coloring to many future sermons, without any over-doing or wearing out of a subject. He conquers who is patient.

IV.—JAPANESE PREACHERS.

By WM. ELLIOT GRIFFIS, D.D., BOSTON, MASS.

THERE is scarcely any connection whatever between the spoken languages of China and Japan. Unlike the Chinese, which consists mostly of monosyllables and is admirably adapted to written forms eloquent to the eye, the Japanese speech shows itself even better suited to public discourse than to written composition. Its words are mostly of more than one syllable, and as each consonant is followed by a vowel or liquid, they are smoothly flowing and pleasant to the ear. It has, in addition, many of those qualities which enable an orator, by that wonderful instrument, the human voice, not only to charm the ear, but to touch the imagination, warm the sensibilities and turn the will. It has been a matter of pleasant surprise to our American missionaries to find so many of the converted young men gifted with the powers of persuasive discourse. Largely through the medium of these native preachers Christianity is now permeating the masses, from the highest to the lowest grade of Japanese humanity. The people gladly hear in their own tongue the good news of God. They patiently listen for hours to speakers in the churches, or at the numerous conventions. These latter are of necessity held in the theaters, which are great barn-like structures, containing mighty auditoriums, with generally good acoustic properties. The excellent carpentry of the Japanese, and their skill in making truss roofs, do away with the necessity of columns, low ceilings or other preventives or disturbers of sound-waves.

When the writer first landed on the shores of the Mikado's empire, in 1870, it was the day of small things in missionary success for the kingdom of Christ. The secret disciples of Jesus (Protestant) could be counted on the fingers then. It was a common, almost despairing complaint of some missionaries that the language was stiff and harsh, incapable of conveying spiritual ideas, and that the truths of the gospel

lost their force in translation. In a word, Japanese was a hard, unresponsive heathen language.

Such a judgment was natural, even to scholarly men, who, while masters of the grammatical and lexical elements of the vernacular, rarely heard it in the best forms of public discourse. Owing to the circumstances of the times, beyond the public story-teller's narrative and the homily of the average bonze in a Buddhist temple—their principles forbidding their attendance upon the native theaters—they were unable to judge the possibilities of the spoken language at its best. Japan's day of Pentecost had not yet come.

Leaving the missionaries at the ports, the writer spent one year in the interior entirely away from white people, and besides gaining some knowledge of the language, had also an ear attuned to the vowel music of spoken address. Going one evening, while in Yokohama, to hear the scholarly native preacher Okuno, then in his strength, and now the venerable pastor of the church at Kiriu, near Tokio, he was amazed at the evidence of power in the language to express spiritual truths. Japan's Pentecost had come. The Holy Spirit, speaking through a native convert's lips, had transformed the once "harsh, unspiritual language." The preacher seemed baptized with the Holy Ghost and with fire. Strong, deep, pure, flexible, finely adapted to the grand new truths was the Japanese language, *now that a native used it*. With a wealth of idioms undreamed of by a foreigner the preacher moved most powerfully the minds of his hearers as they hung upon his lips. Strange, indeed, was the contrast within and without. Christ was at that moment preached and accepted in one place, while only a few hundred feet away, on the public notice-boards, his name was blasphemed, and his followers outlawed. A few weeks afterward these anti-Christian edicts, after two centuries of publication, were taken down, and toleration gradually became an undisputed fact.

There are now (1888) 216 theological students, 191 unordained preachers and helpers, and 102 native ministers in the Protestant churches, or under the care of the missionaries. Many of the native pastors are well versed in English, and not a few are graduates of American or British schools, colleges or theological seminaries. A photograph now hanging in my study of forty native preachers shows a group of earnest men, and is in itself a powerful missionary sermon. As few single objects could, it shows the results of the faithful preaching of the word, accompanied by the power of the Holy Spirit. Remembering, as the writer does, the formation of the first Christian church in Japan in 1872, with the but one or two native preachers of that time, the contrasting facts of the present and the prospects of the future call for devout gratitude.

Yet this somewhat remarkable capacity of the Japanese for public discourse grows naturally out of the past. As Apollos was when con-

verted and instructed, the eloquent man and mighty in the Scriptures, because Alexandria and the septuagint were behind him, so the regenerated native of Japan may by God's blessing become a chosen instrument for the saving of souls because of his heritage. God sends the increase now, having already given the seed and the nurturing influences in the past. He who made the children of Japan made also their mind and tongue. Let us glance over the past, and see the power of preaching even very imperfect truth in the twilight before the day-dawn of truth in Christ Jesus.

Japan is one of the countries in Asia in which the triumph of Buddhism, while not so complete as in Siam, has yet been quite thorough, and among the middle and lower classes absolute. Before the sixth century the cultus of Shakyamuni was unknown in the archipelago, and fetichism and Shinto held full sway. The conquest of the missionary faith from India was begun and accomplished by preaching. True, it required nine centuries to make the triumph so nearly complete. While the influences of ritual, temple, pagoda, the spectacular effects, in which Buddhism like Romanism excels, were great; and, while literature played its part, yet the all-potent instrument of the mighty conquest was the human voice. The Buddhist sects have furnished not only monks, priests, scholars, civilizers, statesmen and explorers, but above all, preachers. From the sixth to the twelfth centuries was the missionary age, then followed two centuries of development of doctrine, during which time also was the golden age of native eloquence. The political troubles and persecutions scattered the zealous propagators of the new thought to the remotest portions of the empire. The names of Hōnen, Shinran and Nichiren, the fiery and eloquent preachers of the thirteenth century, are even to-day household words from Yezo to the Riu Kiu islands. The development of the vernacular tongue, under the quickening power of these men, who had a message which they possessed and which possessed them, is a notable fact in Japanese philology. In many a village and city has the writer had evidence, often in the form of grotesque, amusing, or pathetic traditions, of the power of these preachers on their audiences. Nichiren and his adherents were, in style and method, "the salvation army" of Buddhism, which brought the cultus of Shakyamuni to the very lowest classes. When the Portuguese Roman Catholics entered Japan, in the sixteenth century, their most vigorous opponents were these preaching friars of the Nichiren sect. When, on account of the political designs which the foreign religion was supposed to mask, all Spaniard and Portuguese were expelled from Japan, and Christianity was outlawed, the Nichiren priests again proved the power of vernacular preaching, and won back into their special fold thousands of the lapsed adherents of the Jesuits and Franciscans.

Then came the long quarter-millennium of profound peace through-

out all Japan. From 1600 to 1850, using round numbers, the soldier's trade languished, and the new era of the artist and the scholar was ushered in. Able to sit peaceably under his cherry blossoms and camellia tree, the Japanese artisan could rear his family and enjoy the blessings of a bountiful Providence. Buddhism, despite its prestige, its political alliance, its wealth of monasteries and temples, entered its autumn of outward splendor and inward decay. The burning zeal and invincible eloquence of the old proselyters and preachers became but memories and echoes, and the vital energy of the past seemed exhausted. Occasionally some brilliant light shone for a time, but in place of logic, argument, the kindling of the emotions and the moving of the will, the sermons of the bonzes seem made up chiefly of anecdotes and stories. They amused instead of moving their auditors, and the preaching was fashionable rather than earnest, witty rather than vital. So true is it that in this period was the chapter of decay written for Japanese Buddhism, that whereas, formerly all classes of the people were Buddhists, this cult now lost almost wholly from its shrines and halls, the influential and cultivated *Samurai*. This literary and military class, numbering in all nearly two millions, forms the public opinion of the country, and, except the priests, has the monopoly of education and culture. The Samurai formed the privileged class, the gentry of the country. On the fall of Peking, its capture by the Manchiu Tartars, and the consequent dispersion of the Chinese literati, many refugees fled to Japan. As the Greek language and ancient learning were scattered over Europe as seed for a mighty intellectual harvest, so these cultivated scholars from China were seed-bearers to Japan. The classics of Confucius and Mencius were diligently studied by the Samurai and Chinese learning became the rage, skepticism and philosophy followed hand in hand, and the intellect of Japan broke the fetters of Buddhism.

Along with this Chinese renaissance, the study of the ancient indigenous religion, Shintō, was pursued by a school of lecturers and writers with great ardor, the corollary effect of which was a revival of native learning in language, literature and archæology. Still further was a curious and most interesting development in the methods and subject-matter of public preaching. Two distinct and chronologically successive schools of public discourse arose. The one was a reaction against the over-valuation of Chinese, the other was a reaction against over-speculation; but both were in the interest of practical morals.

The first evolution, Shin-gaku, heart-learning or true morality, was noticeable and effective in the great cities of Japan for about a half a century, from about 1795 to the period previous to the coming of Commodore Perry. It was founded by Nakazawa Dōni of Osaka, who was an eclectic. In protest against the absorption of the student mind in Chinese ethics and philosophy, and anxious to arrest the decay of

Buddhism and hold the masses, he framed a system which, he claimed, incorporated all that was best in Shintō, Confucianism and Buddhism. Sound and clean morals were certainly needed at this period of corruption and extravagance in government and society, of proud pedantry among scholars who boasted of their knowledge of tens of thousands of Chinese characters, and of venality in the priesthood. His cardinal tenet was the original purity of the human heart. The prime requisite of life was to return to this purity, and to follow the dictates of conscience along the path of the "five relations"—the basis of Chinese ethics—with attention to literature and culture as far as possible. In a word, he was a sort of Japanese Matthew Arnold. He preached in Osaka and Kiōto, and, after over-crowding his halls, went to Yedo, where, after his first failures, he won his way and founded a school of disciples, the most famous of whom was Kiuō. These have left a body of literature in which foreign students of the language have found profit by mastery of their literary style, while they have enjoyed endless fun in reading their quaint, odd and "chin-loosening" conceits. The Shin-gaku preachers were capital narrators, the very princes of story-telling, but often their humor will not bear translation into our language, made clean by purifying contact with the Bible. Of the hundred or so volumes containing the talks and homilies of this school, which really made its mark in helping to reform morals and stemming the tide of immorality and sensualism, those of the Kiuō Dowa, in nine volumes, are, if not the most popular, certainly those most enjoyed by foreigners. Edition after edition has been printed and circulated widely over the empire. The reader who is desirous of reading a specimen or two of this style of preaching will find in Mr. Mitford's "Tales of Old Japan," volume ii., a translation of three sermons of the Shin-gaku school, made by an accomplished master of English, with a rather humorous but depreciating account of an average preacher and audience.

Somewhat later, say about 1840, and perhaps as a development of the heart-learning school which had become rather too literary, as a reaction also against the speculation and Chinese philosophy then rife, another class of preachers arose in Kiōto. Their object was to make popular the teachings of Confucius so as to bring them to the people, and make them a beneficent and reforming force. Practice went along with their preaching, and their benevolence powerfully disposed the people to listen to them and organize as followers. At one time they had ten preaching halls in Kiōto, and in times of famine which occasionally afflicted certain provinces—so great was the confidence inspired in them—the government trusted them with the distribution of rice. The significance of this government which also left its bequest of some racy and powerful moral discourses, lay in the fact that Buddhism seemed unable longer to furnish motives to practical religion and hu-

manity, and the Japanese mind must needs turn to the moral law of Confucius. The Chinese ethical system—handed down from the times prehistoric, and merely expanded by Confucius and Mencius, is permanently valuable, and needs only the addition of the missing link of “the sixth relation”—of God to man and man to God—to make its gospel and the “all truth” into which the Holy Spirit leads. This “missing link,” the sages of China or Japan never furnished. The New Testament does furnish it.

Naturally one would expect that the maxims of sound discourse would be current in Japanese as in other speech. Nor is the inquirer disappointed. We find in the national repertoire of proverbs the following:

“Proof is better than argument.”

“Clever preacher, short sermon.”

“The unskilful speaker is long-winded.”

“The tedious platitudes of a beginner.”

“To preach to Buddha” (teaching your grandmother).

“It is dark at the lantern’s base.” (Pedantic utterance and a show of learning fail to instruct the average audience.)

“Adapt the preaching to the hearer.”

While it is true that Christianity comes to the Japanese with the prestige of a superior civilization, and the people everywhere are more apt to welcome the native evangelist or minister who has the resources of English to draw upon for fresh thought to enlighten the mind, it nevertheless is and probably always will be true, that the best preacher, as such, is a thorough master of his own native tongue, and its heritage of literature, tradition, idiom, pathos and winsomeness. One who is able to hold up in the new light the old thoughts, themes and mental associations, that they may be irradiated with the glory of Calvary, must be an Apollos in New Japan. The writer recalls an instance showing the power of the new heavenly treasure of the gospel when set in the old earthen vessel of the Japanese common people’s mind. The preacher was showing how God chose “the things which are not, that He might bring to naught the things that are.” His words and statements seemed to have little effect upon the stolid and bronze-like faces of his hearers until he used the illustration of Taiko’s banner. Instantly the “sea of faces” broke into wreathes of light as when the waves gleam in the morning sunlight. The now luminous countenances of the people seemed those of new beings, and the rest of the discourse was evidently clearer to the mind and more impressive to the heart. Taiko was the peasant boy of Japan who, though unknown and despised, rose to be Japan’s mightiest soldier and highest dignitary at court. His name became famous even in other Asiatic countries. In beginning his conquering career, instead of raising a banner of silk or brocade or gold embroidery, like those of other leaders, he plucked

a gourd from the vine and made that his blazon. With every victory he added a gourd, and soon had a mighty display. This, represented in permanent form, became in battle the rallying point and the token of sure victory, until all Japan felt Taiko's power. So the gospel in beginning as humble as a mustard seed or a garden gourd is yet to fill all the earth, as it is even now filling all Japan.

V.—THE STUDY OF JOHN HOWE.

BY PROF. J. O. MURRAY, D.D., DEAN OF PRINCETON COLLEGE.

There are no preachers with whose lives and works the modern pulpit should be more familiar than those of the great non-conformists, such as Baxter, Howe and Bates. Their lives are full of instructive incident. Their works are full of suggestive and enriching thought. John Howe is, in some respects at least, the most commanding figure in that remarkable group of men. Richard Baxter alone could dispute the palm with him. Robert Hall said of Howe, "that as a *minister* he had derived more benefit from John Howe, than from all other divines put together." If for nothing else, it were well to study him as the absolute contrast of South. Both were court preachers, Howe for Cromwell, South for Charles II. Here resemblance ends. In all else, Howe is the opposite of his brilliant contemporary: in learning, in evangelical temper, in vicissitudes of fortune—in life-work and in writings. The biography of Howe is so rich in incident, acquaintance with it so necessary to any appreciation of his works, that it should be dwelt on at some length. He has been fortunate in his biographers from Dr. Calamy to that gifted writer Henry Rogers, author of the *Eclipse of Faith*. The London Religious Tract Society has also published a fine edition of Howe's works. To the biography by Rogers and to that edition of his works, we must refer any reader of this article for fuller details. Unfortunately, Howe on his death-bed gave directions to have some MSS. of his destroyed, which contained "the material passages of his own life and of the times wherein he lived," and accordingly they were destroyed by his son. It is not always true in literature, however it may be in nature, that there is a "survival of the fittest." John Howe was born May 17, 1630, at Loughborough, Leicestershire. His father, a clergyman appointed to this parish by Archbishop Laud, was by this prelate ejected from his living for refusing to introduce there some of Laud's ceremonials—a fate subsequently shared by the more distinguished son. In 1647, he was admitted to Christ's College, Cambridge, as a *sizar*, a beneficiary student in modern phrase. Here he became the friend of such men as Ralph Cudworth and Henry More. Howe's study of Plato dates to this intimacy. He might justly be classed with the "Cambridge Platonists," so celebrated as defenders of the faith. From Cambridge,

he went to Oxford, became Fellow of Magdalen College, and there took the degree of M.A. *ad eundem*, in 1652. Studying the ancient moralists and philosophers, the Schoolmen to some extent, and also the Reformers, Howe had drawn up his own system of theology from the Scriptures. He was at this time 22 years of age—but the system he adopted was little changed subsequently. Soon after taking his degree, he was ordained and became a pastor at Great Torrington in Devon. His labors among the people and in his study were unsparing. He was as much the pastor as the preacher. Dr. Calamy has left a specimen account of what preachers and hearers went through with in those days on one of the public fasts not uncommon.

“He told me it was upon those occasions his common way to begin about nine in the morning, with a prayer for about a quarter of an hour, in which he begged a blessing on the work of the day, and afterward read or expounded a chapter or psalm, in which he spent about three quarters of an hour; then prayed for about an hour, preached for another hour, and prayed for about half an hour. After this, he retired and took some little refreshment for about a quarter of an hour more (the people singing all the while), and then came into the pulpit and prayed for another hour, and gave them another sermon of about an hour’s length; and so concluded the service of the day at about four of the clock in the evening, with about half an hour or more in prayer.”

The inquisitive reader is referred to the judicious comments of Mr. Rogers on this extraordinary record.*

Howe was in London on a Sabbath, near the beginning of the year 1657. Curiosity, it is said, led him to attend the services in the chapel at Whitehall. Oliver Cromwell noticed him there. Struck by his commanding presence, Cromwell asked to see him and invited him to preach at “Whitehall Chapel on the following Lord’s day.” Howe asked to be excused. Cromwell was peremptory in his demand. The whole interview is characteristic of the modest preacher and faithful pastor, and of the king who would take no denial. It ended in Howe’s preaching and in his subsequent appointment, against his earnest protest, as Cromwell’s domestic chaplain. This post he held till the Protector’s death. The correspondence between Howe and Baxter during this period has very great interest. In one of the letters to Baxter occurs the following passage :

“If you can think it worth your while, I should be exceedingly desirous to hear from you, what you apprehended to be the main evils of the nation that you judge capable of redress by the present government?—what you conceive one in my station obliged to urge upon them as matter of duty in reference to the present state of the nation?—and how far you conceive such a one obliged to bear a public testimony against their neglects, in preaching, after the use of private endeavors.”

Like Dr. South at the court of Charles II., Howe was evidently no mere courtier in the pulpit; of this his sermon “On a particular Faith in Prayer” is a striking instance. It was a prevalent opinion among

* Biography of Howe, pp. 33-5.

the religious enthusiasts in Cromwell's court—and one held by Oliver himself—that “whenever eminently religious persons offered up their supplications for themselves or others, secret intimations were conveyed to the mind that the particular blessings they implored would be certainly bestowed, and even indications afforded of the particular way” of their bestowal. Howe boldly opposed this view of prayer in the sermon alluded to. Cromwell heard him with knitted brows. But he held on the even tenor of his way, simply noting that “Cromwell was cooler in his carriage to him than before.” There was as much courage in the preacher as in the Protector, and Oliver Cromwell could respect courage and fidelity always. It was, however, with a sigh only of relief that after Richard Cromwell's deposition he went back to his old charge at Great Torrington. Evil days, however, were now in store for all non-conformists. The Act of Uniformity, passed in May, 1662, took effect by a singular coincidence on St. Bartholomew's Day, August 22, of the same year. Howe would not, of course, conform. He was urged to do so, and asked to mention his scruples. Howe named one, *re-ordination*. “Pray, sir,” said the bishop, “what *hurt* is there in being twice ordained?” “*Hurt*, my lord,” rejoined Howe, “it *hurts* my understanding; the thought is shocking; it is an absurdity, since nothing can have two beginnings. I am sure I am a minister of Christ, and am ready to debate that matter with your lordship, if your lordship pleases, but I cannot begin again to be a minister.” He was dismissed with offers of preferment, would he only conform. He was, of course, ejected, and calmly faced its privations. More fortunate, however, than some of his unhappy brethren, he found a friend in Lord Massarene of Antrim Castle, Ireland, whither he went, and whose chaplain he became. Here he pursued his two employments, the Christian ministry and his favorite study, divinity. Here was composed his “Living Temple,” and here, his biographer says, he probably passed the happiest days of his life. His five years' residence at Antrim Castle was ended by a removal to London, where he took charge of a congregation. Mr. Rogers, in his life,* has preserved a paper in which Howe has recorded the struggles every pastor passes through who is called from one post to another. It is a mine of rich suggestion for all who are similarly tried.

While Howe was in Ireland, Charles II. had published his “Declaration of Indulgence,” only to revoke it in 1673. It still “served in some measure to protect the non-conformists,” and under this mitigation of their disabilities Howe came back to England. Of Howe's defence by the poet Andrew Marvell against some assailants of his views, and of his controversy with Bishop Stillingfleet we have no room to speak. The persecutions of non-conformists from 1677 to 1684 were terrible. His biographer tells us that “his inoffensive habits and great

* Pp. 141-5.

prudence" secured him against the severities experienced by many of his brethren—and yet we read that "he rarely ventured into the streets" during this (1681) and the two following years. He was not silent, however. He sent to Barlow, Bishop of Lincoln, a letter of expostulation* against the enforcement of the merciless laws against non-conformists, which for its cogent reasoning, lofty eloquence and Christian calmness and dignity is a master-piece.

Once more, when in 1685 "the persecution of the non-conformists had reached its height," Howe felt compelled to expatriate himself. His health had suffered from confinement to his house. He therefore accepted Lord Wharton's invitation to accompany him on his travels on the continent. Aside from his ill-health the troublous times made it best for him to seek refuge abroad. His residence abroad continued till 1687, in which he had several interviews with William, Prince of Orange, afterward King of England. Holland proved for him a refuge as it had done for the Pilgrims early in the century. When, however, James II. published his "Declaration for liberty of conscience," Howe returned at once to his beloved flock. Thenceforward to the day of his death he was at his post. He was the leader in all the movements of the non-conformists for complete toleration, secured at last in 1689. No paper more characteristic of Howe could be cited than his "Humble requests both to conformists and dissenters, touching their temper and behavior toward each other, upon the lately passed indulgence."† He strove with all his might "to heal the wounds which had festered so long, and to prevent the perpetuation of useless animosity. What tried him most severely was the disputes which broke out among the non-conformists themselves and which gave occasion for his noble discourses on "The Carnality of Religious Contention." To the last he was busy publishing occasional sermons, and in 1702 the second part of his "Living Temple." His lofty spirituality of mind had never been sullied by any bitterness. It grew in intensity to the last. "Once in particular, at the communion, he was rapt into such an ecstasy of joy and peace, that both himself and his audience thought he would have died under the strength of his emotions." He died April 2, 1705, and was buried in the Parish Church of All-hallows, London. Only a few weeks before his death he sent to the press his last publication "On Patience in Expectation of Future Blessedness." It will be remembered that his *first* was the celebrated treatise on "The Blessedness of the Righteous."

It was necessary to pass his life under this review to estimate with any justice the worth of Howe as a study for the modern clergy. It should also lead ministers to a fuller acquaintance with such a life. Before commenting on his works it may be well to note some distinc-

* Rogers' Life, pp. 215-20.

† Rogers' Life, p. 259, et seq.

tive features of his life and ministry which should bring him into familiar acquaintance.

1. Howe's exaltation of the pastoral office. This appears throughout his career. His fondness for study, and there could be none greater, never was allowed to interfere with this. In his view the Christian pastor and the Christian preacher were one and indissoluble. To say nothing of his great unwillingness to leave his little flock at Tarrington that he might receive appointment as Cromwell's chaplain, the power of the pastoral office wisely administered appears in his career as a vital force. Nor was it a merely one-sided pastoral function, confining itself to consolation. It included—which seems to be a lost art in the modern pastorate—the office of Christian rebuke. Than this none requires more tact and delicacy; and in John Howe, as a pastor, it may be well studied. There are indeed noble specimens of pastoral consolations given in his life—models of their kind. In fact the pastorate was by him so fully realized, that it gave him increase of usefulness and influence, and also infused into his great studies of Christian truth a spirituality of singular depth, purity and force.

2. Howe is a distinguished model for controversial virtues. The phrase may seem to some inapt. Yet controversy is sometimes a stern necessity, and there are duties laid on the controversialist which require high virtues. All Howe's life was spent in this atmosphere. He faced all the storms which tried the souls of non-conformists in his day. He was often their leader. He, in all church history, so far as we know, is the brightest model of the Christian spirit in that severest of its schools, the school of controversy. Firm as a rock in his convictions; open as daylight in their avowal and in his measures to carry them, but never a partisan; never harsh nor uncharitable, courteous, delighting far more in catholicity than in a narrow denominationalism, John Howe won the respect and kindly esteem of opponents, as well as the affection of his spiritual kindred. In fact, John Howe is a profitable study for to-day on the question of the *unity* of christendom.

While all Howe's writings are noteworthy and little could be spared from the five volumes of the London Religious Tract Society's edition, there are some which may be singled out as specially deserving study by ministers. These are, first, such treatises as his "Blessedness of the Righteous," his "Living Temple," his "Divine Prescience," his "Trinity in the Godhead," and, secondly, such discourses as "The Vanity of Man as Mortal," "The Redeemer's Tears Wept Over Lost Souls," "The Redeemer's Dominion Over the Invisible World."

It may be said, to begin with, that Howe is not always easy reading. The passages of noble eloquence, not infrequent, are preceded by pages of sometimes involved style and lengthened discussion. The vice of reading in the present day is that it does not take at all to hard reading. It is only said in regard to Howe that he will richly repay any student who

will attack and master him. Free from some faults of his time, the pedantry of Jeremy Taylor, the volubility of Barrow, he has others, the excessive subdivision—the philosophical mould in which so much of his writing is cast. It was in reference to the first of these that the good woman's criticism was made: "He was so long laying the cloth that she always despaired of the dinner."

The "Living Temple" is the most elaborate of all his works. It is in fact a storehouse of Christian argument on the atheistical and deistical controversies then so rife. Part I., published in 1676, is given up to a demonstration of the "existence and perfections of God and of his 'conversableness' with men." It was aimed more especially at the form of skepticism engendered by the philosophy of Hobbes, but sweeps over the whole field of evidences. Part II., published in 1702, is aimed more especially at Spinozism. "It little matters," said Howe, "whether we make *nothing* to be God, or *everything*; whether we allow of no God to be worshipped, or have none to worship him." The second part also unfolds, in its closing portions, the "schemes of the gospel for the restitution of the now desolate 'Temple' of Deity" after a profoundly impressive picture of this "temple in ruins," which may possibly have suggested to Dr. Bushnell the theme of one of his most notable sermons—"The Dignity of Human Nature Shown from its Ruins." This treatise will of course have most attraction for ministers who keep up their theological studies. For them it will prove of no small interest to study Howe as the apologist for Christianity. His works proved a bulwark against a rising tide of skepticism in his day. They are an armory from which may be gathered weapons to meet some modern assaults on the faith.

Next in importance to the "Living Temple" is his "Blessedness of the Righteous." It is the direct opposite in subject and in treatment of the "Living Temple." Richard Baxter gave it a "commendatory" preface on its publication in 1668. The entire treatise is occupied with a discussion of the future life. Howe held strongly to the view of a "beatific vision," and maintains the probability that there will be some "external manifestation of the divine glory adapted to the refined organization of the glorified body." But the whole view is most spiritual, most elevated. There is nothing in Howe's view of heaven which seems effeminate—a charge to which much talk about the future life, and some hymns also, are open. It is a marvelous instance of the truth in St. Paul's words regarding spiritual discernment (I. Cor. i. 11-16). It would be utterly impossible for any man to write such a treatise who was merely intellectual. It is the spiritual working through and with the intellectual which begot it. No preacher can study this noble work of Howe's and not be better furnished for his ministry. It will start trains of thought which will grow into sermons. It will teach him the importance of the spiritual life in the vision of truth.

Howe's treatise on the "Divine Prescience" was written at the request of Robert Boyle. It is entitled, "The Reconcilableness of the Divine Prescience of the Sins of Men, with the Wisdom and Sincerity of his Counsels, Exhortations, and whatever other means he uses to prevent them." We can see at once from the title that it is an attempt to grapple with a difficulty pressing hard on many minds now as then. This is to be said for it, that it does not attempt too much. Any preacher called on to deal with this question could not possibly turn to a wiser guide. His "calm and sober inquiry concerning the possibility of a Trinity in the Godhead" is an argument to show that the "idea of a Trinity involves nothing self-repugnant or contradictory." There is a class of minds for which this objection needs clearing up before Scripture testimony can have its due weight. No later discussion has superseded Howe's in its force or clearness.

Most readers of this review will, I presume, be more attracted to "The Redeemer's Tears," "The Vanity of Man as Mortal," and to what Archbishop Trench calls Howe's *Grand Sermon* on "The Redeemer's Dominion over the Invisible World." They will be fully repaid by close study of these discourses. Space does not allow us to give extracts. Some will be found in Mr. Roger's excellent biography, to which we have made frequent reference. But the discourses need to be studied as wholes. He who will do so will find his mind fertilized. He will be led over broad views of truth. His own spiritual nature will be quickened. No one could ever hope to get from Dr. South's sermons any such quickening. These are valuable for other qualities. But a few hours with John Howe would put the preacher into a spiritual atmosphere in which high views of truth would be discerned. It would be the atmosphere of spiritual altitudes, free from fogs or mists, and full of sweet celestial light.

VI.—CLUSTERS OF GEMS.

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

VII.—CONSECRATION.

"If any man be in Christ—a new creation." Compare the reference to the New Jerusalem: "Behold I make all things new." Rev. xxi. 5. In a consecrated man all things are made anew, after the power and pattern of an endless life.

Paul's consecration is seen,

1. In practical knowledge of Christ; seeking to keep step with him.
2. In his contagious enthusiasm of endeavor; his being "dead in earnest."
3. In his humility. It was a principle, not a sentiment. He habitually renounced self, cultivated forgetfulness, unconsciousness, oblivion of self, and this is the secret of his unction.
4. In his faithfulness through the whole round of duty. The man who wrote fourteen Epistles and journeyed over the known world west of the

Golden Horn visited from house to house. No part of the work he shirked or slighted.

5. He accepted the will of God in all things. He was trained by temptation and sorrow for his great work. But he never murmured.

6. He held no part of his being for himself. A right to property is open to dispute while a previous owner has a title to *one closet* in the house.

Consecration brings renunciation, but it brings also *compensation*. The Epistle to the Philippians is occupied with these renunciations and rewards. Paul tells what he gave up, counted loss and refuse for Christ. But at the fourth chapter the Epistle turns, and the keynote is henceforth *joy* in God, peace that passeth understanding, contentment in whatever state, confidence in the supply of every need. No man but a consecrated man can understand the mysteries of such a delight in God. In any heart filled with this world there is not *room* for a joy, a peace, a content like these. Consecration implies *fidelity* and trustworthiness. We often say we can trust God. But can *he trust us*? Can he let us into the deep things, and admit us to great responsibilities? Elisha wrought even mightier works than Elijah by simply putting his feet in the marks of his footsteps.

Consecrated souls have a new consciousness of God :

1. Of his love shed abroad.
2. Of loads borne by him for the disciple.
3. Of angel faces in clouds of dark trials which he sends.
4. Of a perseverance grounded and founded in his keeping power, a perseverance not of the saints, but of the Lord in the saints.

Consecration hallows even the humblest instrument and makes it mighty.

In 1 Cor. i. five things are mentioned: the foolish, weak, base, despised, nothings, as chosen of God. "What is that in thine hand?" said God to Moses. It was a rod, probably a rude shepherd's crook. But with that Moses wrought his signs. Joshua and the ram's horns, David and the sling, Samson and the jawbone of an ass, Gideon and the broken pitchers, Shamgar and the ox-goad, Dorcas and her needle, the widow and her mites, the woman who was a sinner and her tears—all show this truth. Spurgeon says, "We have too much *stuck-up-a-tiveness*."

Consecration is the highway to service. God's law as to all his gifts is "*use or lose*." A total self-surrender is necessary to true *use* of ourselves and our endowments. The two Wesley boys gave themselves unreservedly to Christ. To-day there are over 100,000 Wesleyan preachers, and over 25,000,000 Wesleyan followers.

You cannot touch God's work without touching God, and to touch him is to feel the virtue going out into yourself, and the power into your work.

The Christian character cannot be "developed by evolution." There is needed an entire *revolution*, a new creation. Consecration implies regeneration. There will not be the disposition to consecrate an unregenerate character.

A thoroughly consecrated life is a life of liberty. The freedom of the West Indies' slaves was decreed to take effect Aug. 1, 1834. Some people could not sleep at all the night before for ecstasy. How many who are now in bondage to the world, the flesh and the devil, might be free to-morrow if they would but consent to become what Paul called himself—a slave of the Lord Jesus Christ.

Self-giving. The thirty young men at Cambridge who sailed for China as foreign missionaries presented a sublime spectacle of self-giving. They were the chief athletes, scholars, leaders in society, noblemen—the very princes of

the realm. Many gave not only themselves, but their wealth too. When they offered themselves so willingly not a few were in fear lest society at home was going to be depleted of its best fiber and sinew. But for every man that gave himself to the mission work abroad God has since given fifty to the church at home who were stirred to consecration by the example of such self-giving.

Consecration the key to privilege. Not to animals, but to angels is the higher life given with all its privilege. The body must be kept under and brought into subjection if the prize is to be won. The greatest genius of the Middle Ages was doomed to pass into history with a dimmed luster, because sensuality dominated his mighty intellect, and demolished his imperial diadem.

Self-oblivion is the secret of the highest safety. Billy Bray quaintly said: "I resolved to be nothing; for the devil cannot *get hold of nothing!*" In a consecrated man there is nothing for Satan to appeal to—no ready response to his seductions, no susceptibility to his approach. "He"—the Master—"keeps him that the wicked toucheth him not."

Consecration makes even martyrdom a privilege. "Weep not for me," said Agis IV. of Sparta, when dying; "suffering as I do unjustly, I am in happier case than my murderers." But higher than this is the heroism of him who is suffering for Christ's sake and serving by suffering. They who *live* by even the slightest compromise with evil are those for whom we are to weep, not they who for the sake of absolute loyalty to truth prefer to *die*. To a consecrated soul that life would be death in its worst form that implied denial of Christ or dishonor or disloyalty toward him.

SERMONIC SECTION.

JESUS CHRIST REFUSING TO DIVIDE AN INHERITANCE.

BY EUGENE BERSIER, D.D. [RE-
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One of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?—Luke xii : 13-14.

FOR a long time, my brethren, I have been surprised at the attitude of Jesus Christ in the scene which I have just read. To me His refusal seems extraordinary. Here He is in the presence of two brothers, one of whom demands his share of the common inheritance. Is there not here a question of justice to be settled? Now, who could settle it better than the Holy and the Just? And yet

*Translated from the French for THE HOMILETIC REVIEW by Rev. R. MacQuerten, A.M.

Jesus Christ, with a sovereign gesture and accent, refuses to decide it. "Who made me to be your judge and to make your divisions?"

It is impossible to misunderstand this. The part taken by Jesus is explicit. This question of justice, which is submitted to Him, He will not decide; it is not for this that He came to earth.

I desire, first, to inquire as to the reason of this strange refusal of Christ; then to examine the significance of his answer to those two brothers.

I. Why did Jesus Christ refuse to interfere in this dispute? Some have given the following as the principal reason: Jesus Christ, we are told, was concerned only for the eternal salvation of souls and other human concerns remained absolutely foreign to Him. This explanation is very plausible, because it springs from a

spirituality which deems itself of a superior sort, and I notice that it is eagerly accepted by unbelief, which makes of it a weapon with which to attack Christianity in the name of humanity. But this explanation is false and we cannot leave to the enemies of the gospel the satisfaction of condemning it so easily. True it is that Christ puts in the front rank the forgiveness of sins and the salvation of the soul, but let us not forget that his sympathy embraced the entire man. In proof of this I could give several of His teachings, but here there is one thing of more significance than separate texts: the attitude, namely, of Jesus Christ in the presence of the sufferers and iniquities which he everywhere met—that genuine indignation which stirs his heart at the sight of injustice; that profound pity which is aroused at the sight of the weak and defenceless; that constant preoccupation concerning the ills of the body; those miracles which are multiplied for the relief of those whom sickness or hunger torments; that matchless tenderness which vibrates in his slightest accent, and which, across the ages, penetrates the heart, pouring into it a consolation which nothing can equal—this it is which must be blotted out of the gospel if we must see there only an exclusive and timid spiritualism. But to blot this from the gospel is to blot out the gospel itself.

Such is the desperate position which he must take who upholds the view I am opposing, and it is that precisely which forever demolishes the doctrine.

But I return to my question: Why does Jesus Christ refuse to interfere in the dispute which is submitted to Him? There are two ways of influencing men and reforming them: the one external, the other internal. The former consists in rendering decisions, in formulating laws, in modifying governments, in directing by regulations all moral and political

questions. The latter proposes, first of all, a change of the heart and of the will. Of these two methods Christ chose the second; to this He ever remained faithful, and this alone would suffice to prove the divinity of His mission and the eternal worth of His work.

Let us for a moment suppose that He had chosen the first, and I will indicate some of the consequences which would have ensued. These two brothers request Him to divide between them an inheritance. With this question, so simple in appearance, many others were involved. Had they both an equal title? Was not the will of the father to be consulted? Had not one of his sons, perhaps, already lost, by his ingratitude and misconduct, all his rights? Had not other relatives or servants claims to make in their own behalf? Finally, there was the law of the country. Was not that to be taken into account? These are some of the delicate and complicated questions.

I admit, however, that Jesus Christ, by His divine intuition, by His infallible justice, would settle them in a royal manner. What would be the result? Observe, first of all, that this decision would not, in any way, change the hearts of these two brothers. If they were unjust and spiteful before the decision, they would remain the same after it. Supposing they accept it, a material question of civil right would have been settled, and that would be all. What ought to be done that justice and charity may here gain anything? This: that the two brothers, touched by the teachings of Jesus Christ, settle of themselves, amicably and according to right, the difference that divides them. There would be a victory, indeed: and this, no doubt, is what Jesus Christ proposed to gain.

But this is not all: instead of being the Saviour, the instructor of souls, Jesus Christ would have become a judge in worldly affairs, and this would have involved Him in manifold

and serious difficulties. All sorts of questions would have been put to him. "Is it right that the Jews should submit to the Romans?" "Is it right that the Pharisees should rule in Israel?" "Is it right that legislation should not defend the poor against the encroachments of the rich?" "Is it right that slavery should exist?" On all these points Christ would pronounce in advance the decision of a sovereign judge. He would denounce all social factions, all forms of iniquity; He would condemn, He would destroy them.

But have you reflected upon this? This is unmitigated social war; this is universal conflict; this is the collapse of all false dominations—it is revolution everywhere; and, as it is certain that the ardor of the defense would increase with that of the attack, it is a horrible butchery, a deluging of humanity with blood. Such is the logical result of the position which Jesus Christ would have taken in departing from His spiritual mission to become a judge and a social reformer.

And do not imagine that even at this sacrifice He would have regenerated the world. Just as the two brothers of my text would have remained the same after as they were before they had heard from His lips a just decision, so the world, after it had seen all forms of iniquity denounced, after it has sought to drown these iniquities in blood, would come out from these terrible struggles more filled with hatred and passion, more depraved than before. In order to regenerate society, it is, indeed, not enough to overturn it, any more than it is enough to plow a field to render it fertile. Something more is needed; for society, as for the soil, a new seed is needed—a principle of life.

Jesus Christ was a sower. This image He constantly uses, and it admirably depicts the originality and the novelty of His work. He does not impose the truth by material force, or

by any sort of constraint. He implants it in the heart; there it must germinate. Slow germination! painful progress, which, little by little, will transform the world. Thus the gospel, instead of having given to society a constitution or new laws, has put in the very depths of that society—that is to say, in the human soul itself—a principle of justice and of love which keeps it constantly awake, which troubles its self-love, which gnaws iniquities at their root, and which, by its spiritual force, brings about the changes of the future, as it has already accomplished the transformations of the past.

One is surprised that Jesus Christ and His apostles did not protest against the slavery of antiquity, with its revolting immoralities, nor against the laws which at that time enslaved the woman and the child, nor against the social inequality which weighed upon the poor, nor against the despotic government which crushed the world. Ah! my brethren, to protest, to preach revolt, had been easy. What was not easy, what was new, divine, was to refuse to oppose violence to violence, evil to evil; to dare to overcome evil with good; to rely for victory only on justice and charity inspiring the heart, and from the heart passing into the laws and into society—in a word, to commit to God the future of the magnificent harvest, and to die watering with his blood the furrows where-in it was to germinate.

I believe, my brethren I have explained clearly why Jesus Christ refused to interfere in the dispute of the text. I wish to draw from it an immediate application, the fitness of which impresses me.

What are the relations of Christianity to politics? If Christ refused to interfere in a question concerning the right of heritage, can we, ought we, to make Him an arbiter, in any degree, in the political arena?

Historically, it is certain that no influence acts more powerfully upon

politics than that of religion. It is religion that makes the people and decides their destiny. This has been manifest in all ages. Why have the Hindus undergone the oppressive rule of castes, which has always paralyzed them? Were they, by the very nature of their race, incapable of comprehending equality? No, for they belong, as science has demonstrated, to the race from which we ourselves have sprung. They have the same ancestors as we; their language is the mother of ours. But their religion has taught them that Brahma, at the origin of things, divided men into four classes—priests, warriors, merchants and servants; that an impassable wall ever separates them. Such is the teaching which among them has killed progress and deified oppression. Why are the Arabs sinking in hopeless decay? Do they want intelligence or energy? They have had a most brilliant literature, and are capable of resignation most heroic. But to them their religion has preached fatalism, and fatalism has infused itself into their very blood. It is said in the Koran that Mohammed, the first day he saw a plow, cursed it, because it was, in his eyes, an implement of slaves. This curse of the prophet weighs on the race forever, and impresses on all its efforts a barrenness without hope. Yes, it is religion that makes the people; and, although superficial observers pretend that to-day religion is passing away, it would be easy for me to show that at the bottom of all the great questions which now agitate and threaten the world—in France, Ireland, Italy, Spain and the East everywhere—there is the religious question.

To construct politics without taking account of religion is a foolish enterprise. What would you say of an architect who, in building, would not consider the climate, the changes of temperature or atmospheric conditions. Religion is the atmosphere of souls, and they are fools who think they can found anything solid

or permanent while making no account of it.

I believe, then, my brethren, in the profound influence of Christianity over the political destiny of the people. I believe that the more the Christianity which is preached to them is faithful to the spirit of Jesus Christ, the more free, great and prosperous will they be, and that the more this Christianity is disfigured the more they will be condemned to anarchy. I believe it. What do I say? I see it, and in denying it one must voluntarily shut his eyes. But on what condition will Christianity save a people? Such is the true question. I reply: In acting like Jesus Christ, in an entirely spiritual manner—in liberating souls, in preaching justice, holiness and love—on this condition will be realized in a striking manner the words of Scripture, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

But if, finding this course of action too modest, the church wishes to descend into the arena of politics; if, listening to the appeal of parties demanding it, as the brothers in my text, to settle their differences, she forgets the example of the Master, and intermeddles when He refused to interpose, then she compromises her cause, and loses it. Ah, how often has she thus miserably compromised it!

In the Middle Ages or the time of Bossuet—would to God that were the only time!—she took the part of the kings and potentates, and we have seen the shameful spectacle of eulogies and panegyrics dishonoring that which in derision was called the pulpit; we have seen the preachers and court confessors with their double-faced morality and subtleties; we have seen all those complaisant iniquities for which the church now so heavily atones in the unconquerable suspicion and contempt of the people. Well, no more now than then must the church array herself

under the banner of any party, however liberal that party may be. The gospel dominates all parties; it addresses itself to all, and it must preach justice and charity alike to all. This is its mission. It must not degrade itself by becoming the tool of any system, dynastic or republican. Let us have, as citizens, our individual convictions on the questions which each day-brings forward; but let us carefully guard against making the gospel, in any degree, a partaker therein.

They have high appreciation for the great talents which are of advantage to them; what do they care if with those talents there may be loose morals and criminal lives? That detracts nothing from the genius of the orator or writer who gives popularity to their cause. Therefore, they surround him, they encourage, they applaud, and the supremacy of the end oftentimes makes the honest and best men indulgent or indifferent to the immorality of the means. And it is into these swamps, where passion gives itself free course; it is into this atmosphere, so charged with temper and with so much that is false, that we are required to bring the gospel, making ourselves the vassals of a school or party. Never! The church which expects to find a power there is like the man of whom the prophet speaks: she leans on a reed which will pierce the hand. She may find a seeming support, but in reality she loses all influence. No; the church, to my view, must be a different thing. It is the sanctuary where all may gather; it is the elevated plain where all may meet and breathe the pure air of justice, charity and mutual esteem; at her door each leaves his own system to think only of that which is true and prominent. There we acknowledge ourselves guilty, and in presence of the pardon of God which we seek, disappear all those memories which divide. Such, at least, is what the church ought to be. At this price

she would have preserved in our midst a matchless authority, and, without meddling with politics, she would have possessed, at least, that grand and sacred thing called respect.

What I say of politics I say equally and with as much force concerning the social question. Here, especially, my text is capable of a striking application. Here is Jesus Christ, and in his presence two brothers, asking Him to decide to whom the inheritance belongs. The one is the world of those who possess; the other the world of those who possess not. The first says, "Assure to me my possession; preserve the present order; calm insane passions." The second says, "O Thou who wast poor, take the part of the poor, and for them make justice to triumph." Well, in the presence of these eager demands, methinks I hear the reply of the Master, "O men, who has made me to be your judge, and to divide your inheritance?"

The truth is, Jesus Christ did not come to side with the one party or with the other, because He came for both alike. The one party wishes Him to support those who possess. On this condition they will sustain the church, because the church is for them first of all—according to a famous and cynical phrase—"the guardian of the safe." In Christianity they see a safeguard against revolution, and hence they support and advocate it without, perhaps, believing in it. Skeptical in heart, they bow before Jesus Christ, provided Jesus Christ takes their interests under His keeping. This He will not do. And why? Because these are, in their tenures and in their possessions, injustices, which He, who is called the Holy and the Just, cannot sanction with His divine authority. And we, His disciples, cannot consent to place the interests of any party or any caste whatsoever under the safeguard of the gospel, which seeks the good of all. We believe, however, that to accept the existing social condition

without fervently desiring that it should perfect itself under the twofold influence of charity and justice is to have no compassion—it is to deny the spirit of Jesus Christ. My brethren, if you are Christians, there is in your eyes a minimum to which every man has a right: it is the opportunity of being able to live while saving his soul. Well! after having weighed this word before God, who hears me, I affirm that there are circumstances where this is impossible, unless it be by a miracle. There is a degree of misery when one unavoidably loses every sentiment of dignity; there is in our manufactories a promiscuousness that kills modesty and defiles the soul; there is in the labor which crushes children as if they were mere machines an absolute bar to their moral development; there is in the slavery of the Sabbath day the death of all faith and of all religion. It would be unjust to lay upon any class of men to-day the responsibility of these lamentable miseries, which are, in reality, the result of the times, the circumstances and the errors of the generations which have preceded us. But it would be wicked and impious to accept them as inevitable and to demand of Jesus Christ that He should sanction them and on such conditions assure forever their tenures to those in possession. Christ will never do this. On the contrary, He will awaken in their consciences a secret anxiety; He will remind them that they are only the keepers of a treasure which is entrusted to them; He will alarm them with the thought of the responsibility which their position places upon them; He will trouble their egotism with the sight of the frightful inequalities which divide them from other men. Under this influence they will remember that their pressing duty is to diminish those distances, to lift up those who are cast down, to assure to them the dignity to which they are entitled, to remove from their lives that element of un-

certainty which destroys all spirit of order and sequence, to enlighten their minds, to treat them as moral beings, and no more as mere machines; to associate them, as far as possible, in a common work; to never look upon them with a jealous spirit, but, on the contrary, to welcome with an ardent sympathy the reforms which will enable the greatest number to share in that which, hitherto, has been the privilege of a few.

This is what the gospel must bring to the minds of the possessors. This is what we ought to make them hear to-day, to-morrow, always, though our voice should seem to annoy and our persistence to hurt them. Ah, my brethren, there is something more annoying than our feeble voices—it is those miseries with which we are surrounded and which we have no right to forget. Of what accents would not our voices be capable if our charity equalled the degradation and the suffering of which this very city is the incessant theater!

Others wish that Jesus Christ would take the part of those who have nothing and that He should secure for them their share in the inheritance. This He will not do. Why? Because when He had, by one supreme decision, given to each an equal part, that decision, good for to-day, would be of no account to-morrow, and then the fatal inequality would recommence. In fact, there has not yet been found the solution of the social problem, and those who pretend to have found it are nothing, for the most part, but dreamers or quacks. Now of all ambitions I know of none more blameworthy than that which finds its support in the miseries of the people, and which uses these to excite them for the advancing of its own popularity. There is for every human being a right which we are bound to assure to him, not only in theory but to make it possible in practice—that is the right to live in saving his own soul. Now it is proper that in the

line of this right every one should find all ways open before him; but if one should go further: if one should pretend in the name of Jesus Christ, to assure to all an equality of property and of enjoyments, one would be deceiving and lying to them. There is a legitimate equality; it is that of common right; it is equality before the law. But beyond this is it possible that there should be absolute equality? Has nature made us equal in talents, in health, in moral and physical force, in faculties of all sorts? Would the equality of goods decreed to-day still exist to-morrow, and could we maintain it in any other way than by the most crushing of oppressions? It is, then, in vain that we come to Jesus Christ and say to Him, "Master, speak to my brother that he divide the inheritance with me." To this request, seemingly so just, Jesus Christ will not respond.

He will not respond because His mission is more exalted. It consists in drawing together in mutual respect and charity those whom their self-interests divide. This mission will be ours. I know that it is a thankless mission, and that we, like our Master, will be misunderstood. No matter, we will not cease to combat the hatreds which others stir up with so much ardor between the children of the same father—between those who are called the privileged and those who call themselves the disinherited. We will not cease to tell them that hatred is impious and that it settles nothing. We will combat that selfish pride which insults from above, and that base envy which insults from below. Superior to these detestable conflicts which poison the hearts, we will call all men of good-will to gather at the place of prayer, of common humiliation, of mutual pardon and of charity—in that sanctuary of spiritual equality where, according to the beautiful words of Scripture, the rich and the poor meet, remembering that it is the Lord who made them.

Now that we have understood the motives of the refusal of Jesus Christ and the instruction which this refusal imparts to us, let us hear the answer which He makes to the two brothers who came to invoke His arbitration: "Guard yourselves against avarice, for though riches abound to any one he has not life by his riches." This answer was not a commonplace reply. Christ read the hearts of those to whom he was speaking; He knew the true cause of their conflict. Avarice was the cause. There is the avarice of the possessor, and the avarice of the envious. Unequal they are in the eyes of men, alike in the eyes of God. There is no need of telling how many brothers it has divided, how many families it has cruelly torn apart. But we must go to the very source of this passion, lest we lose ourselves in hollow declamation.

Nothing is more common than to hear apostrophes from the pulpit against the vanity of riches. It is needless to add that such discourses never convert any one, for, right or wrong, none will believe in the sincerity of such discourse. It is a part of that traditional and conventional rhetoric which no longer has the power of moving men; it is vague and false.

Let us come to the root of the matter: Is one blameworthy because he possesses property? In the name of the gospel, of right and of experience, I answer, No. I go further: Is one who already has possessions blameworthy because he desires to possess more? And why? One may say it, but, in fact, no one believes it. Merchants, bankers on Sunday hear discourses upon this subject which they seem to approve, and the following day they return to their business with greater zeal than ever. The truth is, that it is in the very nature of things for man to enlarge the circle wherein he is placed. A learned man wishes to know more. And where is the evil? I will say it dis-

tinctly, on the authority of the gospel: it is in the selfishness which appropriates to itself what ought to be consecrated to God. There is here a general principle which we must call to mind. We have received from God riches and faculties which ought to be for us means to accomplish our vocation, and not ends. The end of our lives as Christians ought to be the service of God and of our fellow-men. The means which God gives us to attain this end are talents—knowledge, wealth. If of these means we make an end, the evil begins. Take an example to explain my meaning: God has given us the love of ourselves, which is to serve for our own preservation; as a means, nothing is more legitimate. Make of it an end, it becomes selfishness. God has given us knowledge as a means of attaining truth; make of it an end, and you have an intellectual idol. God has given us liberty that we may serve Him; make of it an end, seek in your enfranchisement only your personal independence, and it is pride to which you come. God has given us the wealth of this world as a means of activity and of benevolence; make of this an end, and you have avarice. Avarice, therefore, consists in seeking one's life in one's riches, according to the original saying of Jesus Christ. Search this thought, you will be astonished at its depth: and its truth.

Jesus Christ does not condemn those who work and who possess. He condemns those who seek their lives in the things of this world, whether they possess or do not possess them. For, although poor, one can be a miser by his desires, as others are by their eagerness to add to their treasures. He condemns the love of money in all the forms which that passion may assume. In the world that only is called avarice which is sordid hoarding; the Bible goes more to the root of the matter. It sees avarice in its successive manifestations; it stigmatizes them all alike

What does the young man, what does the worldly woman love above all things in money? It is the gorgeous apparel, it is the riotous dissipation, the facile pleasures. What does the mature man ask of it above all else? It is power, influence, a stepping-stone to ambition. And the old man, alas! the old man, who feels that ambition is no more for him, and that pleasure and pomp can be his no more, presents to us the hideous spectacle of the love of money for its own sake, and of a heart which shrivels and ossifies to the degree that the most pressing appeals can no longer move it. But, under all these forms, brilliant or repulsive, magnificent or sordid, it is always, according to the teaching of the Bible, the same idolatry. The idol is graceful or abject, but it is the same idol, and all these misers meet at this common point, that they seek their lives in their riches.

Now life, the true life, is not there, although it may so appear. I say it to those who possess and to those who possess not, and who knows but that the former understand it better than the latter? The true life is not there. It is in the heart above all, and not in the things possessed. Shut up an ignorant man in the richest library in the world; place a sick man at a table loaded most sumptuously; surround a heart withered, hardened, with the most delicate enjoyments of affection, you will have the most startling proof that life is not in the possession of goods. Oh, how often have I seen desolation and corroding care in homes where riches had concentrated their splendors! How often have I seen hearts ulcerated by mutual infidelities, gray hairs descending with sorrow to the tomb because of the hardness of an ungrateful son! How often have I met the satiety, the disgust of life, even the incapacity of enjoyment. Have we not observed for a long time that suicides are more frequent among the rich than among the

poor? Ah, brethren, there is greater equality than we imagine in human conditions. Riches do not prevent sickness, they do not give back to the mother the child which she has lost. There are troubles of the heart and of the soul which are far greater than the most terrible miseries that the eye can discern.

And how will it be, then, if, rising higher, we think of the true life which is to continue forever? What if we transport ourselves in thought to that solemn moment when we must render an account of our existence, and when all will be weighed in the scales of a sovereign judge whom none can deceive. Then shall we see the wicked rich man and the worldly woman receiving their terrible sentence: "Thou hast sought life in thy riches, behold now the reward of thy selfishness and worldliness." Now, that hour will soon strike for us—in ten years, in five years, tomorrow, perhaps—and all your objurcations, all your unbeliefs, all your scoffing will no more retard it than the cries of the insane laughter of the careless ones, whom the current of Niagara bears with the swiftness of an arrow, will arrest them on the edge of the abyss which is about to engulf them.

Life—it is elsewhere! It is in the pardon of God, it is in reconciliation with Him. In short, it is in the fellowship of Jesus Christ, known, believed, loved and saving the soul. At the end of this discourse, in which we have treated questions of justice and of equality, no doubt necessary, though foreign to eternal life, I long to come to the only thing which we cannot do without, to the only thing the possession of which can assure us peace and happiness in the knowledge and love of God. Oh, hearts deceived by the world, and who, even in its very pleasures, have at last gathered and tasted the bitterness which it hides in the midst of its joys; hearts soured because the world has refused those very joys; rich or poor, happy

on the earth or disinherited thereon, do you possess the true life? Is God for you a Father? Jesus Christ a Saviour? Eternal life a blessed reality, an heritage which none can take from you? There is the true source of life, there is the felicity before which all else is nothing but deceit and vanity; but the possession of which, as we have seen, can make hope, joy and the fruits of grace to revive in the soul in the midst of distress, of suffering, and of death itself. Happy he who, deprived of all that the world envies, has for his assured refuge that love of Jesus Christ, from which nothing can separate him. Happy he who, to use the words of Luther, quoted by one of our own pastors,* when death struck him, possesses the kingdom of God on the earth, in holiness, in destitution, in oppression, perhaps; but certainly, one day, the kingdom of God in heaven, in the infinitely excellent glory and eternal felicity of Jesus Christ.

CERTAINTIES IN RELIGION.

BY BISHOP CYRUS D. FOSS, D.D.
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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 dung, that I may win Christ. . . . That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.—Phil. iii: 8, 10, 11.

Is the moon inhabited by beings like ourselves, living in communities and nations? Has it political parties who engage in legislative debates? Do its people engage in conflicts with the people of other nations? Strange questions, you may say, to be propounded here at this time, for science

* Verry, who died in the pulpit in St. Thomas' Church, at Strasbourg.

tells us that the moon has no atmosphere in which beings like ourselves could live. But I am not responsible for being the first to raise these questions. Prof. Huxley, a most noted scientist and a noted skeptic, speaks of our belief in God and religion as "lunar politics," as a something mythical and uncertain as the politics of the moon. Has blatant agnosticism reached this point of doubt? In this last decade of this wonderful nineteenth century, when Christianity has compassed the globe, sanctifying and ennobling everything it has touched, dictating law, dominating the brain and wealth of the civilized world, and marching on as it never has before, are we to be told that this master force of the ages is akin to the politics of the moon? Away from all this doubt, let us turn our minds to four great certainties, to which I wish to direct your attention. And at the outset I will say that I do not admit that all things are in question. I prefer to believe that long, long ago some things were settled as true, once for all.

Suppose a man were brought up in the midst of a vast Western prairie to believe there was no such thing as a mountain. All descriptions of mountains, all paintings, and even photographs of mountain scenes, he believes to be mere deceptions, akin to lunar politics. But you take him on a journey nine hundred miles to the southwest, and he wakes up some morning in Denver. Now you can reason with him about mountains, and in the sight of Pike's Peak, Gray's Peak, and the thousand other peaks, he will believe. Above all the myths of men, the darkness and the mists of doubt, rise the eternal hills of God's truth glittering in the sunlight.

I. The first certainty of which I shall speak is God—a personal God. Upon God rests all religion, the epistles of this blessed Book—aye, the Book itself. It is the fundamental principle of all religious belief. God is mani-

festly the great need of philosophy and of the human heart. How often the scientist comes back from an excursion into the unknown with a feeling of awe. He has seen traces of the footsteps of God and heard the rustle of robes he knows not of. But, unlike the Greeks, who reared an altar to a God unknown, he boldly asserts that if there is a God he is unknowable. Surely David drew his picture to the life. I say naught in derision of the honest doubter, groping through the darkness in search of truth; but only the fool could say, and then only in his heart, "There is no God." Lord Bacon was right when he said it was inconceivable, this frame of the universe, without a mind. How the aching, breaking heart cries out, "O that I knew where I might find Him!" "As the hart panteth after the water brooks, so panteth my soul after Thee." Augustine truly said, "Man is made for Thee, and he is disquieted till he find Thee."

Doubters, seekers after truth, this way! Let us take the very first statement in this Book. "In the beginning God." Lo, a personal, creating, speaking God, the need of all philosophy, the great need of the heart. To furnish this need is the one aim of all this Book. The one revelation is the satisfying of man's need. Moses, in the wilderness, declares to the children of Israel, "I Am hath sent me." Elisha confronts the prophets of Baal, as they call all day upon a God who hears them not, and then he prays, "Let it be known that thou art God." That was all Israel needed. Hear the Psalmist exclaiming, "Thou hast been our dwelling-place in all generations." "Thou art the strength of my heart and my portion forever."

II. Looking along our range of mountains we find another height beside the first. At first glance it seems a little lower, but as we gaze we find they are both the same height. Christ, God in Christ, reconciling the world through Christ. There are

two views of this character. First, the historic Christ. We find in His life there is no isolated merit; each is a part of all, and no part can be taken away without destroying the whole. A single acorn implies a universe. To have the acorn there must have been an oak and earth, the sunlight and the whole solar system. We look at the great Washington monument towering toward the sky, the highest of all earthly structures. But how do we know there ever was such a man as Washington? Why, any schoolboy will tell you that the very monument proves it. The city in which that monument stands, this nation, the whole world, made better because he lived, proves it. Suppose you had been born in the heart of China, and had never even heard the name of Christ, and you were to come in here this blessed Sunday afternoon, and saw this great audience moved at the very name of Christ, you should hear me as I unfold the beauties of His character. Should I ask you at the close of this service if there ever was such a person as Christ, what would you say? Have we not an anniversary dearer in all civilized lands than the 22d of February? Why should the 25th of December be the brightest, merriest day of all the year unless the manger babe was indeed born in Bethlehem, unless Christ lived and died and rose again?

But let us view Him as He impresses us in His character. See how He justifies His own saying, "I will that those whom thou hast given me be with me where I am." "Where I am ye may be also." Where is He to-day? Suppose he were to come in here to-day and repeat that question, "Whom do men say that I am?" We would tell Him, "All blessed Christ, the world has not forgotten Thee; whole libraries are filled with Thee." "But whom say men that I am?" "Well, Lord, some say that it is only a myth that has changed the whole face of the world, but we say

that Thou art the Christ indeed, very man and very God." He has outlived Himself, outlived His life on earth. Why do we dread the grave? Not because of what lies beyond, but because it kills a man so dead for this world. Who to-day cares for Napoleon? and yet when the old men in this audience were boys he influenced the world. Thank God, there is one grave whose ashes have never yet grown cold. Nay, there never were any ashes in it—the tomb of Joseph of Arimathea, and the life that seemed to be going out through it has been growing bigger and bigger ever since, because of the character of the man who lay there.

In the latter part of the fourth century, efforts were made by Julian the Apostate to supplant Christianity by a revival of the old polytheism. A lonely follower of Christ was asked, "What is the Galilean carpenter doing now?" And the fellow had the wit to answer, "Making a coffin." Only a little while and the coffin was done, and Julian the Apostate lay in it. One hundred and forty eight years ago Voltaire exclaimed, "The Almighty will soon see fine sport in France, and in twenty years Christianity will be a thing of the past." And shortly another coffin was done, and in it lay Voltaire the infidel, and for years the very house in which he uttered those words has been a depository of a Bible society. Within our memory, Napoleon the Little stood up and said, "Is not this great Paris that the first Napoleon built of brick and I have turned to marble? Long shall it stand for the glory of the Napoleon dynasty. My horses shall drink in the Rhine and I shall tread triumphant in the streets of Berlin, while the Pope shall aid my purposes and add 'the blessing of God and the Pope.'" In six weeks another coffin, and in it lies Napoleon the Little; beside him the temporal power of the Pope, never to rise again. And so it has become quite the fashion for the Nazarene to build coffins for his

enemies. Go on, Thou blessed Christ, Son of the living God, very God and very man!

III. The third certainty we mention is salvation. How sinful, fallen man loves to look this way. God—God in Christ; salvation, salvation by Christ. We all know of what value in the crisis of a trial the testimony of an expert is—the testimony of a man who, by reason of his peculiar line of study and knowledge, knows all about the matter in question. I want to bring to bear on this subject the testimony of an expert—one who knows all about it. As a man I think he was the greatest man on earth. His letters were weighty and powerful. He was well taught, but he came to hate Christ so much that his greatest delight was the persecution of His followers. Finding a new nest of these heretics he set out to lay hands on them. He started for Damascus, but he never got there. When he reached there he was another man. He started Saul, he got there Paul. Ever after that he was the perfect slave of Christ, and yet he calls it perfect freedom. Now, notice his picture. Long years after his conversion we hear him exclaiming, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." "The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." "And the fellowship of his sufferings;" "conformable unto his death!" Even the cross was a glory to Paul. But no other salvation could have answered for him. I ask him, "How about a salvation by rose water?" And he answers, "Blood, the cross." "But what do you say, Paul, of a salvation by culture, the development of the good in man?" But the answer is, "I must be a new creature. I've got to be made over." Did he keep this up? Yes, his was not a salvation out of trouble, but over trouble. He gloried in the thorn

in the flesh. Shipwrecks, false brethren, all these are causes for rejoicing. Summing it all up, he exclaims, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Two years ago I stood in the old Marmatine prison, where Paul spent his last days. Down there in the dungeon sits the grand old man, writing his last letter, and we ask him, "Well, how is it, Paul?" "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith, I have finished my course; henceforth there is a crown of righteousness." "There is the sunlight streaming through the gates; I see a harp and a crown." Christian friends, my God shall supply all your needs. Commend me to the God of Paul.

IV. The fourth certainly is immortality. Here my text leads me, and here it stops. The resurrection spoken of here does not mean specifically the resurrection of the body, but the glorious outcome of that felicity when soul and body shall be united. I can only touch upon this subject that needs and has had volumes of discussion, and I speak briefly, first, of the instinct of immortality within us. I do not imply that this instinct is sufficient proof of immortality. Socrates hoped, Cicero believed it was an open question, Seneca said it was a thing promised rather than proved. They all longed for it, but there was no belief. But Jesus Christ has brought life and immortality to light through the gospel. He did not triumph over death, He abolished death, and ever since the instinct of immortality has been universal. His resurrection shed gleams of light into the heart of the whole world. Were a mountaineer, who had never seen or heard of a ship, to come into Boston harbor, and find there a great vessel ready to be launched, he would look her over and say, "Why, what a

long, queer-looking house." And then, as he trod her deck and viewed her rigging, and noticed that one end of her was already in the water, he would say, "She was never built to stay here." And while he stands there, up come fifty men, and they gather around her and knock out the props and the stays, and out she glides upon the deep, a thing of beauty. Out in a lowly Western home a mother holds in her arms a little red-headed babe, beautiful to no eyes but hers. And he grows up and becomes an awkward, ungainly boy, with a stoop in his back, but with a brain hungering for knowledge. And then comes to him the Spirit that tells him to preach the gospel. He keeps it to himself as long as he can, because he thinks it will break his mother's heart if he tells her. But at last he can keep it no longer, and he goes and tells his mother. She throws her arms around his neck and says, "God bless you, my boy; I have been waiting and longing to hear you say that." He obeys that call, and our own Bishop Simpson has preached the gospel to more people than any other human being. Where is he to-day? Tell me, ye winds, have ye heard anything of him? Ye stars, in your majestic flight, have ye seen him? Ah, Bishop Simpson wasn't built to stay here. He, and all of us, were made for higher, grander flights. He has sailed out before us to the heavenly mansions.

But, last, I speak of the sense that sometimes comes over us of the eternal things to come. If any so-called Spiritualist here to-day thinks to get anything from what I am about to say, he will find little comfort. I believe the so-called modern Spiritualism to be about nine-tenths self-deception and one-tenth devil. But I speak of those incidents that most of us recall when God seems to let the gates of heaven ajar just a little, and the glory streams out. When a young pastor in Brooklyn, I called often on the widow of Nicholas Sneedon as she

lay dying. One day she sent for me, and said she was troubled because she couldn't pray any more. And I said I would pray for her, and I got down on my knees. But I couldn't pray long. The widow shouted, "Hallelujah!" the daughter repeated, "Hallelujah!" and I said, "Hallelujah!" There was no more praying to be done there. For four days she lay there, and often she would say, "Don't you hear anything?" "No, do you?" "Yes, I hear the angels singing." "Don't you see anything?" "Why, I see them coming after me." All imagination? Well, a whole Sanhedrim of philosophers cannot prove that it was not a glorious vision of the eternal dawn. Such evidences are numerous.

Thus, I point out to-day four great certainties: God, Christ, Salvation, Immortality. I ask you, ye venerable bishops and ministers among us, are they true: Then preach the gospel. Are they true, doubting soul? Live as though they were, for an eternity of happiness or woe is before you. Make the heavens rejoice over sinner repenting and accepting this salvation.

FIVE FALLACIES OF MODERN THOUGHT.

BY THOMAS HILL, D.D., LATE PRESIDENT OF HARVARD COLLEGE.

I HAVE selected five. This is a significant number. Nature seems to love five; art, philosophy and theology, as well. The Institutes of Calvinism are condensed into five points—Nascent Unitarianism was expressed in five points. So here are five dicta in which we see the swing of so-called "modern thought" into vagueness, loneliness and self-contradiction. Materialistic philosophy was inaugurated in the days of Bacon, accelerated by Locke, and is fostered by the rapid advance of science in our day. In the utterances of the Duke of Argyle we find the first of the five follies we are to signalize:

1. No theory or truth has been ab-

olutely established. Some affirm that no result in exact science is established. Many who do not explicitly affirm this lean towards it. Emerson once remarked to me that he had heard with satisfaction of some one who had had the boldness to attack the *Principia*. But it was not Newton whom the audacious critic attacked. The principles assailed were as old as the race.

What shall we say of Mill, who asserts that the principles of geometry are false and purposely false! The late Professor Clifford in his strangely named work, "Common Sense of the Exact Sciences," also ridicules the veneration paid to Euclid. Comte's views, too, foster the fallacy that no truth has been attained, though in his system of philosophy the word "*positif*" evidently signifies "practical." But the dictum before us provides for its own destruction. We know that the sciences of astronomy and mathematics, of zoölogy and botany even, are verifying to-day truths declared four thousand years ago.

2. It is not only said that no truth has been attained, but also that no truth is attainable. All mental effort is discouraged. This, too, like the other dictum, is suicidal. He who utters it claims it as a truth which he has attained. In the very act of asserting that truth is unattainable he denies his own assertion.

The Vice-President of the Royal Academy, a man of profound erudition and an eminent mathematician, speaking from a London pulpit which he filled on several occasions, uttered a sentiment which we note as a third folly and fallacy.

3. Truth is simply the opinion of the majority of those qualified to judge, which is held for the time being. He deduces this notion from the first and second assumptions. He practically makes that true to-day which will be false to-morrow. "*Vox populi vox Dei*," is the cry which men of unsuspected orthodoxy un-

consciously indorse. But witchcraft in 1692 was just as truly a delusion as it is to-day. Evolution, if true, was just as true when the name and fame of Cuvier or of Agassiz were everywhere conspicuous, as it is true now. But this utterance is self-contradictory, for if it is true, then by its own terms it is *not* true, for it is not "the opinion of the majority of those qualified to judge." Now, there is another harbor for the breakers in which certain tempest-tossed thinkers fain would find refuge.

4. Creed is of no consequence, character is all. The religious spirit and morality itself are independent of theological opinions, it is said. This is as absurd as is the opposite extreme—that one's salvation depends on the intellectual acceptance of a creed. The simple truth is this, that the intellectual, emotional and executive functions of man, his head, heart and hand, are in co-ordinate action all the time in every form of conscious activity. Morality and religion require action, conduct, worship. Intelligent action necessarily implies knowledge, belief and opinion.

To attempt to establish this fourth assumption is an attempt to condemn one to a variable, worthless sentimentality. The will does not act alone, but reason and feeling modify its action. One governed merely by the intellect may become a dreamer; one led by feeling alone may lapse into vapid sentimentality, and by the will alone a victim of a capricious tyrant. Why, the effort to define morals or religion is a work of intellect; the definition itself is "creed," in point of fact.

5. The modern "liberal thinker" sometimes makes a short cut from the first folly to a fifth. He denies not only that no truth has been established, but also that the fundamental positions of morality are settled. He asserts that the sense of obligation is itself a delusion. As geometry is but generalization, so ethics are illusory, moral distinctions

are unreal, prudence and not obligation is our guide.

The root of all these errors is deep, hidden. Men are bewildered by sophistry in each of these assumptions. For example, when, at the start, we are told that nothing is settled, that there never was a circle with equal radii, that mind cannot possibly exist without a physical basis, and that the Creator has such a physical basis, there is the assumption that only matter is real, whereas we go to consciousness itself to certify to the existence of the outer world. The nomenclature of English scientists is sometimes confusing and misleading, as where "natural philosophy" is used as synonymous with "physics." Even psychologists are led astray. Moreover, it is not true, as one prominent writer asserts, that matter is eternal, uncreatable and indestructible.

The inquisitiveness of mind is shown at an early period oftentimes, and baffling questions propounded by even babes and sucklings. It was not a philosopher's child, but the five-years-old offspring of a grocer, who asked one day, "How do you know a thing is there where you think it to be?" We go, I say, to consciousness to prove the existence of the world of sense. Human thought or opinion is all we want to know. You can't tell what a fish thinks till you become a fish. An ass takes an asinine view of things. He knows nothing of thistle and artichoke or the relation of either to the legends of Scotch history. My view of such things is wider, because of wider knowledge, just as the views of an Asa Gray are wider than mine, because of still wider knowledge of nature.

Generalizations *are* true, so far as they go. Sciences are not "in a constant change and liable to be overthrown any time." Not a line of the eight books of Apollonius on Conic Sections, written two hundred years before Christ, has yet been over-

thrown. I was one day arrested in the streets of Boston by the sudden interrogation of a friend who met me, "Do all sounds travel with equal velocity?" "The books say so, but I am hardly prepared to accept the statement," was my reply. He then went on to say that he with an assistant had prosecuted experiments in empty water pipes and found that loud reports from the discharge of a blunderbuss traveled faster than those of a pocket pistol. But Boyden had only added a scholium to a proposition which still stands. Sounds do travel alike, practically; but to be exact, loud ones move a little faster.

Now the truths of religion are more firmly fixed than those of the physical sciences. It is hard to see how any one of common sense can adopt the "Common Sense of the Exact Sciences," by Clifford. He takes impossible fish, surrounded by impossible conditions, and makes their experience and his and those of all the race false. But the capacity of consciousness is in the mind. The mind gives us as much as the senses give. It supplies the idea of space, while the senses give sensation. The gregarious sense gives love, but love in the highest sense is a matter of will and choice.

The best way out of this wilderness is to begin with what is known. There are five facts to set over against these five follies:

1. There are treasuries of wisdom and knowledge accessible to us. Indeed, we are embarrassed by the wealth of truth, definitely determined. So vast is its domain, we never shall be able to master a thousandth part of it.

2. There is much more to be attained. The progress of knowledge is rapid. Every day we advance in theoretic and in applied truth.

3. These settled facts are wholly independent of the judgments of men. No vote of a scientific association can change the ratio of the circumference of a circle to its diameter, ap-

proximately 355:113. It is the same as it was in the days of Archimedes, though mathematicians have carried the result to four hundred places of decimals.

So in philosophy, ethics and theology. The mind can see truth in all directions. We know. We know that we know. It is the definition of personality. *Cogito, ergo sum*. No quibbling jokes of Mill, no *sorites* of *non sequiters* of Spencer can refute these primitive facts. We may say, in passing, that truth could be defined as that view which, so far as it goes, agrees with God's view. We now come to another point.

4. Morals are not independent of opinion. The murder of that good man, Rev. George Burroughs, who went from this neighborhood to Salem, was a crime which had its origin in wrong thinking. Opinions have a vital relation to right and wrong action. We are responsible for opinions. We are under a compound obligation to use right methods and to exhibit a right temper. Error is sometimes held in a good spirit, and truth is held in a bad temper.

Finally, we talk of necessity, but the only real necessity is moral necessity. Physical necessity comes out of logical necessity. The sense of obligation is not an illusion. It is a sense which springs up in the mind as spontaneously on the perception of personal relations as the sense of logical necessity does from the relation of propositions.

The five errors considered are destructive. They do not build up. Our Unitarian idea of the innocence of error has been pushed to an extreme. It is time that the fallacies here reviewed should be thoroughly exposed. Not to recognize these primary, absolute and universal facts is to confess one's self inexcusably and culpably blind.

The Stone and the Image.

BY FRANK W. BRISTOL, D.D. [METHODIST], CHICAGO, ILL.

Thou sawest till that a stone was cut out without hands, which smote the image . . . and the stone that smote the image became a great mountain, and filled the whole earth.—Dan. ii : 34, 35.

DANIEL is interpreting the dream of the Assyrian king. The king has seen in his dream a great and splendid image, a colossal figure like the Colossus of Rhodes, or our own Statue of Liberty. It was of various materials, signifying different nations. The head of gold typified the Assyrian monarchy; the breast and arms of silver, the Medo-Persian empire; the body and thighs of brass, the Macedonian; and the legs and feet of iron, the great Roman empire, that made the whole world tremble, but mixed with clay, typical of the elements of weakness, which would result in its downfall. How astonishing has been the fulfillment of this prophecy! Rome had a genius for making laws, but not for obeying them.

The image was the type of great civilizations. These four empires were the greatest that had yet existed, but the stone cut out of the mountain without hands smites its feet, breaks it to pieces, and the fragments are scattered to the winds like chaff, and the stone fills the whole earth. The image has long since crumbled away, but the kingdom cut out by the God of heaven shall stand forever. The prophet saw across the years and the centuries the stone strike the image on the feet. But why did God wait until the nations were decaying and declining into oblivion? That the world might learn that it could not civilize itself into power.

This was the prophecy, but what is the history? Five hundred years after Christ was born, at the opening of the fourth century, Christianity struck paganism, and it went down.

The image was of human origin, not cut out without hands. But the stone was of supernatural origin. It was not evolved as were the civilizations that preceded it. It abides and fills the whole earth. The divine must supplant the human. Christ supplants Satan, righteousness supplants sin. Date the genesis of Christianity where you will, it is of divine origin. If you date it at the day of Pentecost, there are the tongues of fire and the conversions by thousands. Jesus speaks as never man spake. If we go back to the birth of Christ, we find it ushered in by a heavenly chorus, and the star of the East leading the wise men. If we go back into the old dispensation, and stand in the midst of the glory of the temple, we find ourselves surrounded by the glory of the presence of God. The calling of Abraham, Jacob's dream, God speaking to Moses from the burning bush—all speak of the supernatural origin of religion. Away back in the beginning we find God promising the plan of redemption in the Garden of Eden. Christianity cannot be explained by pure reason. It is not the product of human thought and creation. It comes with the stamp of divinity upon it, a divine, God-given religion.

Notice the destructive and aggressive character of the religion of Christ. It is the destroyer of tyranny, of slavery; destined to destroy the rum power and idolatry. All nations have been formed upon some religious notions. Christianity came as a kingdom of peace. It has entered upon a spiritual warfare against giant errors. It met the world with new ideas of good, of morality, of purity and political right.

No theme comes up before the imagination with greater force than the rise and fall of nations. Greece, the cradle of art, going down through social evil and impurity. Rome, discordant and dissevered by social corruption and political intrigue, everything falling to pieces. The image

was patronized and powerful, while the stone was said to be only a little religious excitement in one corner of the earth that would soon be overcome. But the power of the supernatural was behind it, and God was in it. The history of the Christian Church is the history of the greatest miracle of the ages. Christianity reconstructed society. I would not put out the rushlight unless I could give a lamp in its stead. Catholicism is better than Mohammedanism. Mohammedanism better than the paganism that preceded it. Any religion is better than atheism. In place of the image, Christianity gave us a mountain rich in silver and gold, and perennial in fruitage. When Stephen swept through the gates there were five hundred followers of the Nazarene upon the earth. When John lay down his life the number had become five hundred thousand. Constantine saw the number increased to five millions, while Charlemagne lived to see fifty millions of Christians upon the earth. Luther saw one hundred millions under the banner of the cross, Wesley two hundred millions, and to-day, as the great Methodist Conference and the General Assembly of the Presbyterians plan for the redemption of the whole world, the sun looks down upon four hundred millions of the followers of Jesus. Touching every nation, all the earth can see it; once so small it was scarcely noticed, to-day the greatest force in all the world is Christianity. It has acted as a magnet to which has been drawn all the good of all civilizations. We are indebted to the church of Christ for all we hold good to-day.

The final triumph is prophesied in our text. All the inspiration needed to see it is an honest reading of the signs of the times. It fills the needs of every people. It is a religion of the human conscience and of morals. Every eye shall see its triumph, every heart acknowledge it. It shall never be destroyed because it is God's kingdom.

To live in this age of grand opportunities is a most precious privilege. One day of this age is better than an age of Pericles. The kingdom of God shall spread from sea to sea until the whole earth is filled with the knowledge and dominion of his Son.

Church of the living God, forward ! Forward to the execution of this divine decree, and the kingdoms of the world shall be the kingdom of our Lord.

"THE WHEAT AND TARES GROWING TOGETHER."

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

Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.—
Matt. xiii: 30.

OUR Lord's parable of "the wheat and the tares," and of "the net cast into the sea, which gathered of every kind," both teach the truth that in the visible church on earth there will always be "children of the wicked one" mingled with "the children of the kingdom."

Such is not man's ideal of a church, which shall be "the pillar and ground of the truth" (1 Tim. iii: 15), and to which may safely be given the commission, "Go ye into all the world and preach the Gospel to every creature" (Mark xvi: 15). As a matter of fact, this peculiarity of God's visible church has proved a stumbling-block and a ground of cavil in every age. In the days of the Old Testament prophets it was said of a certain class in Israel, "They eat up the sins of my people, and they set their hearts on their iniquity" (Hosea iv: 8). They feed upon the sins of the members of the church, and as a consequence of feeding upon such garbage, the disease which is destroying their sin-sick souls, "strikes in" and becomes more hopeless of cure. In our day

the faithful minister of the gospel is frequently met by the caviller with some such declaration as, I have no faith in Christianity. Show me a church living up to the true standard of right, a church illustrating in its life what it preaches in words, and I will consider its claims upon my attention. To all such cavilling I reply, The demand you make is unreasonable.

I. The visible church as it exists in this world is a church gathered by human agency, is man's work, and man's work is always marked by imperfection.

In the days of our Revolution our fathers gathered an army to fight for the rights and liberties of our people. We speak of this army as a patriot army; as such we cherish its memory, as such it is embalmed in song and story, as such we esteem it an honor to find the family name we bear inscribed upon its rolls. And yet, we all know that in that patriot army there were those who fought for the sake of the paltry soldier's pay they received from the Government—mere hireling butchers of their kind—those who were cowards at heart, ready to turn their backs in the day of battle if safe opportunity offered—that even among the honored officers of that patriot army the miserable traitor Benedict Arnold had a place. What would our fathers have thought of the man who, when urged to enlist in the army, had said, "I have no faith in patriotism. Show me an army which has no mercenaries, no cowards, no traitors in it, and I will then think about enlisting to fight my country's battles."

Money is of man's invention, and it passes everywhere as a representative of earthly values—a representative of houses, and lands, and food, and clothing, and even of things of a more spiritual character, such as education, and literary and æsthetic pleasures. Money, in its several forms of bank notes and gold and silver coin, passes current freely

throughout the civilized world. Indeed, its universal currency is characteristic of the highest civilization. Yet, who is there that does not know that banks often become insolvent, that bank notes of every class have been counterfeited, and gold and silver coin as well? Because of this bad money in circulation, does any man in his senses conclude that there is no such thing as good money in the world? Does not the very existence of the counterfeit prove the existence of good money?

II. Could the true church of God, a church made up of regenerated persons alone, be embodied on earth unless God's plan of saving sinners was changed, all occasion for cavil because of the unchristian conduct of its members would not disappear.

According to God's plan, a man's salvation begins in his regeneration, is carried forward throughout his whole life on earth, and perfected only in "the article of death." So long as sanctification is incomplete, the best men are liable to fall. Abraham, the father of the faithful, moved thereto by fear for his life, deceived Pharaoh, and persuaded Sarai to join him in the deception. (See Gen. xii.) And years afterwards he repeated the same unchristian act in his intercourse with Abimelech, king of Gerar. (See Gen. xxi.) Peter, honored of Christ to gather the first fruits of this "dispensation of the Spirit" into the church, in our Lord's hour of sorest trial, forsook and denied him, "cursing and swearing, saying, I know not the man" (Matt. xxxi: 74). No "child of the wicked one" could be guilty of conduct more blameworthy than this. No man can defend it. Peter, we are told, when he came to himself, "went out and wept bitterly" over it (Luke xxii: 62).

If truly regenerate persons—as Abraham and Peter undoubtedly were—regenerate, yet but partially sanctified, may fall and sin openly in such ways as these, then even the invisible church, if it were embodied in

this world, would appear almost as much like a field of mingled "wheat and tares" as the visible church does, and would give the same occasion of cavil to an unbelieving world. Nothing is more certain than the truth taught in the text, that the church of God, "not having spot, or wrinkle, or any such thing," is not of this world. To the eye of faith, blessed be God, it is visible, but "in the land that is very far off."

With two practical remarks I close the present discourse.

(1) To the stumbling, cavilling unbeliever I say: If you will accept of no faith which prevents not a faultless exhibition of itself in the conduct of its professors, you will never accept of the true faith, the faith which alone brings salvation. Such a church as you demand never has existed upon earth, as all history testifies; never will exist on earth, as our Lord declares in the text. You may see it—the church in her glory—I do not know; but if you do, it will be only when an impassable gulf has opened between you and it.

(2) To the troubled, despondent Christian I say: Be not discouraged about the work God has set you to do as a member of His church in the world. Remember that when our Lord commanded, "Go ye and make disciples of all nations," He accompanied the command with the promise, "Lo, I am with you always, even to the end of the world" (Matt. xxviii: 19, 20). Abraham, notwithstanding his repeated fall, was blessed of God to lay the foundations of the visible church so firmly, that they have stood secure to the present day. Repentant Peter, shortly after his denial of the Master, and in the very Jerusalem where his denial was made, preached the gospel with such "power from on high" that there were three thousand added to the church in a single day. A present God can bring good out of evil. Emmanuel, God with us, can make the very wrath of man to praise Him.

DEFINITENESS OF BELIEF.

BY H. C. RIGGS, D.D. [CONGREGATIONAL], BINGHAMTON, N. Y.

Be no more children tossed to and fro . . . but grow up into him in all things who is the head, even Christ.—Eph. iv: 14, 15.

THE childlike spirit is the Christlike spirit. The beautiful trustfulness, sincerity, guilelessness, frankness, and genuineness of true childhood are features of the Christian life. Except we become as children, we cannot enter the kingdom of God. But we are not always to remain children, mere babes in Christ. While we should cherish and develop the sweet temper of childhood we are to leave the immaturities and puerilities of that period. Cultivating docility of heart, we are still to aim at manliness of character. Steadfastness and fidelity are indispensable. The figure of a vessel tossed about by wind and wave, hither and thither, represents the instability and uncertainty of purpose and effort of a child, who is easily led astray by cunning deceivers. It is applicable to that variability of mind and uncertainty of opinion which immature Christians often show. Notice:

1. This condition is needless. A full opportunity is given us to grow in knowledge. The Bible itself is its own proof and argument. Much, indeed, is hard to be understood, but the grand essentials of belief are plainly revealed and are profitable for instruction and for reproof. They are fully given that we may be "thoroughly furnished" to every good work, rooted and grounded in the truth as it is in Jesus.

The trouble with us is this, we allow too much of self to be wrought into our belief. Pride and ignorance hinder the work of the truth on the heart. We must enter the temple of truth stooping. The spirit of reverence and submission must be cultivated. This temper is not unfriendly to true growth in knowledge. Light

is still breaking forth from the Word, as John Robinson prophesied in his day. No supplement is to be added, but the old revelation is to grow richer and more plenary in its own inherent fullness and sufficiency. The world has grown since the days of Plato, since the days of Newton. We are learning every year more of the kingdom of nature. The phrase, "the kingdom of heaven is like unto—" is now becoming more significant. The process of development is silent and pervasive. The study and the experience of the believer are also bringing out the manifold attractions of the divine revelation, something after the manner that a composite photograph reproduces the essential features of many objects by a silent, unifying revelation. No new creation is expected, but there is an unfolding of existing relations in a clearer and more commanding light, the truth revealing itself more and more as reasonable and ennobling in its influence.

2. There can be no growth in grace and serviceableness in labor if instability or uncertainty is suffered to characterize the individual believer. There cannot be true devotion and intelligent piety without knowledge. How can we believe without hearing? We must hear and heed the truth, for only from thorough knowledge does vigorous faith develop. Virtues are also nourished with the growth of faith. If knowledge be shallow, faith is apt to be feeble and conscience voiceless.

There is a zeal not according to knowledge, but true enthusiasm is intelligent, as are all impulses born of Scriptural ideas. How can we fulfil our duties if we be uncertain as to the nature and validity of their claim upon us? How can we guide a soul to Christ if we are not settled as to who He is, or what is the way to Christ? How tell the wonders of the cross while ignorant of the real significance of the atonement? If the cross means no more than a good

man's death-bed or a martyr's end, our words are empty and vain. If the light within us be darkness, how great is that darkness! We are but blind guides leading the blind.

Uncertainty, let it be remembered, is needless. We may know the truth. The truth will make us free. God is the God alike of nature and of the Scriptures. Christianity is in hearty sympathy with the world's progress. It is the supreme factor in that advance and uplift. The Christian should abide in the truth. He is a believer. The world is tired of agnosticism. Work presses. Grievous evils press and oppress. We need positive convictions as to their cause, the remedy and how to apply it. The gospel of Jesus Christ is the only real cure of man's troubles. Human adjustments and mechanical contrivances are insufficient, for they do not touch the root of disquiet. Moral and social problems are only solved when the spirit and the law of Christ are applied. We are to regard the second great command as equally binding upon us as is the first. Love to man and love to God are inseparable. There should be no divorce between our theory of obligation and our practice, such as Dr. Bushnell referred to in his piquant phrase about religion "above the elbows" or below. We need careful teaching in Christian ethics at a time like the present. Christ is not for the select few, but the world's Redeemer. Every home should feel the sweetness of His love and every relation in life be bettered by the knowledge of His grace. Clearly apprehended, loyally held and lovingly taught by our lips and lives, that grace will work out its beneficent mission in the individual and in society throughout the world.

THE MOTIVE OF LOVE.

BY EDWARD JUDSON, D. D. [BAPTIST],
NEW YORK.

The love of Christ constraineth us.

—2 Cor. v: 14.

YOUR attention is invited, first, to

the motive force—the love of Christ; and, secondly, to the operation of this power on the believer. What, then, is meant by the familiar but rather vague phrase, "The love of Christ"? It may be our love to Him or His love to us. The burden of the Old Testament is the repeated command, "Thou shalt love the Lord thy God." The sweet message of the New Testament is the story of His love to man, summed up in that Johannean verse, "God so loved the world," etc. But three times is reference made to the human or subjective side. One of these is doubtful. Twice did Christ use the phrase in His rebuke of the Pharisees: "I know that ye have not the love of God in you"; "Ye pass over (or omit) the love of God" while titling mint and anise. The other occasion is where the apostle prays, "The Lord direct your hearts into the love of God." Some even claim that this is not the believer's love to God; but, granting these three exceptions, the rest refer to God's love to us. "Continue ye in my love," means that we are to abide in the consciousness and belief of His love to us. So, too, in the words, "The love of God shed abroad in your hearts"; "Who shall separate us from the love of Christ?" "The love of Christ that passeth knowledge"; "Keep yourselves in the love of God," and the expression in the benediction, are clearly references to God's love to us. In the case of Lazarus it was the basis of an argument and appeal: "He whom thou lovest is sick." There is a world-wide difference, and we should recognize it, between our feeble and variable affection towards Him and His unchanging love to us—a constant sunlight in which we are to keep ourselves, as the physician urges the convalescent to walk in the light of the enlivening sun. "Not that we loved him, but that he loved us," is the great motive. Moody pictures the child who is with his father in the crowded street. Realizing how weak his own

grasp of a father's hand is, he says, "Father, you hold me." We are to rest in that love. The picture of a woman convulsively clinging to a stone cross in the foaming breakers is not an accurate or a pleasing conception. She has not the ghost of a chance. The next wave will dash her on the rocks. It is the fact that "the everlasting arms" of God are about us, and only that can give peace. To discredit God's power and promise is to make ourselves miserable. A man crossed a frozen river with the notion that the ice was too thin for his weight. He walked carefully, and finally lay down and drew himself along. Just before he reached the further shore, a huge sled, loaded with pig iron, passed him, and he learned that three or four feet thickness of ice had made a roadway as solid as the earth! It is in "returning and rest ye shall be saved." Fear is torment.

The result of entertaining this motive and the way it works, engages our attention in the second place. It lifts, it presses, and it compresses. This is the threefold result expressed in the one big, harsh word *constraint*. It lifts us up. Life crushes. Its cares burden and depress us. Were the walls of these houses transparent, what scenes of sorrow in this great city would be revealed. Look at faces. Is not the final expression serious, if not sad? A ripple of smiles, or even a burst of laughter may be noticed, but when the facial expression is finally settled, is it not ordinarily sad? Life is full of trouble and care. Only the love of Christ can lift us up. Again, it pushes us onward. It allures us forward in the way of self-sacrifice and love for others, as love led Jesus to the cross. The way of securing happiness is indirect. If we seek it as an end, it eludes us, but if we unselfishly seek the good of others, happiness is secured.

"But are not many unselfish, pure and loving who are not Christians?" Most certainly. But they enjoy

the momentum of Christian heredity and Christian training. If you pull away the foundation stones of a house, it will soon fall. If you withdraw the undergirdings of heroic, saintly lives, which give a community like ours its moulding and ennobling power, how long would you find these exhibitions of character outside and within the visible church? But evil heredity weights us down in some cases, and we struggle against physical limitations or mental perversities. Like a bird beaten back by opposing blasts, we drop, with rumpled plumage, to a lower level. Only as we get out of self into Christ can we maintain a steady flight. His love is the impulse—the true motive power. The waves rise high so long as the gale continues, but with the calm they disappear. The son of Apollo was torn asunder by Thracian maidens, the legend says. The lyre, as well as limbs, of Orpheus were cast into the river, and from the strings there murmured still the name of Eurydice. But the song soon died. The fingers that evoked the melody were still. The missionary who, for the love of souls, took up his home among the lepers, preached for years the gospel to them, but then the leprosy clung to him, and so brought his work to an end. Only the indwelling Christ can impart unwasting strength amid the thwarting and depressing influences within and around us, and secure to us success here and immortality beyond. The love of Christ constrains, lifts, presses, pushes forward. It fortifies our inconstant, variable resolutions. The parabolic curve which a bullet shot from a rifle describes is a picture of our slowly waning, declining zeal, if we cease to abide in Christ. The mighty push of an ocean steamer in the teeth of a gale, cutting through the waves that vainly rise to impede it, is a symbol of a soul in temptation and trial impelled by a power within it not its own. There are Christians whom wind and

weather affect not. They are "always abounding" in the Lord's work. They weary out faint-hearted souls, but are unwearied themselves.

Finally, this motive compresses, or gives intensity, unity and definiteness to a Christian's life and work. Too many are fond of a free, loose, unguided life. They are desultory, diffuse, capricious in their activities. They have never felt the wholesome pressure Paul expresses when he says, "This one thing I do," or David shows in the expression, "One thing have I desired, and that will I seek after." They, like the vine, need pruning of the redundant material which obstructs usefulness and hinders power. You can only make life tell, make it truly worth living, by enthroning Christ and coming under the power of His amazing love. Let ours, then, be the prayer of Gerhardt:

"Jesus! Thy boundless love to me
No thought can reach, no tongue declare;
O knit my thankful heart to Thee
And reign without a rival there."

THEMES AND TEXTS OF RECENT SERMONS.

1. Succession and Solidarity. (To young men.) "The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: . . . that all the people of the earth may know that the Lord is God, and that there is none else."—1 Kings viii: 57-60. Rev. C. A. Berry, Wolverhampton, England.
2. Sin Overcoming and Overcome. "Iniquities prevail against me: as for our transgressions, thou shalt purge them away."—Psalm lxx: 3. Alexander McLaren, D.D., Birmingham, England.
3. Singular Advice of the Wise Man. "Be not righteous overmuch, neither make thyself overwise: why shouldst thou destroy thyself? Be not overmuch wicked, neither be thou foolish: why shouldst thou die before thy time?"—Eccles. vii: 16, 17. S. J. McPherson, D.D., Chicago.
4. Church Abuses and Delinquencies. "Be ye clean that bear the vessels of the Lord."—Isa. lii: 11. Rev. S. Gifford Nelson, Brooklyn, N. Y.
5. The Irrepressible Conflict of the Saloon vs Our Christian Civilization. "All the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein."—Hab. ii: 8. P. S. Henson, D.D., Chicago.
6. The Prime Quest: The Best Find. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. vi: 33. Bishop H. W. Warren, D.D., at the Metropolitan Opera House, New York.
7. God's Notice of Suppressed Lives. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father."—Matt. x: 29. Rev. Jas. A. Chamberlin, Berlin, Wis.
8. A Confession and an Appeal. "And the foolish said unto the wise, Give us of your oil, for our lamps are gone out."—Matt. xxv: 8. C. L. Thompson, D.D., of Kansas City, Mo.
9. Honest Doubters. "How can these things be?"—John iii: 9. W. Lloyd, D.D., New York.
10. Entering into the Labors of Others. "I sent you to reap that whereon ye bestowed no labor; others have labored, and ye have entered into their labors."—John iv: 28. J. E. Twitchell, D.D., New Haven, Conn.
11. Good Cranks and Wicked Madmen, with Modern Applications. Rom. x: 2: "They have a zeal for God, but not according to knowledge," and Eccles. ix: 2: "Madness is in their heart while they live, and after that they go to the dead."—J. M. Ludlow, D.D., East Orange, N. J.
12. The Scriptural Teaching concerning Death and Life. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi: 23. Wayland Hoyt, D.D., Philadelphia, Pa.
13. The Tremendous Importance of "Now." "Behold, now is the accepted time; behold, now is the day of salvation."—2 Cor. vi: 2. President Alvah Hovey, D.D.
14. The Noble Army of Heroes. "But what shall I more say, for the time would fail me to tell of Gideon, of Barak, of Samson, of Jephthah," etc.—Heb. xi: 37. E. P. Terhune, D.D., Brooklyn, N. Y.

Suggestive Themes for Pulpit Treatment.

1. The Satisfaction of the Worldly and of the Spiritual Man Contrasted. ("Esau said: 'I have enough,'" "Jacob said: 'I have enough.'"—Gen. xxxiii: 9-11.)
2. The Solitariness of the Soul's Greatest Struggles. ("And Jacob was left alone."—Gen. xxxiii: 24.)
3. The Yearnings of Sentiment and the Contentment of Faith. ("Oh that I had wings like a dove, for then would I fly away and be at rest."—Ps. lv: 16. "All the days of my appointed time will I wait, till my change come."—Job xiv: 14.)
4. Rebellious Against the Light. ("These are those that rebel against the light."—Job xxiv: 13.)
5. The Gospel of Righteousness the Highest Power of Salvation. ("Who is this that cometh from Edom?" etc.—Isaiah lxiii: 1.)
6. Godless Repentance. ("And they have not cried unto me when they howled upon their beds," etc.—Hos. vii: 14-16.)
7. The Torment of Final Moral Bankruptcy. ("And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."—Matt. xviii: 34.)
8. Christ's Hopeless Compassion. ("O Jerusalem . . . how often would I . . . and ye would not!"—Matt. xxiii: 37.)
9. The Silence of God. ("And he answered him to never a word, inasmuch that the governor marvelled greatly."—Matt. xxvii: 14.)
10. The Great Teacher's Favorite Object Lesson. ("And he took a child, and set him in the midst of them."—Mark ix: 38.)
11. The Minister's Sacrificial Life. ("The good shepherd giveth his life for the sheep."—John x: 11.)
12. Refusing the Last Chance. ("I gave her space to repent, and she repented not."—Rev. ii: 21.)

THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

JULY 1-7.—THE DUTY OF PRAYING FOR RULERS.—1 Tim. ii : 1, 2.

I. THE GROUND OF THIS DUTY.

1. God is the *Head of the State*—the Supreme Source of all authority and government. “The powers that be are ordained of God.” Prayer “for kings and for all that are in authority” among us is the just recognition of God’s supreme headship and authority as Ruler of the universe.

2. The duty is grounded in God’s *providential government*, as well as in His absolute supremacy. By Him kings rule, and princes decree justice, and the magistrate bears the sword. He is the one all-controlling Factor in the affairs of state as well as in the church. His voice, His arm, His will, is the one all-potent force that plans, shapes, decrees and brings about results in the political world as truly as in the social and the religious.

3. The duty is *positively enjoined*. Here, by the great apostle, and in manifold other scriptures. A prayerless people will have a Godless government! A state, a city, a community, whose citizens neglect the Heaven-enjoined duty of prayer for “all that are in authority,” ought not to complain of wicked rulers, corrupt legislators, venal magistrates, and the reign of vice and of anarchy.

II. THE NEED OF PRAYER FOR RULERS, or the reasons for it.

1. Rulers are *but men*—men of like passions with others. We are apt to think them a superior class. But office imparts not one virtue, not one particle of manhood, or grace or power to resist evil, or superior wisdom. They are, at best, weak, fallible, erring, impotent men, who need sympathy and the help that comes from God.

2. While office imparts no virtue or wisdom or moral strength to a

man, it *does vastly increase* his responsibilities, his temptations to wrong-doing, and his power to do evil. So that a man in office, that he may do right, needs far more grace, and a higher grade of wisdom and integrity and moral strength, than a man in private life. Hence the need of prayer and the reason for its constant exercise.

3. It is *cruel*, as well as wicked, to set men over us in authority and exact so much from them, and then seldom if ever pray for them. It is just in God to withhold His grace, and leave them to devise foolish things and make a failure in office, and even become a curse to the people, when that people, after calling them to fill the high places of power, scoff at the idea of praying in their behalf, or carelessly leave them without the moral support of their daily and urgent prayers to God for guidance and strength.

III. THE BENEFITS FLOWING FROM THE DUTY PERFORMED.

1. God will be well pleased, and His favor is life.

2. God will answer prayer for the rulers of the land as readily and as signally as He does for the ministry or for the church.

3. Prayer for our rulers will bring the people into sympathy with them and practical co-operation in securing the ends of good government.

4. Never was there a more *urgent need* of incessant prayer “for kings and for all that are in authority,” than at this present time.

July 8-14.—PERSUASIVES TO IMMEDIATE REPENTANCE.—Acts xxiv : 25.

Felix made the great, the fatal mistake, which ruins for eternity more souls than all other mistakes put together—the two-fold mistake :

I. That the *present* is not a convenient time to close with offered mercy; and II. That the convenient time

lies in the future. I affirm, and can demonstrate from the Scriptures and from reason and human experience, that the reverse of both these positions is true. Now is the convenient season of salvation. TO-MORROW will not be, even if spared to enjoy it. So Felix found it. So millions of gospel sinners have found it, and will continue to find it.

I. THE PRESENT IS, IN EVERY ESSENTIAL PARTICULAR, A CONVENIENT SEASON to all who hear the gospel message to repent and be converted.

1. God's providence affords you the opportunity. 2. God's Word warrants and encourages you to seek salvation without delay. 3. God's positive promise of forgiveness draws you with all the attractions of love and of grace. 4. God's Holy Spirit gently woos you. 5. Your own enlightened conscience bids you wait no longer. 6. The entreaties of friends, the prayers of the church, the peace and sunlight of the Sabbath, the power of the truth, and the monitions of providence—all these, and a hundred other things, join to assure you that *now is the day of salvation*. All things are ready; the gate of life is wide open; your feet press the threshold; angels beckon you to enter. A step forward, a decision, a surrender, a taking hold of the cross, and the Rubicon is passed, life is secured! The whole moral force of the Bible and of Providence and of the economy of nature and of grace is condensed into that short word of infinite import—NOW! "Behold, now is the accepted time; behold, now is the day of salvation!"

II. TO-MORROW, IF IT COME TO YOU AT ALL, WILL NOT PROVE A CONVENIENT SEASON.

1. Most likely it will not come at all. It did not come to Felix. Few ever do find the season they confidently look forward to who put off the imperative "Now."

2. *No future* time can possibly combine all the favoring circumstances, conditions and influences of the *pres-*

ent now. Even supposing God's mercy and grace to hold out, in spite of your neglect and rejection, there will necessarily be a loss of power in the gospel and in the means of grace to interest and convert you; a loss of tenderness and susceptibility in your nature to moral impressions, and an awful growth of evil passions and habits and entanglements that will vastly enhance the difficulty of your salvation. The *habit* of procrastination, the *habit* of impenitent rejection of the gospel, becomes deeper and stronger year by year, until, by its sheer force, the man is held fast in sin till the day of doom.

Not convenient *now* to break with sin and turn to God! How will it be when sin and the world have got you in their deadly grip? How, when old age, with its decay and stupor and hardness of heart, is upon you? How, in the hour of death, when not even the archangel's trumpet could rouse you?

Remember, O delaying sinner, that *God shuts you up to Now!* He nowhere offers you mercy and pardon *to-morrow*. You can't find one divine promise that holds out to you the hope of life except it is associated with "Now"—conditioned on a present acceptance. I do not say that God in His infinite mercy *will* refuse you mercy, if you seek it *to-morrow* or next year, or even in old age or a dying moment. But I do say, that He has bound Himself by *no promise* to do it. You incur a tremendous risk in trying the experiment.

July 15-21.—HOW TO BE SUCCESSFUL IN LIFE.—Prov. iii: 1-10.

What is life, upon which hangs the happiness and the destiny of two worlds? In a highly important sense life is *just what we make it* for ourselves. Not the ordination of God, not chance or arbitrary fate, but our own personal election and agency determines the character and the tremendous outcome of it.

There are but *two* essential or fun-

damental casts of life, and which ever view is practically adopted by a man will determine for him the essential issue of life, both for time and for eternity. What these two casts are, the Scriptures plainly and with graphic power set forth. We may outline them in few words sufficiently for our purpose.

1. Life, in the first picture, is without a *serious purpose*. It proposes no definite end. It is simply the creature of circumstances.

2. It is *Godless*. The thought, the presence, the fear, the law of Jehovah, the Creator and Ruler and Judge of all, do not come down into it.

3. It lives for the *present*. Things seen and temporal engross it. It has no thought or care for eternity, for the soul, for the claims of religion and of a pleading Saviour.

4. It is *sensual and groveling* in its desires, tastes, pursuits. The spiritual, the moral, the immortal in man's nature is suppressed. Its daily cry is: "What shall I eat, and what shall I drink, and wherewithal shall I be clothed?" "Let us eat and drink, for to-morrow we die." Its supreme good is wealth, or fame, or power, or station, or pleasure.

5. It is ruled by a *selfish* principle. It ignores the golden rule. It cares not for neighbor's welfare. It seeks not the good of society and the conversion of the world. It is deaf to the demands of God and the woes of a dying race. All it asks is to be left alone in its selfish seeking and its selfish enjoyment of life.

6. It is a *useless* life. It but cumber the earth, curses the race, and defies and insults the Author of life.

Can such a life prove *successful*, in any sense of the word; as it respects this life, or as it respects the life to come; as it concerns the man himself, or as it concerns his fellow men? Alas! such a kind of life—and it is the prevailing one—is a dreary waste of being, a thing abhorred of God, and the token of a lost eternity.

II. The other cast of life is epitomized

in the words of the wise man which form the foundation of these remarks. (Prov. iii : 1-10.) We cannot do better than cite them in their order and sequence.

1. "My son, *forget not my law*; let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee."

2. "*Trust in the Lord* with all thine heart; and lean not to thine own understanding."

3. "In all thy *ways acknowledge him*, and he shall direct thy paths."

4. "Be not *wise in thine own eyes*: fear the Lord, and depart from evil."

5. "Let not *mercy and truth* forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor . . . in the sight of God and man."

6. "*Honor the Lord with thy substance*, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty," etc.

A life, in whomsoever incarnated, ruled by these principles, directed to such ends, fortified by such resources, and nourished and inspired by such motives, is sure to be a *success*—a GRAND success, in the highest meaning of the term—a success in the world that now is, and a transcendent success even amidst the glories of the heavenly world.

O, let us pray that we and all others may live such a life to the glory of God!

July 22-28.—THE BACKSLIDER ENCOURAGED TO RETURN.—Hosea xiv : 1, 2, 4.

The moral condition of a backslidden Christian is one of extreme guilt and danger; in some respects more so than that of the man who has never been converted. To fall from grace by reason of iniquity, to apostatize from the faith once confessed, to grieve and alienate the loving heart of the Saviour who died for him—is the very acme of guilt, and would seem to cut off all hope. Once penitent and believing, once

having tasted of the love of God and been brought into holy fellowship with the redeeming Jesus, and now crucifying afresh that same Jesus, and waxed wanton in life, false to his covenant vows, and consorting with sinners, what shall renew him again to repentance, reclaim him from his apostate condition, and put purity and life once more into his dead and unbelieving heart?

With man this were impossible. But not so with God. His grace abounds, not only to the chief of sinners, but also to the chief of backsliders. He will not finally cast off a child, however erring, however far he has gone away, but will contrive to bring him back to his first love. He looks pityingly upon him, while fallen and alienated, and waits for his return. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words and turn to the Lord: say unto him, Take away all iniquity. . . . I will heal their backsliding, I will love them freely; for mine anger is turned away from him." God is not merely *willing* to take back the child that has fallen into sin and forfeited his inheritance, but He *yearns* for his return and restoration. "How shall I give thee up, Ephraim?" is his lament.

To my mind, there is no feature of God's government more divine, more affecting to contemplate, than his infinite readiness to take the grievous backslider to his heart and restore to

him his forfeited blessings and rights. It is more so, in some respects, than to be reconciled to the sinner in the hour of penitential submission. We might find it far easier to forgive our bitterest enemy, on his asking pardon, than to overlook and blot out the wanton wrongs and perfidies of an intimate and cherished friend who had betrayed our confidence and "lifted up his heel against us." Who has not sympathized with the Psalmist, when he cried out in the bitterness of such an experience: "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

My brethren, are we not all, individually and as a church, in a backslidden state? Have we not a name to live while we are dead? Is not the compassionate and grieved One saying to us to-night: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously." And for our encouragement do we not hear Him promise: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him."

EXEGETICAL AND EXPOSITORY SECTION.

"BORN OF WATER."—John iii : 5.
BY PROF. E. J. WOLF, D.D., GETTYSBURG.

YOUR sterling periodical must have a circulation co-extensive with this wide country, and it is known to be a favorite even beyond the seas. Here I have a letter from "an old Baptist preacher" residing in a rural district of Louisiana, telling me of some expositions of Scripture which he has

seen in the HOMILETIC, and asking for my interpretation of the well-known but much misunderstood passage in John iii : 5-7.

"To my mind," says this writer, "born of water" in verse 5 is the same as "born of the flesh" in verse 6, asking me, however, whether I regard this view to be correct. Since it is quite probable that you have other readers who find difficulty here,

the answer to my correspondent shall, with your consent, be shared by all of them.

The theory that "born of water" and "born of the flesh" are here synonymous is untenable.

1. Because "water" is not used, to my knowledge, in any other passage of Scripture as synonymous with "flesh." The two terms never stand for each other. While each represents a material subject, water is a standing symbol for the Holy Spirit, and flesh is uniformly employed to express the principle which is opposed to the Holy Spirit.

2. Because being "born of water," even as being "born of the Spirit," is evidently laid down as a condition of admission into the kingdom of God. The natural birth, that "of the flesh," shuts a man out of the kingdom. The carnal and corrupt nature which it gives him inevitably excludes him. Another birth is requisite, that "of water and of the Spirit." A spiritual life must be called into being through the two-fold elements of water and the Spirit if a man is to be numbered among the children of the kingdom. Flesh and water, accordingly, so far from standing for the same thing, are directly opposed to each other in the text. The one is the occasion for exclusion from the kingdom, the other is the condition of entrance into it.

This, however, does not give any specific sense to the term "water," and since the context fails to offer an unmistakable interpretation, we shall have to employ, on Protestant principles of exegesis, other passages of Scripture for a solution of this one.

That a sinner must pass from a carnal to a spiritual state, that the natural man must be changed and created anew, is the consensus of all Christian teaching. And that the Holy Ghost is the divine agent to effect this new birth by means of the gospel is likewise the uniform doctrine of all evangelical churches. Furthermore, as a medium of illus-

trating the gospel, and as a condition of the Spirit's action, we find again and again the ordinance of baptism enjoined and exhibited in the Scriptures—a fact at which no one will stagger who has sufficiently studied the process of divine interpositions in human affairs to note that they are always mediated by outward and palpable instrumentalities. Accordingly, no two terms or ideas are more conspicuously associated in the Bible than the application of water and the influence of the Holy Spirit.

When the Head of the Church, who ascended to heaven that He might send forth the Spirit, issued the final order for the conversion of the world, the charge was, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii: 19). Peter's Pentecostal sermon closed with the exhortation, "Repent and be baptized every one of you . . . and ye shall receive the gift of the Holy Ghost" (Acts ii: 38). Paul declares, "Of His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. iii: 5). Even at the baptism of Jesus the application of baptismal water and the outpouring of the Holy Spirit are significantly conjoined. The two-fold baptism transpires in one scene—the earthly and the heavenly elements synchronize with each other.

Sometimes the gift and work of the Spirit precede the outward ministration, as in the cases of Paul and Cornelius; yet even then the record is careful to link together the two baptisms, that of the Spirit and that of water. Ananias tells Paul, in Acts ix. 17, that he is to "be filled with the Holy Ghost," "and he received his sight forthwith, and arose and was baptized." Peter, in the house of Cornelius, having witnessed the wonderful occurrence there, exclaims, "Can any man forbid water, that these should not be baptized,

which have received the Holy Ghost as well as we?" (Acts. x : 47.)

On other occasions the sacrament of baptism was administered first and the work of the Spirit followed, as in the case of John's disciples, whom Paul found at Ephesus. "They were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them" (Acts xix : 5, 6).

This is not the place for any dogmatic inductions, neither can any warrant be found from the totality of these passages for teaching either that baptism must precede the action of the Spirit, or that the Spirit's regenerating work must precede baptism by water. But to many minds the Scriptures manifestly conjoin the visible and the invisible baptism, the sprinkling of our hearts from an evil conscience, and the washing of our bodies with pure water" (Heb. x : 22). And such seems to have been in the mind of God the importance of this conjunction that ancient prophecy foretold it in terms of unmistakable import. "Then will I sprinkle clean water upon you, and ye shall be clean. . . . A new heart also will I give you, and a new Spirit will I put within you. . . . And I will put my Spirit within you" (Ezek. xxxvi : 25, 27).

Allowing thus the Scriptures to interpret Scripture, my mind is irresistibly determined by this large array of clear passages to accept "water" here as synonymous with baptism, and this is the view maintained by a number of the ablest ancient and modern expositors.

EXPOSITION OF MATT. xxv: 31-46.

BY HOWARD CROSBY, D.D., NEW YORK.

THE ROAD TO HEAVEN AND THE ROAD TO HELL.

It is a superficial view of this passage to suppose that it teaches heaven as gained by helping Christ's afflicted ones, and hell as gained by neglecting

them. The address of the judge is "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: *for* I was a hungered and ye gave me meat, etc.," and again, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: *for* I was a hungered, and ye gave me no meat," etc. The "for" in these cases does not indicate a *cause*, but the *sign* of a cause. We have a like use of "for" in Luke vii : 47: "Her sins, which are many, are forgiven, *for* she loved much"; where the woman's love is not the *cause* of her forgiveness, but the *sign* of her faith in Christ, as the next clause clearly shows, "but to whom little is forgiven, the same loveth little." She accepted Christ's forgiveness, and her love was a sign that she was forgiven. So we might say to a soldier decorated for his grand exploits, "You are a brave soldier, *for* you have the royal medal."

It is so in this passage in the 25th of Matthew, describing the last judgment. A man is not sent to hell because he did not feed the hungry, but because his heart was alienated from God and truth. A man is not admitted to heaven because he fed the hungry, but because his heart was allied to God by a humble faith. But the feeding of the hungry or the neglect to feed them was in either case a *sign* of allied or alienated heart.

This passage is used by legalists to show that salvation is by works, and this false view of it buttresses the Romanist system right against the plain declaration of Scripture, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour" (Tit. iii : 5, 6).

Man is a lost sinner, under condemnation, and, without a rescue, must go down to hell. God interferes and offers His grace to all ("who wishes

all men to be saved" (1 Tim. ii : 4) through the satisfaction made by Jesus Christ. That grace is conveyed by the Holy Ghost (as above in the quotation from the epistle to Titus, but man can resist the Holy Ghost (Acts vii : 51; Matt. xii : 32).

Those who receive the Holy Ghost are led by the love shed abroad in their hearts to feed and nourish Christ's needy ones, while those who reject the Holy Ghost have not this divine love in their hearts.

The mere outward dole to the needy or visit to the prisoner is not intended in this passage, but the spirit of love to Christ as shown toward Christ's afflicted ones ("the least of these *my brethren*"). Hence legalism has no support here.

Expository Outline.—Eph. ii : 1-7.

I. *Man's natural, unconverted state.*—v. 1-3.

(1) Dead in sin, without spiritual feeling, without spiritual power. Therefore :

- (a) Worldly.
- (b) Under Satanic influence.
- (c) Disobedient (literally, children of *unfaith*).
- (d) Lustful.
- (e) Self-willed ("desires of the mind").

(2) Children of wrath by nature, *i. e.*, whom God's law would crush.

II. *God's feeling toward sinful man.*—v. 4, "Rich in mercy," etc.

III. *What God does for sinful man.*—v. 5, 6.

(1) Quickens into feeling of spiritual life.

(2) Raises—gives power to "come forth."

(3) Exalts to heavenly places.

Note that these three phases of Christ's glory are now figuratively true of the Christian, and that one day they will be literally true of him.

IV. *The divine purpose in all this.*

The display of His grace. God's great ambition; His crowning glory, the glory of His grace. L.

EUROPEAN DEPARTMENT.

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

CURRENT THOUGHT.

WASHINGTON'S birthday was also the one hundredth anniversary of the birth of Schopenhauer. A motion was made in the Philosophical Society of Berlin to celebrate the day, but this was declined for the reason that neither Schopenhauer's philosophy nor his character as a man deserves such recognition. At the first regular meeting of the society after the anniversary the president, however, referred to Schopenhauer and his philosophy. His pessimism was declared to be wholly outside of the pale of philosophy; indeed, the character of the man need but be known in order to understand his gloomy view of life. The philosophy was shown to be full of contradictions and hardly worthy of the name of a system. Its popularity is due largely to its style: it contains many

striking thoughts, but is neither profound nor consistent. It has found more favor with journalists, artists, and musicians than with philosophers; and the first avowed follower of Schopenhauer who has attained recognition by a university was recently appointed to a professorship in the University of Berlin.

Even the admirers of Schopenhauer admit that his character was despicable. Von Hartmann, himself a pessimist, but denying that he is a disciple of Schopenhauer, seeks to apologize for him with the remark, "Genius has a right to demand that a certain degree of eccentricity be pardoned." Vice a mere eccentricity and pardonable in genius! Is it not astonishing that a philosopher is guilty of such an apology? Instead of an apology it is in reality a degradation of genius. It is this degraded

view of genius which has led some to ape the eccentricities of genius who had no other claim to greatness. If brilliancy means baseness the cause must be sought somewhere else than in the brilliancy.

Heine is another example of genius without an exalted moral character. It was proposed to erect a monument to his memory at Duesseldorf, but serious objection was made. The city authorities, however, decided in favor of the project by the majority of one vote.

In Paris petitions have been circulated to check the dissemination of vicious literature. Its influence extends far beyond France. In spite of the antipathy to the French, this literature finds its way to the stage in Germany, much of it is translated and also imitated. The censorship of the press is quite rigorous, and yet complaint was recently made in the German parliament, particularly by the leader of the Catholics, that pictures are exposed, plays performed, and books circulated whose tendency is decidedly immoral.

The German literary almanac gives the names of 12,000 authors and writers for the press, and it is expected that its next issue will contain several thousands more. Many of these depend on their pen for a living. Under these circumstances it is not strange that the literary character is usually not the most exalted. Instead of being leaders of thought, these writers are mostly intent on meeting the public taste and furnishing the most marketable wares. Unless a writer gives the public what they demand he is left to starve. This enables us to understand the straining of authors after the novel and sensational, and whatever will whet the appetite. Hence popularity is so often the synonym of movement on a low level and of real degradation.

There are about 4,000 German newspapers, of which some 800 are political. That the political press is

committed to certain policies is self-evident; and the sphere of thought in the case of many of the other papers is also fixed. Independent thought cannot therefore be expected. Religion is largely ignored by the daily press, in some cases directly opposed; while the religious press fails to exert as wide an influence as in America and Great Britain. With all its excellent theological journals, Germany lacks first-class family religious papers, combining the intellectual, the popular and the religious elements.

As literature has to so great an extent become mercenary, so has art. A marketable realism is the inspiration of many an artist, and much of the art exposed at exhibitions and in stores is so frivolous that one wonders how the artist could spend his time on it. The statement is publicly made that high ideals have been superseded by the predominant tendency to the realistic. It is an open secret that the modern enthusiasm for art often depends far more on the state of the purse than on the attainments of the intellect.

If those abound who do not hesitate to trample truth under foot in order to gain money and to become popular, there are also such as devote all their energies to the discovery and promotion of truth. Of course the praise of truth is far more common than its enthusiastic search. This search for truth, so highly prized by Lessing, was a characteristic of Tholuck, and he was chiefly intent on making young men earnest and successful in the struggle for truth. Too many who engage in this struggle forget that conformity to the truth is a condition for success. German theological professors often aim far less at imparting a fixed and final system of doctrines than in inspiring the mind with a consuming zeal to seek the truth. They are the ones who draw and win the most earnest students. A former student of Harnack says that his power as a

lecturer consists "not in his extensive learning, but in his sympathetic appreciation of all honest striving after truth, and in the assurance that we are to seek after truth so long as we live, and that although we shall err and stumble in the search, still the truth which saves has been brought by Jesus Christ." The same writer, viewing the present conflicts, says: "All of us are obliged to wage a warfare for truth; and if ever scars are a sign of honor it is those which are obtained in this conflict. The warfare may be peculiarly dangerous in our day, at least there have been times when it was more easy; but we ought not to imagine that we are the first who feel its full severity. . . . Many a one in the primitive church may have engaged in a warfare similar to that prevailing amid the doubts and struggles of the present."

"Undogmatic Christianity" is the title of a new volume lying before me, and the very name reveals one of the broadest tendencies in German theological thought. Equally indicative is the title of another new book: "The Essence of the Soul." It is evidence that philosophic thought is striving to get rid of the prejudice that we can know only phenomena, while the substance and essence of things must forever remain a mystery. Even if the deeper thinkers admit that we can know things only by means of what they do, they also affirm that in their action things manifest themselves, and that these manifestations are real revelations of the nature or essence of things. An admission like this is the necessary destruction of all efforts to construct a psychology while ignoring the soul, or to limit thought to the ever-fleeting phenomena.

ENGLISH ORTHODOXY.

LARGE audiences assembled at Exeter Hall, London, to listen to addresses on "Fundamental Truths of the Gospel." The meetings were held under the auspices of the Evan-

gelical Alliance, and the speakers were selected from different branches of the Church of Christ. Mr. Spurgeon, who was one of the speakers, was received with great enthusiasm, which was interpreted as an approval by the audience of his course in the "Down-Grade" controversy. *Word and Work*, which publishes the addresses, says: "When, at the call of the chairman, Mr. Spurgeon rose to speak, he received a grand ovation. The audience sprang to their feet, handkerchiefs were vigorously waved in every direction, and deafening cheers made it impossible for him to speak until the great enthusiasm had found free vent."

Three or four of the addresses pertained to the Scriptures. Canon Girdlestone discussed "The Word: its Authority, Inspiration and Sufficiency;" Mr. Spurgeon, "The Unchangeable Gospel;" Rev. Dr. Angus, "The Written Word." The first speaker said: "I do not accept the Bible because it is inspired, but I accept inspiration because I have got the Bible. I do not stay to remind you of various passages, such as 2 Tim. iii. 16, from which, if the inspiration of the New Testament be accepted, that of the Old becomes clear. But how do I get the inspiration of the New? That is a different case. I get it by analogy, first of all—it is analogous to the Old Testament. And, second, I get it on the strength of certain promises made by the Lord Jesus, and recorded in the gospels, such as you find in John xiv. and certain chapters of Matthew, as the tenth. Thus, on the strength of analogy, and of the promise of Christ, I accept the New Testament as inspired, just as the New Testament writers accepted the Old Testament as inspired. Some people say all writings are inspired. Well, yes, that is true; but whether by God or the devil, is a different question. But inspiration of which we are now speaking is the action of the Spirit of God on the spirit of man."

Mr. Spurgeon claims that the gospel is definite; that if God had intended a "progressive theology," He would not have given us a book such as the gospel, "or if he had, he would have made arrangements for successive editions to be issued of it." He, of course, rejects the inspiration of the sayings of Job's friends and the devil, but declares that the record of them is inspired. He says: "Now, plainly, we have here an inspired book, an inspired record throughout. So we regard it; if any portions are unreliable, it had better be understood. . . . For my own part, I take the book as inspired and reliable from beginning to end. I believe that if we have not an infallible book we would be better without it at all. For can you for one moment believe God would delude men by giving them such a book in which they could not possibly distinguish the true from the false?"

Dr. Angus goes to the New Testament itself for proof of its inspiration, particularly to the direct claims of Jesus and the apostles, as well as to the character of the contents. He holds that these "claims are vindicated by all the evidence which supports the truth of the gospel itself. Christ's mighty works, the *signs* of the apostles, were seen wherever they went. The Master and the disciples alike gave themselves to the cultivation and practice of holiness. Their lives they laid down in attestation of their sincerity and truthfulness, and multitudes, through the Spirit, became obedient to the faith. Whatever evidence there is, in short, of the truths of the gospel, is evidence of the divine authority of these first teachers. They claimed it, and there is no middle place between the recognition of this claim and the alternative that they were deceivers and not true." Respecting the Old Testament, he says: "The divine authority of the Old Testament is best proved in our times from the teaching of our Lord

and his apostles. They accept as authoritative the books whose authority the Jews had accepted, and they ascribe them in various ways and in many passages to the Holy Ghost or to God. They speak of the rites and symbols of Judaism as intended by the Holy Ghost to set forth evangelical facts and truths, as they speak of the facts of Jewish history, and of the lives of good and bad men, as rich in moral and spiritual lessons. They reason again and again from single words and expressions, and quote all as intended by the Spirit to have such meanings and uses. All Scripture being inspired of God, is also profitable for instruction in righteousness. No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost. (2 Peter i: 21.)

The testimony respecting the divinity of Christ, the atonement, the personality and work of the Holy Spirit, was very emphatic. Rev. E. E. Jenkins said, "I believe Christ to be the Eternal Son of God, not only because I consider the doctrine to be clearly and abundantly taught in the Holy Scriptures, but for this reason also, because I cannot conceive of a Teacher for all the ages, a Leader of all the races, and a Deliverer from all evils, having no other attributes than those which are common to us all." Rev. H. Batchelor discussed "The Substitution of Christ," and said, "that Christ died in our stead is the truth that we affirm to-night. . . . The first recognition of our Saviour which we encounter in the New Testament is 'The Lamb of God who taketh away the sin of the world.' He was so proclaimed by the forerunner. The only way a Lamb could take away sin is by propitiation; the Lamb was appointed to take away sin by bearing the penalty of sin in the place of the transgressor, and thus exercised an intermediate mystery between the Law and the Gospel. . . . We behold the sinless One suffer for the sinful. . . . Our

Lord's death was vicarious or substitutionary." Rev. Dr. D. MacEwan affirmed that "believing in the Holy Ghost, if it be true and Scriptural includes, undoubtedly, faith in His own divinity and personality. . . . That He is divine all must admit, and do admit, who accept the Bible as the Word of God and believe in the Trinity of the Eternal Godhead."

The above are but a few specimens of the general character of the doctrines enunciated. Other speakers discussed similar subjects, and made similar statements. The Bible, as "the written Word of God" and as "God's law for us," the Trinity or three persons in one Godhead, the damning character of sin, and salvation through the blood of Christ, together with the inferences usually drawn from these doctrines, were the thoughts which dominated all the addresses. The old orthodox doctrines were stated fearlessly and emphatically, and the testimony was unmistakable. With all the charges that English religious thought has been drifting away from the old moorings, we here see a determination to maintain the old theology as well as the old gospel.

Perhaps modern thought will hardly stop to consider the decided testimony given in Exeter Hall, and there is little hope that the cause of this thought will be seriously affected by this testimony. But there can hardly be a doubt that this testimony will serve to confirm and strengthen the orthodox themselves. It also brings into bolder relief the differences between the conflicting parties, and can hardly fail to intensify the severity of the raging conflict. A standard has been set up by which the parties can determine their bearings, and ministers will hardly fail to take sides. For themselves, at least, the question of orthodoxy must be settled, though many will no doubt claim that the standard set up in Exeter Hall has authority only for its advocates. Significant as the

questions discussed are, they raise still more questions of scarcely less significance, namely, problems of biblical and historical criticism, problems pertaining to inferences from Scripture and to the articulation of separate truths in an organic system.

Some of the statements made in the meetings would surprise continental scholars, as when Mr. Spurgeon said, "If there is any fact that is proved, it is that God hears prayer. If there is any scientific statement that is capable of mathematical proof, this is." In Germany mathematical proof is used in an entirely different sense, moral and spiritual evidence being regarded as the means of moral and spiritual proof. Equally surprising would the German probationists be at the statement, "If men are to be saved in the world to come, if by some process sin is to be purged and forgiven, then we come to the Romish doctrine of purgatory." As far as I have been able to learn the views of German probationists, they think sin, if forgiven in the next world, will be forgiven through Jesus Christ, just as it is in this life.

CHRISTIANITY AND MODERN THOUGHT.

THIS subject is forced on us by the Exeter Hall addresses on "Fundamental Truths of the Gospel." Numerous hints and direct statements in these addresses indicate that it was the avowed aim to antagonize modern thought. Thus Mr. Spurgeon says: "It is a characteristic of modern thought to sneer down everybody who differs from it." "Instead of the wooden sword of modern thought and modern invention, out with the good old Jerusalem blade." One of the chairmen of the meetings affirmed, "There are thousands who are conscious that there is a huge system of departure from the truth working all round about us. There is hardly a truth which is dear to the hearts of God's children but that is being called in question." Another chairman said, "There seems to be

at the present time not only a decay of dogma, but of real, living faith." Referring to the enthusiasm with which Mr. Spurgeon was received, *Word and Work* says: "Of this, at least, we are certain, any attempt to raise such enthusiasm in favor of any apostle of modern thought would prove a miserable failure."

In Germany, still more than in England, there is a striking contrast between Christianity and modern thought. The learned journals and the daily press are with few exceptions either indifferent or hostile to Christianity, and of the large number of literary journals only two (*Daheim* and *Conservative Monatschrift*) are decidedly Christian; a few others are favorable, but not so outspoken, while the rest ignore or actually oppose Christianity. Catholicism never wearies of harping on this irreligious character of modern thought, constantly contrasts it with the Middle Ages, when religion ruled science and literature as well as society and the State, and makes the Reformation and the Evangelical Church responsible for the skeptical character of modern thought.

Evils are not to be fruitlessly lamented, but they are to be studied, mastered, and overcome. The destructive lion may be reduced to a carcass, and the very devourer may be made to yield meat and sweetness.

The ignorant abuse of modern thought, of which scholars so frequently complain, is evidently becoming less common than formerly in the pulpit and in religious literature. If this thought is ignored, the effort to Christianize it is abandoned, and the pulpit loses much of its efficiency, because it fails to adapt itself to the needs of the day. Setting up Christianity and modern systems as diametrically and irreconcilably opposed, without an effort of each to understand the other, can lead only to mortal combat and its destructive results.

It is generally admitted by Chris-

tian scholars that if Christianity is to meet the needs of the age, these needs must be thoroughly understood; and in these needs philosophy and science are prominent and potent factors. Not by abuse, but by appreciating and adopting the truth of modern thought, by undermining its false foundations and by destroying the errors which permeate this thought, and by treating it as the meal which the Gospel must leaven, can we hope for the termination of the present conflict. Ever since the beginning of this century this line has been pursued by eminent theologians of Germany; and in this more than in any other land theologians have labored to harmonize religion and modern culture. Sometimes this very effort has been censured, as if to adapt it to the needs of the age meant to compromise Christianity; and not seldom has the slightest deviation from the traditional standards of orthodoxy subjected the first scholars to tirades of abuse. No wonder, then, that the so imperatively-needed work of reconciliation is attended with danger. But in spite of this danger German theologians no longer discuss the need of reconstructing systems of theology, but are constantly reconstructing them; and the orthodox are no less intent on improving, fortifying and developing the old systems than are the liberal theologians. A distinction is made between a Divine gospel and a human theology; the former is pronounced unchangeable, while theology, unless it is dead, is regarded as progressive.

This view is not confined to Germany. At the last meeting of the Congregational Union of England Dr. Mackennal said, "The past forty years have been years of progress. We have witnessed the decay of dogma, and we have survived it; we have come out of it with a franker, fuller, firmer faith. . . . We grow in knowledge as we grow in grace; we are forever building ourselves up in our most holy faith." And it is evi-

dent that this progress is largely conditioned by modern thought, and that its tendency is to appropriate and leaven as much of this thought as possible.

German scholars who have been anxious to harmonize Christianity and modern culture have as a rule been little concerned about the question of orthodoxy. It is well known that the meaning of orthodoxy varies not merely with the ages, but also with the lands and with denominations. In the same land a man may be orthodox in one church and heterodox in another. In Germany "confessionalism," indicating a strict adherence to a confession or creed, has largely taken the place of the term orthodoxy. But many prefer to be called biblical, regarding the Scriptures as the direct source of their doctrines, and thus going back to the original basis of the Reformation. A man may be thoroughly biblical and yet anti-confessional. No theologian since Bengel has been more exclusively biblical than Professor Beck of Tübingen. He regarded the Scriptures as an organism of spiritual truth, claimed that they must be self-interpreting and that foreign methods and elements must be excluded, and he faithfully put his theory into practice. Yet he met with as bitter opposition from the confessional as from the liberal party.

It is generally admitted in Germany that harmony between Christianity and modern culture is not to be expected on the basis of a creed or on a system of dogmatics, but on the basis of Scripture itself. Christian scholars must not only admit the right of criticism, but must themselves use it as means for discovering the truth. But all inquiry must be conducted with spiritual discernment; spiritual things must be spiritually apprehended. These scholars have fathomed modern thought sufficiently to know that its danger is found in its presuppositions, not in its demonstrations.

That this view demands great en-

ergy of thought is evident. A faith may be firmly established and yet require much labor in order to adapt it to the times and to make it a potent factor in the tendencies of the day. Paul's addresses in Jerusalem and Athens differ—an evidence of the peculiar adaptability of the same truth. And many of the deep religious agitations of the age are an evidence of the power of religious truth and of love for it. There is progress even in the fact that the need of going deeper than the anti-religious systems do is recognized; and the progress will be still greater when the demands made on religion by modern thought are more fully recognized.

A SIGNIFICANT PLEA FOR RELIGION.

LITERARY journals in Germany usually treat religion with indifference, which makes an earnest advocacy of it by them the more striking. A friendly reference to it is, however, becoming more common, and this is one of the signs of the times. The barbarism threatened by a materialistic and socialistic atheism have aroused the nobler aspirations of men of culture, and have convinced them that morality and religion must be promoted if the science and culture of the day are to be preserved and advanced. Among the most significant of the literary voices in favor of religion is M. Carrière, prominent as an author in the more solid elements of literature and in philosophy, particularly in æsthetics. In *Deutsche Revue* he publishes an open letter to E. Renan on the work of civilization which Germany and France have in common. This work he wants the two nations to prosecute vigorously; and in their co-operation he sees the ground for lasting peace and for the promotion of the welfare of humanity. If the rabble of France gains the ascendancy and forces a war with Germany, the result can only be disastrous to both nations. The advantage would likely be greatest for Russia, which

would become the autocrat of Europe, and with its semi-barbarism would suppress the higher civilization of the other continental nations, or at least retard their progress in freedom and culture. Such a war would have no ethical aim. But Germany and France should be controlled by ethical principles, and the great interests of humanity should be the absorbing and controlling powers in the two nations.

Speaking of the dangers of socialism, he argues that France as well as Germany must meet these dangers by making provision for the needy and by checking the spirit of anarchy. War would likely make communism in Paris dominant, and raise a dictator to the throne. "Have you forgotten the terrors and devastations of the Commune? Do not the elements which threaten a new outbreak still exist? These terrors have become so great because man does not live by bread alone, because the social problem is not merely a question of the stomach, but also of the heart and the head. When the needs were great in the Roman empire Christianity preached the gospel to the poor, the joyful announcement that men may become the children of God; it proclaimed the kingdom of God which reigns in the heart and the will, and offered that salvation which consists in the peace of a soul which does not seek its welfare in the fulness of earthly gratifications, but in a quiet conscience. Christianity taught that this life is not the only one, but that it is a school to train for eternity. It pointed to a Father in heaven, without whom neither a sparrow nor a hair of the head falls. And while it preached benevolence to the rich, and made mercy a virtue which is to be embodied in institutions as well as manifested in private charity, it offered the poor no stone instead of bread, but with bread gave them also the Word of God. But to-day? The new doctrine preached by social democracy is: 'Let us eat

and drink, for to-morrow we die.' The materialism of the head and of the heart has taken the place of the idealism of love; money has been made God; happiness is sought solely in physical enjoyment. . . . Religion is rejected by the strong, and contemptuously treated as the means of holding in check the weak and cowardly."

The author does not advocate standards of orthodoxy, but holds that religion "is a matter of the heart, a yielding of self to God, union of the human with the divine will, redemption and a life of love." Strauss said that the world is not the product of reason, but that it is based on reason, and that the essence of the universe is wisdom and goodness. To this Carriere replies: "Unreason cannot build on reason; rational construction is the product of a rational will. And wisdom and goodness are characteristics of the spirit. Thus a loving will is the principle of the world, dwelling in this world, but also above it. Thus we overcome the one-sidedness and yet preserve the truth of pantheism and of deism, and obtain the notion of a living God who satisfies alike the intellect and the conscience, the heart and the understanding."

He clearly indicates the source of religion. "If faith is to save, nothing must be established as an article of faith whose saving power cannot be experienced by each one in his own soul. If, as you will certainly agree with me, the words of Jesus are the source of this experience, then let them suffice; then it is our privilege and duty to harmonize these words of Jesus with the natural and mental sciences of the day, just as much as it was the privilege and duty of the Church fathers to connect the words of Jesus with the philosophy and cosmology of the Greeks in order to develop from them a satisfactory doctrine of God and of the world."

Religion is again, the author ar-

gues, to be made the controlling power among the cultured, and also among the masses—religion itself, not a dogmatic system. "One can be a Christian without swearing by the confession of Trent or of Augsburg; the apostles themselves were such Christians. The Christian religion is a life of love and in God; it is the entrance of those reconciled to God into His kingdom, which kingdom is present, though its completion belongs to the future." Starting with the very words of Jesus, and with his exemplary life, he wants to combat the various irreligious tendencies of the day and make religion the common boon of the people. For this purpose peace is necessary; for this end co-operation on the part of individuals and nations is a condition, and for this all who want to promote the welfare of man should unite.

When we look at the sentiments expressed, and consider the journal in which they occur, the prominence of their author, the person to whom they are addressed, and the great evils they are to destroy, while promoting the highest interests of humanity, we must pronounce them very significant.

TENDENCIES AND NEEDS.

THE rapid progress, the marvelous attainments and the practical applications of natural science, have exerted an absorbing influence on scholars and have wrought a deep effect on current thought. The scientific method has become dominant, and it is claimed that it is not merely the norm for the study of nature, but also for inquiries into mind, religion and ethics. Positivism, exact knowledge, mathematical demonstrations, have become the compass for navigators even in regions where they are not safe guides. Material interests have become dominant among socialists, who claim that science is their basis, though they do not even know what science means; the struggle for existence has come to mean a passion

for earthly sustenance and gratification; the spirit is viewed as the product and the slave of nature; philosophy is degraded to empiricism, or else pronounced an illusion; sociology, æsthetics and ethics are treated as evolved by the environment rather than as evolutions of the mind; and religion is treated as a burdensome ornament. Lately, at a funeral in a German city, the son of the deceased stepped to the edge of the grave after the minister had finished the services, and bade his father's remains farewell. He said that his father had been good, and that he would live in memory, but that he was dead and gone forever, and that what the preacher had said about another life and a meeting beyond death was a lie!

The present, the natural life, the rejection of ideals as fiction, and of faith and hope as illusions, are deep and broad and potent tendencies. So marked has this become on the continent that frequent reference is made to it in literature. One of the latest of German philosophical works calls attention to the fact that in thought and action the stress is laid on technical skill rather than on moral power. German writers also speak of literature as having degenerated to a trade, as pursued for the sake of bread and butter, not because thought demands utterance and a grand purpose is the inspiration of life. Hence the catering to public opinion in books and journals, instead of apprehending the mission to lead, correct and exalt current thought. The same servile, pecuniary motive prevails in art. Formerly grand subjects were chosen, and the artists aimed to represent beautiful objects; but now they aim to paint beautifully, and the most trivial subjects are common. Time is wasted in representing as beautiful what is on the level of common appreciation, but which is neither worthy in itself nor worthy of being made beautiful. And the same tendency to exalt the tem-

poral, the natural, and what has significance only for this life and its gratifications, is seen in all departments of life.

With this deep undertone in human society, with this leavening power of the age, religion must reckon. Not only have spiritual objects in a large measure vanished from human consciousness, but even the taste and appreciation for religion are gone. Hence preaching is so often what sound is to the deaf. And in many instances the first requirement is that the spiritual consciousness be aroused; the wayside must be plowed, the rocks quarried out, and the thorns rooted out, in order that the conditions for the sowing and the cultivating of divine truth may be given.

German thinkers are intent on discovering the unity in the thought and life of humanity, the principles which are the controlling factors in history, in literature, in politics, and in conduct; and a philosophical work has just appeared aiming to discover the unity underlying all the mental operations and manifestations. For understanding the age in which we live such an inquiry is of momentous importance. It wants to get at the spirit of the age, to learn the influences which have molded that spirit, and to determine how the truth in that spirit can be conserved and developed, while its error is destroyed. By now taking many of the most prominent tendencies of the day we shall discover that the one thought which is their interpretation is the domination of the physical, the earthly, the temporal, to the exclusion of the ethical and the spiritual.

The spirit is fettered, and struggles to free itself; the mind agonizes to see itself through the mass of matter in which it is buried, and for whose sake it is supposed to exist. The time has come when the soul must again become fully conscious of itself and assert itself. In the realization of the soul's powers and in the recogni-

tion of the hidden divine image are solved some of the most urgent religious problems of the day.

That a one-sided emphasis of religion does not meet the demands now made on Christianity is evident. Religion must not merely admit the claims of nature and the rights of mind, but it must demand their recognition. God's truth is inclusive, not exclusive, as far as science and philosophy are concerned. Religion is not intended to be an abstract thing in God's universe; it is not a fragment; it is not foreign to man as a mental being, or to be treated as something apart, by itself, isolated from the rest of his nature. The currents of thought and the beatings of the heart indicate that the time has come when religion must be viewed as in organic connection with the whole life of the individual.

Deeper thinkers do not question that the numerous conflicting elements of the age will eventually be harmonized, and that this harmony will be deeper than that attained by thought at any former period. This harmony means the conservation of truth in every department, and it means the union of truths now regarded as hostile.

When Jesus wants his hearers to discern the signs of the times, He refers to those deeper tendencies which were transforming the age and changing the old into the new world. The discerning of the signs of our age, in this deep sense, is the condition of living thought and effective power.

UNITY IN DIVERSITY.

EXTREME specialization, particularly in science, is regarded as one of the most marked tendencies of the age. Depth and thoroughness in many cases mean limitation, and the inclusion of all that belongs to a specialty often requires the severest concentration of thought on that specialty. The sciences have become so large that the investigator must

limit himself to a particular sphere if he wants to be a master. But in contrast with this tendency to specialization there is also a broadening process of thought, an attempt to break through the barriers heretofore placed around systems, and to secure the greatest possible comprehensiveness of mind. Particularly is this process evident in the movements of philosophy and theology. Thus it is admitted that philosophy must give the principles of all thought, and it is argued that philosophy errs less in what it affirms than in what it denies. Not in rigorous adherence to exclusive systems, but in the organic union in the truth found in the various systems is the hope of philosophic thought. In theology the tendency to comprehensiveness is most marked in the history and the philosophy of religion. So strong has become the desire to find similarities in the different religions that there is great danger in certain quarters of overlooking what is peculiar and original in Christianity.

The effect on religious thought cannot be doubtful. In Germany, Holland and France the Protestants are eager to learn from one another, and the greatest freedom prevails in theological inquiry. Only in limited circles is that spirit found which would exclude all influence heretofore regarded as foreign or hostile. It is admitted that even without abandoning their peculiar genius the denominations may take from one another thoughts, institutions and methods, and thus gain richness in Christian thought and power in Christian life. But while this tendency is promotive of denominational growth, it is also at times revolutionary, introducing elements which are destructive of sectarian peculiarities and perhaps even subversive of fundamental principles. The broadening process, it must be remembered, is not limited to the attempt to include all that is distinctively Christian, but it also aims at

harmony with modern thought and may be tempted to adopt views destructive of certain elements of Christian truth.

One would have to be blind not to see that in Protestant Europe the exclusiveness of the past is at an end. The age simply ignores those who ignore its needs and its tendencies. Even Rome has learned that whatever savors of narrowness and bigotry is inevitably doomed; hence ultramontanism claims to be the promoter of science and the advocate of religious freedom. Narrowness is regarded as the child of prejudice, and prejudice is admitted to have no voice in questions of truth.

Where Christianity has come to mean sectarianism there is of course bitter opposition to the various efforts of the denominations to approach one another. It is well known that the spirit of sect is often intense in proportion to the smallness of the sect. Exclusiveness thus means littleness. But in the main the European churches accept the enlargement of view as both desirable and necessary. The churches are coming nearer each other, and in great movements there is a growing tendency toward co-operation. Thus in Germany voices have lately been heard in favor of uniting all the Christian forces against the abounding evil which were formerly raised only in favor of drawing the denominational lines tighter. The theory has been general that to be a liberal in politics meant hostility to the church, but now even the most orthodox contend that ecclesiastical co-operation cannot be determined by political preferences. Court-preacher Stoecker is recognized as a leader of an exclusive orthodoxy, but he now deprecates that spirit which confines religion to the conservatives and makes political liberalism synonymous with ungodliness. One must live here and see the influence of politics in the state church in order to understand the full significance of this change in the leaders of ortho-

doxy. There are destructive forces which are culminating, and Christians are aroused to the greatness of the task imposed upon them, and to the need of uniting all believers in the great and decisive battle.

In England tendencies are found similar to those on the continent. There is a broadening of thought within the limits of denominational peculiarities, but also at the expense of these peculiarities. This was made evident by the controversy occasioned by the withdrawal of Mr. Spurgeon from the Baptist Union, as well as by the repeated demands for a scientific theology and for a reconstruction of faith; and even those who oppose "modern thought," perhaps give evidence of being more deeply affected by it than they themselves admit.

Underlying the numerous and often bitter controversies among Protestants in England and on the continent is the problem: What degree of Christian unity and co-operation is possible amid existing diversities? Perhaps no better answer can at present be given than that of Mr. Spurgeon, at the end of the controversy of which he was the occasion. He said, "We cannot unite: let us not attempt it any more; let each one go his own way in quiet, each striving honestly for that which he believes to be the revealed truth of God." Yet this is an answer which cannot be final. It might do for Abraham and Lot, and yet not meet the requirements of Christianity. The transition period in which we live may lead from antagonism and division to peaceful tolerance, but it cannot end there. The conviction prevails that Christ's prayer for unity marks the end of the transition. If in the past their differences have determined the relation of believers to one another, one need not claim the prophetic gift to discern that henceforth this relation must be determined rather by that which believers have in common. The fear of being re-

garded as recognizing errors which a brother holds has kept Christians apart; the fear of ignoring Christ in a brother is drawing them together. The time is evidently at hand when the age cannot comprehend how the recognition of the truth in another implies the sanction of his errors. Why should the errors that prevail among Christians be mightier than the truth which works in their hearts? One of the most serious difficulties of Christian co-operation will be overcome if it is once admitted that this co-operation is on the basis of the common truth and by no means implies the sanction of any errors that any brother may still hold.

Even if Christians acknowledge one another as believers, the question is asked in England: "Can two walk together, or work together, except they be agreed?" This question is so often asked that it deserves more thought than it usually receives; indeed, the question itself is regarded as an end of controversy, a negative answer being regarded as self-evident. But if two cannot walk together when not agreed, can they not walk together so far as they are agreed? Does not the one really imply the other? Here, as so often, a partial truth of Scripture is made to stand for the whole. If I interpret aright the movements on the continent and in England, the time has come, to quote the apostle when he says, "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." By walking together so far as the same attainments have been made, there may be growth toward new attainments, progress in unity, and success in Christian co-operation.

The age which emphasizes the truth also has confidence in the truth, and it looks to union in the truth attained as the condition for growth in the truth and for the victory over error.

HOMILETICS AND PASTORAL THEOLOGY.

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

A SECOND OPEN LETTER ; which may concern more ministers than did the first.

In our former "open letter" we confined ourselves in our aim to ministers without college and seminary culture. In the present letter, we extend our scope to include also ministers who for any reason may have allowed a little rust of disuse to accumulate on the polish and burnish with which they once came forth shining from the attritions of study under accomplished teachers.

It may be laid down as a rule, that every man who is not adding to his present stock of knowledge and culture, is losing from it day by day. The contents of the mind need incessant stirring up. Otherwise they grow stale, vapid, useless. Ideas have a way of retiring from active life in the mind. They go off into inaccessible by-places and go to sleep. They must be roused, and set to work. There is no way of doing this so effectually as by introducing new ideas into the mind from without. Ideas wake up ideas. The mind is thus made a scene of healthy and joyous activity. There is a kind of unconscious crystallization going on in it. It is a mistake—a mistake that many commit—to suppose that this work of literary culture can be done up once for all. It is a work that must be done all the time. You are running behind in it if you are not going forward. Why, the very books which you studied when you were younger, and which you thought you mastered,—read these over again now, and you will get from them in the review more than you got in the first reading. Besides reviving lapsed ideas, you will thus acquire new ideas that you never thought of before. The mind never takes up more out of a book than it happens at the moment of reading to be prepared to receive and assimilate. The more of a man you

are, the more you will get out of any book you read. A big snow-ball gathers the snow faster in rolling than does a small one. Be a large man. Grow. Keep growing. Let any man begin again his suspended course of literary culture, and he will profit from his course of study renewed, not less, but more, rather, than will another from his course of study begun.

Let us here first suppose you have never had opportunities of distinctively literary and rhetorical training before.

You may begin almost anywhere in literature. You will hardly begin amiss. Any point is a starting-point. Read. Read something that interests you. But be a man that takes an interest easily in things. The art of being interested is a great art. Do not be lazy. Clap spurs to the sides of your intent. Resolve that you will, and then do it. Do a little day by day—but do the little every day. No great spurts. These will exhaust you, and you will give out before you have well begun. Steady-going is what will win. Half an hour a day, no intermissions or vacations, will work wonders. Take a good half hour, a fresh one. We do not say the best. Give the best to your proper ministerial work. Have company in your task if you can get it. Make company of your wife, if you have one, as we hope you have. Find some one to teach, if you cannot lay hold of some one to make your fellow in study. Fellowship in intellectual work is a great help.

Well, as we said, every day, for not too long a time every day, with company or alone, go at it; beginning somewhere—in fact, almost anywhere. Here we cannot give one advice for all. Tastes vary, capacities vary, degrees of present culture. One man, conscious of small love for poetry, might do well to take up Scott's

"Lady of the Lake." There, now, is a poem in which there is narrative interest apart from the poetical. But there is poetry, real poetry, in the poem. Read for that as well as for the story. Feel the stir of its verse, the movement, the grace and the force of expression, the rhythmic ring. Dwell on the fine passages. Commit passages of it to memory. Judge it a little. Decide wherein there are redundancies, where false rhymes, and so forth. If you can light upon a review of the poem read that, and make up your mind how far the critic is right. If possible, read two reviews from different hands.

Another man, with inborn tendency to enjoy poetry, might begin boldly with the highest and best. Read Milton's "Paradise Lost." Make a great study of the first two books in particular. Of these learn long passages by heart. Look up all the mythological and otherwise learned allusions. By all means read your poetry aloud. Give the vowels full, rich sound. Poetry is one of the great sources of all inspiration to the orator. Elevation of thought, of style, musical rhythmic structure, imaginative quality, resource for illustrative allusion,—these are but part of what you may derive for your help in preaching from familiarity with poetry. Your elocution itself will be improved by practice in reading poetry aloud. The danger is sing-song, see-saw delivery. Be on your guard against that. Strike the golden mean between neglecting the metrical effect and making the sense yield to the metrical effect.

You see, we advise beginning with literature itself, and not with a text-book about literature. The latter way is the wrong way. We do not say this because we undervalue the text-books on literature. They may serve a good turn. But that will be by-and-by. First, you must know literature itself somewhat. Then you can profit by knowing that which text-books will teach you. By all

means begin with literature, and not with text-books about literature. But, on the other hand, do not despise these last. Use them in their time.

As a general guide to your choice of books for reading, if you can afford it, get Chambers's "Cyclopædia of English Literature." Make this a reading-book, not a lesson-book. Glance over its divisions as exhibited in the table of contents. Do not try to read it through. Do not make a point of reading it in course. Open it anywhere, and get caught by whatever looks inviting. Say, turn to Dr. Samuel Johnson. This great English classic forms a good starting-point to go backward from, or to go forward from. Read what the Cyclopædia says about him, and read the specimens that it supplies of his own style of composition. Now, if you have access to Allibone's "Dictionary of Authors," open that to Johnson's name. The peculiarity of Allibone's Dictionary is, that, without giving any extracts from the authors themselves who are treated, it gives an assemblage of expressions about those authors, collected from various sources. It is quite entertaining and stimulating to read these often conflicting estimates and appreciations of the same man.

Now you will have got your bearings a little as to Johnson. But, if you own a copy of Macaulay's Essays, you will be greatly interested in reading that brilliant writer's biographical and critical notice of Samuel Johnson. Skip, if you like, the first few pages, wherein Macaulay, moved by personal and political animosity, pays his attentions to the shortcomings of that edition of Boswell's "Life of Johnson," which ostensibly the article reviews. Now take up the book with which we propose you begin in earnest a course of literary and rhetorical training. This is Mr. Matthew Arnold's edition of Johnson's "Life of the Poets." Do not task yourself to read Mr. Arnold's Introduction at first, unless, dipping

into it, you think you would be interested. In that case, read it by all means. Postpone it, however, if it seems to you dull, and go straight at Johnson's "Life of Milton." You will now be reading literature at the same time that you are reading about literature. For Johnson's "Lives of the Poets" may be pronounced literature in the strict sense of that word. And the work deals not only in biography, but in criticism. It has been long the fashion to disparage Johnson as a writer. In his own day, he was a kind of literary autocrat. The history of literature is full of these ups and downs in the fame of writers. Latterly again Johnson's estimation is rising. But we would have you form your own judgment of his merit. To do so wisely, you will need to know, not only Johnson himself, but many other writers as well, with whom you may compare him.

While you are reading Johnson's Milton, or, a little before, read Milton himself in his "Paradise Lost." Whenever you feel like it, read Macaulay's Essay on Milton. This is one of Macaulay's younger works, but you will enjoy it hugely. Read over and over some of the most rhetorical passages—the famous one, for instance, about the Puritans. Also the splendid concluding sentences. Observe the structure of these periods. You may as well commit them to memory. Macaulay, again, is a writer that late critics have affected to make light of. But he is one of the foremost masters of English composition. Read him and study him. We do not say imitate, for we do not say imitate any man. But learn from him and emulate him. Channing has an essay on Milton worth reading, which perhaps you can get a look at. So has Emerson, Lowell too, and Professor Seeley. Look him up in Chambers and in Allibone. It will be advisable for you to have an annotated edition of the "Paradise Lost." Cleveland's edition is valua-

ble. The Clarendon Press edition likewise.

But now there must be a limit to what we write here, or unaware we shall ourselves be occupying you with literature of our own. We are going, in our next letter, to propose in mere outline a kind of plan for you to pursue in your reading and study. But first a word or two in bringing the present letter to its close.

Suppose, in the second case, you merely need to resume and revive your suspended course of previous training in literature and rhetoric.

You may do well to read again the text-book on rhetoric that you once studied. You probably did not study it through. At all events you used younger eyes, with less behind them in your brain to read with than you have now. Read the old text-book. Still this is not obligatory. If you would prefer something new, take a different treatise (their name is legion), and read that. Whately, Campbell, A. S. Hill, for examples. Perhaps best of all for your purpose, Genung's "Practical Elements of Rhetoric," just published. Then, it will greatly enlighten you to read with your now more experienced eyes a treatise on grammar. Do not start back with repulsion. There is no sense in the conventional prejudice against grammars. A good grammar is to a disciplined mind an entertaining book. At any rate, it is a book that you, who have it for your business to use words, ought to read. I have seen somewhere the advice to professional writers that they should make it their practice to read through some grammar every year. The idea of the advice is admirable. It is needful for the maintenance of a high standard of correctness in speech, to recur frequently to rules and precedents. Whoever is not daily purging his habit, in speaking and writing, of faults and negligences, is daily adding to the number of the faults and negligences that he unconsciously commits.

II.

RULES FOR PREACHING.

FROM "Lectures on Preaching delivered to the Students of Theology at Yale College," in 1882, by President Robinson of Brown University.

President Robinson was for years a preacher and pastor before he became a teacher of preachers and pastors in the chair of Systematic Theology at Rochester. Since succeeding to the presidency of Brown University he has, we believe, preached less frequently than before, but in the discharge of the duties of his office he has continued to practice that art of extemporary utterance of which, both as to form of discourse and as to manner in delivery, he is a remarkable master. His prefatory note to the book, from which we are here about to draw some advices for the consideration of our brethren, implies that his Yale lectures were delivered without notes, and that they are reproduced in volume substantially as they were reported from his lips. But, however extemporary in form, what President Robinson told the students at Yale may be understood to represent mature and considerate conclusions derived from long reflection and experience.

Let us begin with his own beginning, a statement, descriptive rather than regulative, of what preaching is. For the sake of uniformity, we convert this statement, as we do the rest of the material purveyed from the same source, into a direction, which virtually it is, although not consciously intended to be such :

1. Regard preaching as "the proclamation and enforcement of the distinctive teachings of the Christian Religion."

2. Beware of the narrowing, belittling influence on your own mind of "cultivating the homiletic habit" too exclusively.

3. If you repeat a sermon let the sermon be "literally re-thought and re-elaborated with every new delivery."

4. Realize in yourself "an unaffected and ever-deepening submission of the whole being to the personal Christ and his truth."

5. "At the very center of his being" let every true minister keep "the settled conviction that, come what may, no deed, nor word, nor purpose, nor thought of his shall ever be contrary to what Christ has bidden him."

6. "Be assured it is not orthodoxy that will make you tame and spiritless, but feeding on the husks of truth instead of its kernels."

7. Do not proceed in "sermon-making" by amassing material related loosely through association to your text or subject, and then arranging your accumulation in some sort of order.

8. Do not proceed by "rummaging among books for thoughts."

9. Do not proceed by taking your "skeleton plan, text and all, from a misnamed 'Pulpit Assistant.'"

10. Do not proceed by "laying down for [yourself] at the outset of [your] thinking, a plan according to which all the thoughts of [your] discourse are to be arranged."

11. Do not proceed by "ruminating on the text or subject of discourse till some definite thought or thoughts occur to [you], and then beginning to write, letting the thoughts flow on as they will."

12. "Begin by deciding, as definitely as possible, just what [you] propose to accomplish by the discourse."

13. "Analyze the language of [your] text or theme and see what materials the analysis will afford [you]."

14. Having found by analysis what is contained in your text or subject, then, but not till then, put your analysis into formal statement as plan of discourse.

15. "Revise [your] [analytical] process in preparing [your sermon] for the pulpit, and put together your materials synthetically."

16. Consider that the analytical

method in sermon-making, far from producing monotony, tends to produce variety in your preaching.

17. Conceal as much as possible the plan of your sermon.

18. Avoid misleading or being misled by analogy, real or apparent, taking the place of argument.

19. Resist the temptation to say smart things from the pulpit.

20. Beware of beating out commonplace things, simply to cover the time that must be occupied.

21. Beware, on the other hand, of dealing with important thoughts in too brief and too general statements.

22. Beware of repeating yourself wearisomely from sermon to sermon through lack of effort bestowed to provide fresh thought.

23. Consider that "the surest guaranty we can have that our style will be the best we can command for our subject is, that we are complete masters of what we wish to say, and that what we wish to say has, in some sense, become master of us."

24. Acquire the power of "varying [your] style with the varying subjects of [your] discourses."

25. Let "every young preacher strive with untiring diligence and thorough study of the best examples, to avail himself of the resources and the subtle strength of the language he is so constantly using."

26. Make critical study and comparison of the sermons of noted and successful preachers.

27. "Let every man be distinctively himself."

There are in all eight lectures in President Robinson's volume. Of these the first five have furnished only six of the foregoing rules. In commencing the sixth lecture—which alone has furnished all the remaining twenty rules formulated above—the lecturer reminded himself that, up to that point, he had been calling attention to "certain ends to be accomplished by preaching, and to the requisite qualifications of preachers who are to accomplish the ends, rather than to the preaching itself." The sixth lecture is entitled "Sermon-making." The two concluding lectures are on "Kinds of Sermons" and "Methods of Delivery," the last treating especially extemporaneous preaching. These we reserve as a mine of rules still to be brought forth for the consideration of our readers.

The lectures are throughout very vital discourse, delightfully racy of the mental and moral character of the distinguished lecturer. They deserve study, and they will compel admiration as specimens of extemporaneous utterance.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

The People's Drawer.

CREED TESTS.—Question: "Are not our evangelical churches injured in respect to both membership and ministers by the retention of the doctrinal standards of past generations?"

This subject is so important that it should be studied only in the light of actual facts. We should ask, To what extent does creed subscription, as *literally required now*, limit the real liberty of Christian thought? It is a practical inquiry in which we

should be trammelled by neither an unwise reverence for the heir-looms of the churches, nor an equally unwise, because vaguely defined, latitudinarian sentiment.

I. What are the facts regarding creed subscription as affecting the *freedom of lay communion* in our principal denominations?

The METHODIST communion is the largest. We should be greatly surprised to find that almost 3,000,000 adult, free-thinking Americans, who are Methodist communicants, were

willing to trammel their intelligence by submitting to a narrow creed test. The so-called Articles of Religion of the Methodist Episcopal Church are twenty-five in number. Five of these concern mere proprieties of life, regarding which there can be no disagreement among respectable people. Several are of the nature of protests against Romish dogmas and customs—*e. g.*, purgatory, seven sacraments, praying in Latin, works of supererogation, etc., from which no non-Papist could dissent. The few remaining articles are an intentionally general statement of the doctrines of the Trinity, Atonement, Sacraments, etc. Though Methodists dissent from certain Calvinistic expressions, yet the creed test on the points of original sin and free-will are so generously worded that an extreme Calvinist could dissent from them only on the ground of their silence, and would accept them heartily so far as they go.

But beyond the creed language, the spirit of the Methodist Church is such as to interpret with utmost charity its own terms of subscription. *Belief* in these articles is rather the lack of definite negation respecting them, and in no case would one be refused fellowship who, from mere lack of education or pressure of many contending thoughts, had not reached a state of intellectual certitude respecting them.

The BAPTIST churches come next to the Methodist in strength. From their congregational polity, they have some diversity of usage. But, as a rule, the creed test is in the simplest form compatible with intelligent confession of Christ. While the so-called New Hampshire Confession is quite generally adopted by the Northern churches, and the Philadelphia Confession by the Southern churches, these standards are held rather for edification than as ordeals. The Covenant, with which the former of these Confessions closes, contains no reference to spe-

cific dogmas, but its entire sentiment is summed up in its preamble: "Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to Him, we do now solemnly and joyfully covenant with each other TO WALK TOGETHER IN HIM, WITH BROTHERLY LOVE, to His glory as our common Lord. We do, therefore, in His strength, engage," etc. Then follows the prescription of the practical duties of godliness. The only obstacle to free church fellowship on the part of any Christian man with our Baptist brethren is their insistence upon their peculiar form of baptism.

The PRESBYTERIANS come next in point of numbers. Under the two Assemblies (North and South), and exclusive of minor divisions, such as the Cumberland, the Reformed, the United, this body embraces a communion of nearly 1,000,000 souls. It is generally regarded as the greatest stickler for orthodoxy. This popular notion arises from the fact that the denomination has adopted the bulky standards known as the Westminster Confession, together with its Catechisms, Directory for Worship, etc. The terms of subscription to these documents is, however, a very different matter. From conference with brethren of different denominations we are persuaded that there is even more rather than less liberty of faith among Presbyterian laymen than among those who pride themselves on a shorter creed. The golden text of the Westminster Confession respecting subscription is this: "God alone is the Lord of the conscience." In this respect the usage of the church is consistent with its historic spirit, for while we may say that the Baptist Church originated in a protest against what it believed to be a doctrinal error (that of baptism of infants, and by sprinkling or pouring), and the Methodist Church was born of a protest against a low grade of Christian life (*vide* Wesley and the Holy

Club), the Presbyterian Church was born of a protest against tyranny in Church and State. While Calvin shrewdly built up his peculiar theology from the truth quarried in Scripture, he stood valiantly for liberty of interpretation as against the mandates of ecclesiastical authorities. That the ministry might never have a priestly hold upon the conscience of men he devised the system of government by which no church court is constituted without at least an equal representation of the laity. Presbyterians have made more of these "planks of freedom" in the Calvinistic system than they have of its other peculiarities, by which unfortunately it is commonly judged. Only by keeping this in mind can we understand the long struggle maintained by the Scotch and Irish Churches against all manner of religious dictation in the time of the Stuarts. When the Presbyterian refugees from persecution sought to effect a distinctively American organization of their church, notwithstanding their love for the Westminster standards, they for many years refused to adopt them, lest human words might be a trammel upon the free convictions of men whom they recognized as brethren. And when at length the need of unity enforced the demand for some outward expression of it, the Confession was adopted with the utmost liberality respecting subscription. The Adopting Act declared as to lay membership that the church must "admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the kingdom of heaven." Again and again have the church authorities been overtured to make a specific creed-test, but as often the reply has been in spirit that of the General Assembly of 1839, "We have ever admitted to our communion all those who, *in the judgment of charity*, were sincere disciples of Jesus Christ."

This is in accordance with the clause in the Directory for Worship

which prescribes that ministers shall "invite to the holy table such as, sensible of their lost and helpless state of sin, depend upon the atonement of Christ for pardon and acceptance with God; such as, being instructed in the Gospel doctrine, have a competent knowledge to discern the Lord's body, and such as desire to renounce their sins, and are determined to lead a holy and godly life." This makes everything of Christian character, which is the best test of the possession of Christ's spirit, in that it enrobes the life; it makes next to nothing of theological credence, which may be a mere fillet worn about the brow.

The church uses the same charity respecting the doubtings which come out of the experience of the believer. Question 172, Larger Catechism, "May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's supper?" Answer, "One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the apprehension of his want of it, and unfeignedly desirous to be found in Christ and to depart from iniquity: in which case (because promises are made and this sacrament is appointed for the relief even of weak and doubting Christians) he is to bewail his unbelief and labor to have his doubts resolved; and so doing he may and ought to come to the Lord's supper, that he may be further strengthened."

There are members of the Presbyterian Church who dissent from the Trinitarian formulas of the school, who incline to views of the universal efficacy of the atonement, who hold to the limitation of the divine consciousness in Christ, and have notions of the future life not to be found in any creed. With these as mere speculations the Presbyterian Church has

nothing to do, except to try to persuade men from error by presenting the better forms of sound doctrine.

The denomination known as **CHRISTIANS** is rapidly coming into the foremost rank of American churches as respects numbers. Their present rate of growth will give them in the neighborhood of a million communicants by the close of the century. If we are not mistaken, the most taking element in their constitution is that they definitely and boldly announce what most sister denominations virtually practice, viz., freedom of communion, regardless of theological bias—"Every man has a right to interpret the Bible for himself, and therefore differences of theological views are no bar to church fellowship." "Communion at the Lord's table is open to believers of all denominations."—[Encyc. Art.]

The **LUTHERAN CHURCH** has many branches. Of the American Lutheran Church (General Synod) we are warranted in saying that no man will be excluded from its communion who accepts the Old and New Testaments as the Word of God and the only infallible rule for faith and practice.

The **EPISCOPAL CHURCH** ranks next in membership. It makes more of order than of dogma. The Apostle's Creed, and that without interpretation, is its extreme doctrinal formula for communion. Its chief conscious mission in this respect seems to be to emphasize the historic unity of Christendom. Hence, it raises only the earliest of the uninspired symbols for lay acceptance, and practically it goes back of even that, and rejects no one who could make Peter's Confession, "Thou art the Christ, the Son of the living God."

Of the terms of communion in **CONGREGATIONAL** churches, which come next in the militant host, it is difficult to form a definite estimate. Having no general directory of worship, their local customs are various. The formulas in use are generally taken from the great historical stand-

ards, but with a principle of selection determined by the theological bias of the majority of the church members at the time of the adoption of the creed-tests. It is a curious fact that almost the only evangelical churches that distress the mind of a timid applicant are found in the New England villages, where speculative controversy is freest. There are some Congregational churches into which a well-squared Presbyterian elder would hardly find admission, unless he came "on certificate" and claimed the courtesy of denominational recognition. But such creed-bound Churches are disappearing, together with the high-backed, square pews and the upper balcony pulpits. Doctrinal tests are everywhere being razed to the simplest catholic basis; while the common Christian charity, as expressed in the vote of the congregation, like sunshine pouring through cobwebs, leaves the formulas that remain so attenuated as to hardly cast a shadow in the way of any person of simplest spiritual purpose.

The **REFORMED (Dutch) CHURCH** is far more liberal in its practice than in its rules; yet it still carries its shell on its back, giving to outsiders an appearance of exclusiveness which is quite foreign to its spirit. Among the questions prescribed in view of adult baptism are the following: "Dost thou believe in the only true God, distinct in three persons?" etc. "Dost thou believe that thou art conceived and born in sin, and therefore art the child of wrath by nature, wholly incapable of doing any good?" etc. "Dost thou assent to all the articles of the Christian religion, as they are taught here in this Christian Church, according to the word of God?" etc. Many of the leading ministers in the Reformed Church regard this as a needle-gate entrance, and are seeking to open a more generous portal; and most of those who are in favor of retaining the stricter forms would hold them

up rather as models than tests of faith. There is something delightfully inconsistent in those who in Synod vote to retain the ancient labyrinth, but in practice are making straight paths, lest that which is lame be turned out of the way; for there is no sweeter charity shown to the little children in Christ than that which, in the pastor's study, drops as the dew from lips which elsewhere are all a-thunder with ecclesiastical law. Practically the Reformed Church is as catholic as any, and, after a ministry of some years in it, we are prepared to doubt if any man who gives evidence of being in Christ is ever denied a place at the Lord's Table. This church, moreover, like the larger body of Presbyterians, makes much of the church-membership of children who have been baptized in infancy. The form for the public reception of such differs from that prescribed for the baptism of adults, in limiting the confessing of faith to the language of the apostles' creed, thus: "Dost thou purpose steadfastly to continue to the end of thy life in the truth affirmed in *these* articles of the Christian faith, as they are taught here in this church," instead of "*all* the articles of the Christian religion," etc.

[The Presbyterian Directory for Worship reads: "Children born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church, and are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And, when they come to years of discretion, if they be free *from scandal*, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper." Most Pædo-baptist churches honor their rite by similar utterance or practice, and their active membership

is enriched and enlarged by the early bloom of piety in those who have not yet acquired ability to thread their way through the intricacies of dogma.]

We are thus prepared to reply to the first part of the question propounded by our correspondent, that the evangelical church in general prescribes no doctrinal test that would bar admission to its communion in the case of any one who gives evidence of a sincere purpose for Christian life. The question relating to ministerial subscription we must reserve for another article.

Pastor's Drawer.

AN ELOQUENT SERMON.

A BROTHER sends a newspaper report of a sermon which the editor introduces to the reader as a "marvelously eloquent production." Our correspondent asks, "What is the matter with this sermon?"

We reply, just what is the matter with half the so-called "eloquent discourses" we hear, which are depleting the churches where they are delivered. Here, for example, is a grandly simple text of Scripture. It glows like a sun, and would naturally drop practical, helpful thoughts into the dark places in common minds. But, instead of trying to open the windows of the hearer's apprehension, the preacher labors to paraphrase the text into a philosophical thesis, which he learnedly announces as his theme. He thus at the outset blankets the sun with his own cloud-work, substituting a misty luminosity for clear shining. The sermon that follows is a series of fine shreds from the cloud-work, respun with undoubtedly fine logic. The points present an excellent analysis of—his own theme verbiage. The rhetoric is splendid, Carlylo-Emersonian. It scintillates with the latest discoveries of the literary laboratory. It is "marvelously eloquent" for those who can understand it. But for a sermon!!!

The fault is that the preacher depreciates the preaching ability of the inspired writer. God put upon his pen words crystal clear and refreshing as drops from a fountain for weak and weary souls. God could have philosophized on the same theme, so that the preacher even could not have understood Him, but He did not want to. His words are love-laden, pity-laden, as well as thought-filled; they are so simple that they trickle into littlest minds. What right has the preacher to mingle them so thick with the grit of his own thoughts that they hang like cold, hard stalactites over his hearers' heads to catch their admiration? We are not surprised to learn that the people file past the fine Gothic edifice where the echoes of this eloquence seem to hang from the arches, and leave it half empty, while they crowd into all sorts of rinks and conventicles where a simple gospel is proclaimed, as the ancient pilgrims gathered by the wells of Baca, and then went on from strength to strength until they appeared before God in Zion.

Prayer-Meeting Methods.

N. G. SAYS: "*I have been trying various methods of conducting prayer-meetings that have been suggested by those who are recognized as successful leaders of such services, and do not find that any of them elicit especial interest among my people. Have you anything new on that subject in the Drawer?*"

No, nothing new as to method. Our observation is that the success

of a prayer-meeting is almost entirely independent of the method of conducting it. Let the leader confine his attention to the subject-matter of what he says, putting his whole soul into the effort to interest his hearers and stimulate their spirituality. If the usual attendants begin to talk among themselves of how they are edified by the interpretations of the Word, others will soon come in. When the attendance falls off the pastor should suspect that he himself is either negligent in his preparation for the meeting, or is losing in the pertinency and practicality of what he says. While it is true that many, even among church members, are dull and indifferent to the truth, it is also true that multitudes are heart-hungry for the essence of the gospel; and he who can help souls will, in time, be thronged by those who need his help. Make the truth to glow and people will want to see it more fully. Become "quick" with your own spiritual appreciation and others will be quickened. A great evil in the church is that we are making too much of *how* we are to do things for Christ, and too little of the doing. Our Saviour and the apostles prescribed neither rituals nor directories of worship. They were only anxious that Christian men should go forth full of the truth in their own experience, and in the power of the Spirit that was promised to come upon them. Such earnestness will make its own methods by its natural outgoing, as the rivers cut their own channels.

MISCELLANEOUS SECTION.

The Daily Newspaper We Need.

BY I. K. FUNK, D.D.

"I WOULD let the devil himself speak through my paper if the people preferred to hear him," said recently the editor and proprietor of one of the most influential and well-known of our New York dailies. With some exaggeration this reveals the idea that

governs, with here and there a notable exception, the daily of to-day. The average daily is the slave of public opinion, not its guide; it reflects instead of creating current sentiment. Right here is the first great change demanded in the daily newspaper. It must lead, teach, inspire, as nothing else can do. The daily in this

age is the world's master teacher. This is the outcome of electricity and steam, of the invention of the printing press and movable type. Once the parent, then the teacher, then the preacher, was the world's great mentor. These still remain potent, but not any one of them, nor all combined, can so guide the world as a rightly-managed and inspired daily press. It teaches the teacher.

It is all *fol de rol* to say that there is some mysterious, peculiarly sacred power in oral preaching—that the world is to be saved by that kind of preaching. The pen is just as sacred as is the tongue. What is there in the flesh and blood of which the latter is made that makes it more holy than the metal out of which the pen is moulded? And the pen is far more potent. Paul's written Epistle to the Romans was just as much preaching as was his address before Felix. His tongue converted tens and hundreds; his pen millions and hundreds of millions. His presence was contemptible, his writing weighty. Were he on earth to-day he would surely lay his hand on the printing-press; he would surely seek to mould and use that mightiest engine of modern civilization, the metropolitan daily.

I do not ignore or undervalue the force in personality, in presence, in oratory; but personality, presence, eloquence are possible to a pen in the hands of a master. There are written words that burn and breathe as well as spoken words. The tongue of our excellent friend Dr. Strong never uttered a sermon comparable to "Our Country," which his pen wrote.

But the chief power of the daily paper is in the frequency with which it reaches its readers, the permanency of its words, and the great distances those words are carried. Says Dr. Talmage, in that forceful, metaphorical style of his, "The true editor is a man who can take a thought on the end of his pen and hurl it a thousand miles and hit the bull's-eye." Mc-

Cheyne says, "He who speaks to a preacher often speaks to 5,000 people." He who speaks to an editor often speaks to 100,000, sometimes to a million people. The pulpit will never lose its power actually, but it is losing it relatively. The daily more and more must be made the teacher, the preacher of the world. Right or wrong, it will soon be well-nigh omnipotent. It must be made right and kept right. That is, by great odds, the most pressing and far-reaching work before the clergy, the church of to-day.

These are some of the characteristics of the daily we need:

It must rise above mere money-getting. It must not be a money-getting machine, no more than is the pulpit. The daily needed is one that will have an eye single to the uplifting of mankind.

Its editorials must receive no color, no inspiration from its advertising columns; on the other hand, its advertising columns must be edited, conscientiously edited. In other words, the daily must recognize the golden rule, conscience, God, as the preacher in the pulpit is bound to do.

Not a *religious* newspaper. No, not in the ordinary sense; shall we say, Sweet charity forbid? But whenever it touches religion it should touch it on the true, orthodox, evangelical side. Not as the average daily touches it, with the air of the patron, which is even more hurtful than is its glorification of vice. Such a paper leads downward, either way. Like the Irishman's advertisement of his turnpike: "Easiest turnpike in the country to drive on. No matter whether you are going or coming, it is down hill both ways." The Daily needed must be religious from conviction, not dogmatically, not theologically. Its religion must not be narrow; it must touch humanity at every side. Never proscriptive; as unlike as possible of a certain religious paper, which a few years ago, when a Jew was

running for sheriff in New York, vigorously protested that the election of a Jew for sheriff was a thing not to be thought of; "for how would it look," it said, "for a Jew to hang a Christian?" To which the Jew retorted, "Pretty Christians, who need to be hanged." The religion of our Daily must appear in its application of the principles of religion honestly, energetically, to daily life.

The Daily must give the news, give it without coloring—that is, give it honestly; and it must seek to give space to news in proportion to the actual value of the news, not in proportion to the sensational element in it. In this respect the daily paper of to-day is frightfully defective. It panders to a most vitiated taste, to "heated brains and ulcerated hearts." A vast number of people through our common-school system are being added to the ranks of newspaper readers. A great proportion of this mass lack refinement of taste, a discriminating mind and heart. They have acquired that little learning that is a dangerous, howbeit a necessary thing. The daily paper is ever reaching down to the level of this multitude. Its price was formerly 10 cents per copy; then 5 cents; then 3; then 2, 1 cent; all the time reaching down after this great and ever increasing multitude. In Europe it is somewhat different. There the men who support the Daily are, broadly speaking, the refined, educated few; here the supporters of the daily press are the common-school multitude. The editor, the publisher, cares little for the upper tens; he is after the lower millions, a great circulation. The advertising patronage depends on circulation, and it is on the advertising patronage that the great daily of to-day lives. Hence it is that the sensational news and the sensational editorials are the chief reading matter in such a paper. It is said that up in the Catskills during the past winter it was so cold that they had to milk their cows with corkscrews.

That was easy in comparison to a successful effort to get one of our metropolitan dailies to give news in proportion to its intrinsic value, instead of the sensational element in it. The *New York Times*, one of the cleanest of our papers, not long ago gave an inch of space to a great gathering in New York of scientists, a meeting that will go down into history, and in the adjoining column gave ten inches to the robbing of a till by a boy.

The following figures, which have been gathered by an examination of a number of papers, will illustrate the amazing proportions to which this evil has grown. The examination covered 15 representative dailies in New York, Brooklyn, Boston, Cincinnati, Chicago, St. Louis and New Orleans. The New York dailies were measured up for seven days from March 16 to 22, inclusive of the Sunday issue. Here is the result of the examination:

The *New York World* gave to crime in these seven issues 7 times more space than to labor, 82 times more than to art, 82 times more than to education, 16 times more than to religion, 27 times more than to literature. It gave to theaters 3 times more space than to labor, 33 times more than to art, 6 times more than to religion, 33 times more than to education. The *New York Tribune* for the same period was unusually clean. It gave to crime only 2 times the space it gave to religion, 3 times the space it gave to education, 2 times the space it gave to literature, 3 times the space it gave to temperance. It gave to the theater much more space than it gave to religion, education, art, temperance, or literature.

I measured the *Brooklyn Eagle* for only one day, and found that in this issue it gave to crime 191 times more space than to labor, 25 times more than to art and music, 31 times more than to education, 4 times more than to religion, 190 times more than to temperance.

I will not take the space to give in full the figures yielded by this investigation. But the above fairly represents the American daily.

What do the figures mean? Is crime more important as news items than are news items about the unfolding of religion, of science, of art, of education? Is the horse-race or the theater to be compared in importance to the temperance reform, which has for its object the saving of hundreds of thousands of lives and billions of money? Certainly not. But the space given to news is not measured in that way. The devil in man craves the vitiated, the abnormal, the sensational. And if the people prefer to hear the devil talk, devil talk is cheerfully given them. It is profitable, immediately, and immensely so, to pander to the tastes of the millions. Lord Brougham once said, "As long as the slave-trade paid 300 per cent. all the navies of the world could not stop it." But the aroused consciences of an aggressive few *did* stop it in spite of the 300 per cent. Mightier than navies is the aroused conscience of a few aggressive, intelligent men. Of what account in a conflict against 300 per cent. is a host of unresisting good men—men who are only good in a passive sense? They don't count in such a battle. They are sweet-tempered, good—so good as to be good for nothing. Like Sterne's donkey, they mildly protest, "Do not beat me, my masters, I beseech you; yet you may beat me if you will." One courageous, aggressive, clear-sighted man—one who will not fool nor be fooled, in the battles that are to win the millennium—is worth ten thousand of that other kind.

The Daily needed must be a *reformer*. This world must be reformed. It must be lifted from *Paradise Lost* to *Paradise Regained*. There are obstructions in the way. These must be attacked. There are men—men of power, great combinations of men—in the way, and these must be fought.

Our Daily should be on terms of enmity with every evil thing. It must so fight as to compel attention. Its blows for the right must be so vigorous as to be a sensation to the masses, and win thus their attention and patronage. People love a fight, and it was Christ who said, "I send a sword, not peace into the world." The half-and-half paper would fail. That Napoleonic maxim applies, "The way to avoid danger is to carry it into the ranks of the enemy."

"Tender-handed stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains."

If you are coming in out of the rain, do not stop under the eaves. You will get very wet if you do.

In the Daily needed, heart cannot supply the place of brains. It must be a seer. Almost every effort to realize the Daily needed has been ruined by piety crowding aside brains. A goody fellow said to the Austrian wit Saphir, "I am almost as big a man as is Humboldt: I lack but three pounds of his weight." "Yes," said Saphir, "but those three pounds are brains." Brain is a mighty factor in our problem of the Daily needed; goodness, religion of course, but brains also.

Its editors must be clear-sighted reformers; cranks, if you please, as Paul and Luther were cranks. Men, humble men, who feel themselves called to do a work for God and man, and are so pressed that they cry, Woe are we if we do it not; not of that annoying, troublesome class, the professional "mission men," who, puffed up with conceit, feel themselves alone competent to regulate the universe.

"Men who every day give the Almighty
Advice which they deem of great worth,
And their wives take in sewing
To keep things a-going
While they superintend the earth."

Politically, this paper must aim to bring conscience into politics. The nation goes to school every twelve months. Tremendously educative is our political system. If politics are

on a low level the education is downward; if on a high level the education is upward. Said Mr. Beecher in 1860, "The conscience of the people has grown twelve cubits since this moral question of slavery was forced into politics." The aim of our Daily must be to make our political system educative on the moral plane.

I have but hinted at this great subject. It should be widely discussed.

Let no one say that this is a fine ideal of a paper, but an impossible one; one that

"Rises like some tall tower,

In shape and gesture proudly eminent,"

but that it is an impracticable idea, here and now. Whatever *ought* to be done is practicable. It has been well said, "Every man consents to a wrong who does not exhaust his strength in endeavors to prevent it."

Napoleon at the battle of Lodi ordered an advance across the long narrow bridge that was swept by the Austrian artillery. One of his staff cried out, "Sire, it is impossible." With flashing eye Napoleon replied, "That word is not French. Go forward!" And forward moved the French troops, carrying the bridge, capturing the Austrian artillery, and the plains of Lombardy were open to Napoleon's army.

In a righteous movement, with an omnipotent and omniscient God behind us, the word impossible is not Christian.

The Weekly Prayer-Meeting.—No. II.

How to get the Church interested in it and make it what it ought to be.

BY ARTHUR T. PIERSON, D.D.

THE one law of all religious assemblies is, "Let all things be done unto edifying" (1 Cor. xiv: 26). In edification the base idea is *mutuality*, and this is the particular law of the prayer-meeting.

The particular gifts enumerated by Paul may or may not have been peculiar to the church of the apostolic age. It matters not. Correspondent gifts, of a gracious if not supernatural

order, always exist. But the emphatic word is EDIFICATION, spiritual growth mutually promoted.

A prayer-meeting is not the place for a lecture or a sermon. Its purpose, mainly, not evangelization, but edification; fellowship in praise and prayer, study of the Word, and work for Christ. Let us unite the two: *fellowship in order to edification.*

This is the only meeting where this is the primary object, and the prayer-meeting is, therefore, important as the gauge of church life—at once a barometer, chronometer, thermometer. It determines how far fellowship exists, and how close it is. This cannot be judged by audiences on the Lord's day. Often the minister is the personal magnet, and the church falls into disintegration when he is withdrawn, as a sheaf of wheat when the bond is removed. But it is never so when the prayer-meeting is central.

The *first* requisite of a good prayer-meeting is *attendance*—"all with one accord in one place" (Acts i: 13, 14). Blessed unanimity! Itself a promise and prophecy of Pentecost. In Acts ii: 1 the word *ομοθυμαδον* refers probably to one impulse, leading all to come; often this word means at one and the same time. Without mutual attendance there can be no fellowship, and to promote it the meeting should be made *attractive* by every legitimate means. The place, the time, the environment ought to be all favorable—light, heat, ventilation, home comfort. A fervent meeting cannot be expected with freezing feet. The household of believers should have a home atmosphere in a home gathering.

Punctuality and regularity are very essential. A thin attendance at the opening of the meeting affects it throughout. Interruptions hinder and delay, if they do not prevent, the kindling of the sacred fires.

2. *Agreement* is the second requisite. (Matt. xviii: 19, 20.) *δουφανηδαυ* implies melody and harmony in

worship—one impulse, desire, longing on the part of hearts joined in love. A divided church, rent by cliques, never has a true prayer service. Unity reacts on the meeting, drawing together by a common motive.

In apostolic days the *sense of the presence of the Master* was very vivid. (Matt. xviii: 20. 1 Cor. v: 4.) The power of our Lord Jesus Christ. They expected manifestations of the Lord, and hence they were drawn together both by duty and delight. Every attendant helps to make the atmosphere of the meeting, and hence ought to go from the closet impelled by the expectation of seeing the Lord. Agreement of desire, *one accord*, comes only from the Holy Spirit.

The third requisite is *spontaneity*. *Sponte*, of free will. Participation should be voluntary. Anything constrained hurts the meeting; no condition is more imperative and fundamental than this spontaneousness. We need the flow of a fountain, not the spurt of a force-pump. The average prayer-meeting is conducted with distance, dignity, chilling reserve. Better not to call on persons to participate; if this be done at all, let it be in private.

Spontaneity indexes spirituality. The measure of the presence of the Spirit is shown by voluntariness of participation. Any other prayer-meeting is mechanical, not fitted to give freedom to the impulses and workings of the Spirit. Responsibility should be thrown on the individual. No human leader can tell who is in a fit frame to take part. Even a church officer may be living out of fellowship with God and his brethren, and in secret sin, cold, prayerless, practically dead. Such a man is not fit to strike the keynote of a prayer service, and act as mouth-piece of a praying assembly. If a believer takes part against his will, constrained by courtesy to the leader, his help is of doubtful value. Moreover, to call upon participators com-

pels either the selection of a few or the sanction of many who cannot edify. Either plan is impracticable. In one case it is implied that no one is expected to take part but the "elect"; on the other, the leader, by calling on all, is giving authority and encouragement to some who are neither fit nor faithful. Selection is too apt to be guided by intellectual standards. It is not always the most intelligent that most edify.

A fourth requisite is *informality*. (Acts xvi: 13.) The prayer-meeting in primitive days was held in such places as suggested free, familiar interchange. The nearer the approach to a family gathering the better. The household of God meets to compare views and experiences and unite in supplication. Formality kills; all undue ceremony and dignity are hurtful. The very form of a prayer-room, the mode of seating, is often a hindrance to sociability. The pews are arranged so that disciples face the minister, rather than face each other, and this is made worse by unhappy, stereotyped fashion of sitting on the outskirts.

A fifth requisite is *liberty*. (2 Cor. iii: 17.) This must be cultivated in ourselves and encouraged in others. Hypercriticism is its implacable foe. The æsthetic element opposes the spiritual. Remarks outside the meeting, and smiles, whispers and other unseemly things inside, keep timid, hesitating souls from free utterances. On such holy ground, sandals ought to be removed. In the church where I am now pastor, emphatically and uniquely a church of the people, an aristocrat persistently advised me to do all the praying and talking, and keep others from taking part, except two whom he mentioned. All others "grated upon his ear." One man must not pray because he always pronounced "precious" "*pray*-scious," etc. Alas! how are raw recruits to be developed to veterans without practice? The ideal meeting is where every one

exercises the gift of the Spirit freely as led of God. Even as to women (Acts i : 14), God may not have fitted woman generally by voice or temperament for the pulpit or platform, but in a family gathering it is difficult to see why she may not take part.

Sixth, I mention *simplicity*. The ideal in prayer and exhortation is directness and naturalness. Rhetoric is generally addressed to the audience, not God; he who prays sincerely, prays artlessly, self-unconsciously. Even of the broken prayer the Lord "takes the meaning." We ought all to come ready to *give the best thought* we have had since the last meeting. Prof. Greenleaf once met the writer, and asked him to give him his best thought during the twenty-four hours previous. He afterward explained that he was wont to collect such best thoughts and give them to his school of girls. A capital suggestion for a prayer service!

Seventhly, the prayer-meeting should have a spiritual, Scriptural tone. Behind the meeting should be something that becomes a training-school. If young people and new converts could be gathered weekly for training by the pastor or some competent person in knowledge of the Word and practice in public prayer, the prayer-meeting would show results. The leader needs *tact*. Some things must be encouraged and some repressed and suppressed. How much spiritual force and fervor he needs, that he may have a word of approval for the timid, of indirect qualification for those who are in error, of restraint upon the prolix! But most suggestions need to be made *outside* of the meeting.

A few hints may be added as to the various exercises.

1. *Praise*. Song is very important, yet often perverted. Where the words or time are unfamiliar, singing is in a dead language. All art standards are hostile to a prayer-meeting. It is not a concert or a singing-school. The time is short—all exercises should

be brief; the instrument should not be abused for playing symphonies and interludes. Awkwardness and delay in finding, reading and starting the hymns are hurtful to impression. He is a wise pastor who keeps the music in his own hands, who can recall and start the familiar hymn needful at every stage of the meeting. It is often well to select hymns in advance for the sake of unity of impression, etc. Sacred song, well managed, is both a preparation of soil for the seed and a watering of the seed when sown.

2. *Prayer*. United prayer is the feature of a true prayer service. (Acts ii : 42.) It expresses spiritual fellowship, and is a means to the exercise and increase of spiritual power.

Prayer must be *audible, brief, direct*. Audible, otherwise others cannot hear and participate; brief, otherwise others cannot take part; direct, otherwise results are in peril. Some prayers are simply a string of texts, with no real *nexus*, others a system of theology in brief, others an eloquent rhapsody or a soliloquy. The ideal prayer is comprehensive, sympathetic, and runs involuntarily in Scripture dialect. The best prayer I ever heard in a prayer-meeting was one in which twenty people took part as one prayer, by successive petitions, each simply unburdening his heart before God, taking up the prayer where another dropped it, and followed by another without any break in the thread.

3. *Remarks*. The *Word of God* should be exalted always. Nothing so inspires faith, hope and love, as the truth of God. Let the leader give at the outset one great thought from the Word, and set an example of point, pith, power, practical suggestion, and above all a Scriptural, spiritual frame of mind. He must come from his closet, bathed in the presence of God.

Set speeches of every kind are to be dreaded. Some people have no no-

tion of a good prayer-meeting beyond a series of bright, smart little talks; if half humorous, all the better. But this is not a prayer-meeting.

Great are the possibilities of a true prayer service. I would rather be

great there than in the pulpit. Prayer-meeting gifts draw people to the pastor and to each other, and remind me of a dear young girl, who in dying said to her mother: "*Turn my face toward Bethany.*"

PREACHERS EXCHANGING VIEWS.

"Pulpit Notices."

I WANT to thank you for calling attention in the HOMILETIC REVIEW for April to the subject of "Pulpit Notices." The subject is one which needs careful consideration by all our pastors. If notices are to be read at all, great wisdom and discretion are needed by the pastor oftentimes to discriminate between what to read and what to omit, unless some established law is adopted from which there can be no deviation.

My own practice has been invariably never to read *any* notice for a meeting that conflicted with any of the regularly established meetings of my own church, on the assumption, which I have thought to be warranted, that my own religious services are more important to my people than any other.

I have no doubt that in some of our large metropolitan churches the notices which the pastor is called to read are, in their number, and even in their secular character, such an infliction on the audience, that their rehearsal dissipates all the benefit that would otherwise be produced by the most spiritual sermon.

Such things ought not so to be.

When spending a Sabbath several years ago with Rev. Dr. H——, pastor of the L—S— Church in Buffalo, I was invited to assist at the Communion service. At its close the Doctor rose to read the notices, which occupied nearly fifteen minutes. When through, he turned to me and remarked—loud enough to be heard by every one present—"You might as well undertake to read the New York *Herald* as to read the notices in this church."

I thought then, and I have been confirmed in my opinion since, that the practice is one which, in its dissipating and demoralizing effects, ought to be utterly abolished. I hope the subject may be agitated by your large constituency through the HOMILETIC REVIEW, and so create a sentiment that will lead to the extinction of the practice.

JAMES CRUICKSHANKS.

OVID, N. Y.

The First Adam.

I HAVE been somewhat interested in reading Dr. Robinson's account of the first Adam. It seems to me, however, that the Doctor's speculations rather tend to cause bewilderment than to clear away the mystery. In the February number he describes an imaginary race as possibly contemporaneous with Adam, this race possessing a body and rational mind, but without spirit, living in "perfect ignorance of even the first conception of right or wrong." In the March number, referring to this same class, he declares they were without a "religious instinct." In the next paragraph he calls this class of persons an "ungodly species." He also intimates, as a possible relief to history, that Cain obtained his wife from this class.

One or two questions suggest themselves: How could a being without a spirit be *ungodly*? The combination of the *Equus caballus* and the *Equus asinus* is the mule; if Cain married such a person as described, would the next generation possess a spirit, or what would be the characteristics of this mongrel breed?

DAVID TAYLOR.

CUTCHOGUE, L. I.

A Ready Reference Book-Mark.

WHO has not experienced a disagreeable uncertainty when in the act of turning successively to several previously selected references, while facing an audience? The leaves of the book turned down at the corners, or the strips of paper duly numbered, or it may be extended beyond the pages at various lengths, indicative of the order in which they are to appear, are all treacherous at the critical moment, when the passage is instantly wanted. Then comes the awkward delay, the still hunt, digression of thought, confusion.

Even in the study, books of reference become vexatious, when time is lost in turning to the inopportune passage, instead of the fitting quotation, selected and marked for the place awaiting it. Bible-readers and teachers of Bible-classes well know whereof I write.

To obviate the difficulty referred to, the writer has conceived and practically tested an idea which may be helpful to some others. In my study Bible, concordance, and some other reference books, may be found a triple mark, consisting of three silken cords, or large threads, in the national colors. The advantage of this arrangement lies in the fact that no American who is not fast asleep can ever hesitate in determining the order of the red, white and blue. If four marks are desired, any fourth color may be added without confusion, as it alone will remain when the national colors have been used and thrown out of the book. If six or eight marks are desired, those already mentioned may be duplicated in very narrow ribbon. In use, the set of larger marks will follow the smaller ones.

With a shoemaker's punch I make a round hole in the binding near the top of the back, and in it tie the book-marks, where they remain for years, without care or danger of being lost.

CHAS. E. LITTLE.

"Christ's Prayer in the Garden."

[THE sermon by Dr. Hovey in our May number on this topic has drawn forth many expressions of approval and some of slight criticism. We give below the substance of two of them as specimens.—EDS.]

I was greatly pleased with Dr. Hovey's sermon in your May issue on "Christ's Prayer in the Garden." I have long held and taught the same views as he expressed, only I have carried them a little farther. His argument from the original text and other sources confirms me in the idea. I have contended that the prayer in the garden was the offertory, the bringing of the sacrifice for acceptance (Himself the Lamb). That He was acting *now* as the sinner's substitute from this on, and hence was praying for the suspension of judgment—"passing on" of the cup; not annihilating or destroying justice, but meeting its demands for a day of mercy and long suffering, etc. It was a prayer to be *put upon* the cross, rather than delivered from it.

This completes the type. This makes the plan *free*. This shows Christ as *willingly* enduring the cross.

I differ from the Doctor only in this: He thinks the Saviour's prayer was for Himself personally, to be released from the Garden anguish, while I hold that it was substitutional, a cry of the *condemned world*, pleading, by virtue of the lamb offered, to be shown mercy and salvation. I understand Jesus when He says, "Mine hour is come," to change His official relation. He had been a representative from God to man. Now He comes as a representative of the world before God. The whole conduct of the Master and all Scripture, it seems to me, harmonize with this idea, and I have found comfort in it.

W. A. WELSHER.

ABILENE, KAN.

FROM ANOTHER CORRESPONDENT.

I DESIRE to say, with Dr. Hovey, that the common interpretation of

Christ's prayer in the garden has been to me highly objectionable. But I differ with him as to the object for which Christ prayed. The cup which Christ prayed to have removed was the cup of temptation. (See Gen. iii: 15.) "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (See Matt. iv: 1.) "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Now commences that great conflict between Christ and the devil, intimidated in Gen. iii: 15. We are told in Luke iv: 13, "And when the devil had ended all the temptation, he departed from him for a season." Then comes the last battle in the garden of Gethsemane. In Heb. iv: 15 we are told that Christ was "tempted in all points like as we are, yet without sin." The temptation of Satan was so great that Christ sweat great drops of blood.

That this was the object for which Christ prayed may be seen from Luke xxii: 45, 46: "And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation." Also Heb. xii: 3, 4: "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." *The inference* is that Christ had. D. R. GRAFTON.

WHITESBORO, TEX.

A Frontiersman's Criticism on Dr. Storrs.

THE highly appreciative and justly eulogistic criticism of Dr. Storrs in the May number of the HOMILETIC REVIEW is one of the best in the series. Apropos the statement that "evidently, for the purpose of the popular orator, it would be an advantage to Dr. Storrs to be persuasive as well as convincing," I am reminded of the criticism passed by an intelligent frontiersman upon this gifted orator. In a meditative, abstracted manner, showing that he was entirely sincere, my western friend made the following significant remark: "If Dr. Storrs of Brooklyn had only been a home missionary for a year or two, *he would have made a first-class preacher.*"

J. F. FLINDT.

MOUNT VERNON, IND.

An Inquiry.

IN my boyhood I read the story of a man who saved the life of Washington, and in so doing received a wound which crippled him for life. After the war he became a sot, and when Washington called to see him, was ashamed to appear. What a tract that would make, but I know not where to find it. It was in a school reader, and I suppose was authentic. Please get some one to find it. I think the man's name was Samuel Upton, and that the book was one of "Cobb's Juvenile Readers."

J. S. BEYER.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

The Church Christ's Body.

The church, which is his body, the fulness of him, etc.—Eph. i: 23.

(1) THE body is the *abode* of the soul. So Christ is *in* the church.

(2) All parts of the body are equally "in touch" with the soul. A wound in head or foot draws the

whole soul into sensitive sympathy. So the church is the "*fulness* of Christ."

(3) The body is the soul's *medium of expression*. So the church *expresses to men the mind of Christ*; its doctrines, its charities, its saving ordinances.

(4) The body in its present state is

an *imperfect medium* of the soul's expression. The face belies the feeling; the gross brain dulls the passing thought; the unskilled tongue distorts the mind's intent; weakness of nerve and muscle prevent the soul's accomplishing its purpose, etc. So the church *fails* in many ways to interpret Christ to the world.

(5) Christ's *riem body* was without the imperfections and disabilities of His natural body. So the church, when fully "risen with Him," will be "full of Christ's grace and truth."

L.

A Character Study.

Barnabas.

THERE are Alpine peaks without name in the guide-books, which, if they stood anywhere else in Europe, would be noted as among the giants of the earth. They are overshadowed where they are by Mt. Blanc, the Matterhorn, etc. So there are characters which loom grandly from the Scripture landscape but are overshadowed by the superlative grandeur of Paul and John. Such was Barnabas. Note some characteristics of the man.

I. *Sturdy strength of principles*: a Jewish Levite who maintained his faith and life among all the allurements of the Paphian Venus at Cyprus.

II. *Yet no bigot*: dropped his Judaism the moment he saw the better Christian truth.

III. *Great-heartedness*: one of those who sold all their possessions.

IV. *Personal tenderness*: his real name Joses, but called by the people Barnabas, Son of Consolation.

V. *Gave men his confidence*: when the disciples suspected the sincerity of Paul, Barnabas stood bond for him and remained his patron until the superior character of Paul was demonstrated.

VI. *Could disagree without quarreling*: Paul and Barnabas had to separate, but did it as gracefully as the stars swing off into their separate orbits; their hearts held by the

same central attraction, the love of Christ.

VII. *Loved the Scriptures*: legend says when 400 years later his body was exhumed a copy of the Gospel by Matthew, transcribed by his own hand, was found clasped in his bony arms. The story based upon a known characteristic. L.

Personal Power in Social Life.

[BY REV. C. C. H., BROOKLYN.]

Give, and it shall be given unto you,
—Luke vi: 38.

I. *Definition of personal power in social life.* It is the power to enter into the lives of others and become a constructive force.

II. *Its law.* Give, and it shall be given unto you. There is action and reaction. Love begets confidence and love. This is the door through which we enter into the lives of others.

III. *The motive which lies behind this law of self-giving.* The love of Christ constrains us.

Secular and Religious Duties Not in Conflict.

Render, therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's.
—Matt. xxii: 21.

1. OUR secular and spiritual relations are co-existent and co-relative in fact.

2. The obligations which arise from each are to be recognized equitably, and the respective duties performed faithfully.

3. They ought not to be in conflict, but mutually helpful. Both are of God, and with Him are no discords.

Application of the principle to (a) secular business, society politics, etc.; (b) soul culture, worship, Christian work. J. S. K.

Revival Service.

Persuasives to a Christian Life.

Almost thou persuadest me to be a Christian.—Acts xxi: 28.

I. CHRISTIANITY is a system of persuasives. "Knowing, therefore, the terrors of the Lord, we persuade

men." "As though God did beseech you by us, we pray you in Christ's stead," etc. God will not deal with men as with machines. He acts along the channels of their intelligence, conscience, affections and free will. "Come now and let us reason together." He wants no slaves around His throne, nor conscripts in His army.

II. Many hearers of the gospel are almost persuaded to embrace its offer, which implies: (a) That their reason and judgment are convinced. (b) They confess their need of salvation and its importance, and the worth and dignity of the Christian character and service. (c) They are "almost persuaded" to make a full surrender to God's claims and seize upon eternal life.

III. They are not *altogether* persuaded. Why? (a) It may be reluctance to part with the old life. (b) They may fear that their lives will not be consistent, or shrink from the publicity of making a confession of Christ—the tap-root that binds them is really a *will not surrendered* to God.

IV. Such a state is full of peril, for it is likely to become chronic—lull his fears to sleep.

Lastly, to be almost persuaded affords no protection against the loss of the soul. Sinners in multitudes die only almost persuaded.

Let the controversy end this moment! let hesitation yield to immediate decision. J. S. K.

Latent Energy Aroused.

Put on thy strength.—Isa. lii : 1.

THE Omnipotent answers the cry of His people to put on strength by challenging them in these words. Christians carry in themselves vast latent resources of spiritual power. The amount of nervous energy, of psychic force which lies dormant in a man sometimes makes startling revelations of itself when momentarily quickened by special emergencies.

I. The call and destiny of the spir-

itual adapted to call forth supreme effort. Its objects infinite in solemnity and transcendent in glory. From a Christian standpoint, every day a Judgment Day and the ordinary course of things a crisis. The opportunities are supremely inviting and actually at our right hand. The aids are divine and adequate—no depressing fear of defeat or failure. The results and rewards are eternal. The greatest of seeds or plans are at best uncertain of realization, unsatisfying when gained, and transient at best. A throne is a trifle compared with a symmetrical Christian character; an empire a bubble compared with a soul rescued.

II. The elements of this strength. The inherent power of the truth held—the impelling might of the passion of love—the "joy of the Lord"—the quickening Spirit of God.

III. How "put on." The will brought to bear. Men *can* cast off torpor and *wake* themselves to energy. Laying aside "weights and sins." *Girding* by study of the word and communion with God. Habitual *exercise* leads to supreme point of energy. J. S. K.

Funeral Service.

The Future will set Things Right.

*What I do thou knowest not now,
but thou shalt know hereafter.*—
John xiii : 7.

God's ways are sometimes as radiant to us as the noon; but often they are dim as the twilight, sometimes impenetrable as midnight gloom.

I. This is because His thoughts are as high above our thoughts and His ways above our ways as the heavens are above the earth.

Thus, with all God's ways—

"He hides them deep, like the secret sleep
Of Him He loved so well,"

only to have them appear on a mount of transfiguration, even as Moses did.

II. Our inability to understand the dark dealings of God is due to our want of *harmony* with His will and

ways. We have our own ideal of life, our aims, motives, self-will, and are apt to be in direct opposition to His. Hence, if we are living for time and personal comfort, or even for our own families, God's ways, which are for our soul's highest interests, and for His glory, will not be comprehended by us, and we shall rebel at disappointments. If we make this world a play-room instead of a school-room, a parade-ground instead of a battle-field, a romance instead of a reality, we shall mistake the meaning of God's discipline.

III. The mystery of God's dealing with us is no mystery to Him. He has a definite and beneficent aim in all the things that to us seem incomprehensible, and that aim is our supreme good.

IV. The time of revelation will come. "If the vision tarry, wait for it, for it will come." He does not seek to perplex and bewilder, but to test and develop our faith and patience. Out of the night and the storm upon your Galilee will flash the form of one like unto the Son of Man. He will say to you, "It is I, be not afraid," and He will say to the storm, "Be still!" The day and the great calm are not far off. Meantime, on every leaf of your withered flower, on the empty crib, the vacant chair, the green mound, is written, "God is love."

LESSON.—"Be still, and know that I am God." He will make all things work together for good. J. S. K.

A Royal Preacher's Verdict on Life.

Vanity of vanities, saith the Preacher; all is vanity.—Eccles. xii: 8.

A SIGH of sadness and skepticism coming from a king. The Jews forbade the study of this book to those under 30 years of age, so hopeless its views of life. Yet we can learn so nothing from it if we consider:

I. The character of the royal preacher. II. The conclusion he reaches. III. The mistake in his premises.

I. The preacher peerless in wisdom, completely furnished with resources and opportunities for solving the problem of human life; had everything heart could wish; tasted every cup of pleasure. Yet he confesses failure. If he could not get happiness by his methods, then it never can be got in his way. First lesson.

II. The royal preacher's verdict. He pronounces the world a sham, a delusion, its work a failure, its wisdom folly, its hope a delusion.

III. The royal preacher's mistake.

It was due to making the *ego* the center of his system, instead of saying with the Scriptures, "Seek first the kingdom," etc. Then it was not even the nobler self, but the baser and sensuous to which he gave the ascendancy. Sowed to the flesh, and of the flesh reaped corruption. This is not, then, "an inspired estimate of human life, but a fool's estimate, the wail of a prodigal."

In nine different ways Solomon sought to answer the question, "Is life worth the living?" and each time said the game was not worth the candle. One more remained, and he learned it at last: "Fear God, and keep his commandments: for this is the whole duty of man." J. S. K.

LIVING ISSUES FOR PULPIT TREATMENT.

The Immigration Question.

One law and one manner shall be for you and for the stranger that sojourneth with you.—Num. xv: 16.

"EIGHTY per cent. of the wrecks of humanity in our asylums are foreigners," remarked Mayor Abram S.

Hewitt recently, while showing the Honorable Artillery men of London through the New York City Department of Charities and Corrections.

The increasing frequency of such statements, in connection with the recent Anarchist scare, the great and

growing problem of capital and labor, the strenuous efforts being made in some sections to break down the American Sabbath, the arrogant and increasing power of the saloons in politics, whose proprietors are largely of foreign birth, and the fact that our already overstrained industrial relations are still further complicated by the yearly addition of a half million of the population of Europe, is developing a strong undercurrent of sentiment against the continuance of free immigration. The proud boast of a quarter of a century ago that America is the asylum for the oppressed of all nations is giving way to a growing suspicion that Americans themselves may stand in need of protection.

The question is well worth considering. It is true we have now laws for the exclusion of the Chinese, paupers, and of labor imported under contract. But the evils complained of do not abate. A few facts may not be out of place.

Of the 38 lager-beer brewers in the New York city directory, there is not one but that bears an unpronounceable foreign name.

Seventy-five German singing societies of New York, Brooklyn and Jersey City, are clamoring for the "right" to buy beer on Sunday.

The "Personal Liberty League" of this State, whose President is Otto Hundt, a German of this city, is working for the legalization of the Sunday saloon and beer-garden. The League claims to control 75,000 votes.

Professed Anarchists of the bomb-throwing stripe are, almost without exception, of foreign birth. They are credited with from 20,000 to 30,000 followers in the great cities of the United States.

The report of the Massachusetts State Bureau of Statistics of Labor for 1887, shows 241,587 persons in that State, about 12 per cent. of the entire population, as unemployed in their principal occupation during

some portion of the year. Yet we have received a foreign immigration, crowding our labor market, since 1880, of more than 4,250,000 persons.

But notwithstanding these unfavorable influences, might not wisely adjusted industrial relations go far to mitigate the dangerous tendencies of unrestricted immigration? The question is worthy of careful study.

Practical Co-operation.

The whole body fitly joined together and compacted by that which every joint supplieth.—Eph. iv : 16.

THERE has long been a belief among thinking men that in some form of practical co-operation is destined to be worked out and finally solved the great problems of labor and industry. Numerous experiments have been made in both productive and distributive co-operation, with some brilliant successes and many failures. But of late the growth of the principle in the public mind has taken strong root. This is notably true in Great Britain, where, in 1883, there were 679,294 members of successful co-operative societies, with an invested capital of \$35,000,000, and making annual sales, in round numbers, of \$1,400,000,000. These societies cover both the productive and distributive fields.

Notwithstanding some practical difficulties in the way of conducting successful co-operative experiments under present industrial conditions, when successfully maintained they furnish the workman of some means and skill a fruitful field of labor, besides developing habits of thrift, prudence and economy. For the workman of no means and little skill, practical co-operation in business enterprises, unless developed and sustained by outside aid, is beyond reach. A step, however, in the direction of ultimate co-operation, and embodying most of its essential principles, is profit-sharing between employer and employees. In this case the employer retains control of the busi-

ness, and the employee, besides receiving the wages fixed by competition, gets a per cent. of the net profits of the concern in proportion to his skill and enterprise. This system of co-operation has been put in practice with excellent results to both employer and employee, by isolated examples in many places. Besides harmonizing, in a great degree, differences between master and men, developing a spirit of self-respect and industry on the part of the latter, it has been found to have actually increased the profits of the concern. A similar system has just been introduced in the iron works of millionaire Andrew Carnegie, of Pittsburg, Pa. Just now one of the most popular

and beneficial forms of co-operation among wage-earners of moderate incomes is the building and loan association, by which the sober and industrious workingman escapes, in some degree, the burdens of rent by becoming the owner of his own home.

Courtesy in Politics.

THE National Woman's Christian Temperance Union memorialized the national conventions of the political parties this year to the effect that the Presidential campaign may be kept free "from all calumnies and dishonoring personalities, which serve only to pierce innocent hearts, degrade political contests, and poison the young."

EDITORIAL NOTES.

The Disciples Went to School.

It seems to me that we are on the wrong tack, that we are trusting too much altogether in things that are visible, while we should rest forevermore on things that are unseen. Take our theological seminaries—so many mills to grind out preachers. What is it that makes the preacher of to-day? He is not the product, as the preacher once was, of the Spirit of God, but of the school. About the first question asked of a preacher is, "From what seminary does he hail?" Where did Christ's disciples go to school? From what seminary did they hail? And yet, where will you find abler preachers?

Only a Layman.

WILL our lay friend tell us what the disciples were doing the three years that they were with Christ? Were they not going to school? When has the world had a better theological seminary than that from which the disciples graduated in Jerusalem after a three-years course of profound study? Christ Himself was the *visible* teacher. This teacher is no longer on earth in visible shape, but He has appointed other teachers, through whom, if they be true teachers, He teaches. It is the duty of the true teacher to lead his pupils to a dependence on things invisible. The visible is not harmful, except when we trust in it as an end. Christ made use of things visible when on earth, and He still makes use of them.

Is the Pulpit Thought of Narrow Range?

DR. EDWARD EVERETT HALE calls

attention to the themes of leading sermons published in THE HOMILETIC REVIEW, and says that they indicate that the pulpit thought of to-day is of narrow range. Just what does the doctor mean? We should be glad to have him express himself fully in our pages. It is certainly true that the pulpit must become more and more interested in the living questions of the day. The principles of Christ must be brought down and applied to where the people are thinking and living. God's will must be done on earth as well as in heaven, and it is for the preacher to show the ways in which it is not done, and to show how that will is to be done at home, at school, in business, in politics, everywhere. It is easy, very easy, to preach dogma; it is hard to apply Christian principles to the developing life of the world, but this is something very much needed to-day.

"English As She is Frenched."

AN eminent preacher is reported in a daily newspaper to have said in a recent discourse, "It was a sudden, fatal death." It is not probable that any one in the audience ever heard of a death that was not *fatal*.

A clergyman in Brooklyn not infrequently uses the phrase, "Between you and I."

The Rev. Dr. ——— of New York, well known for his learning, said in his discourse last Sunday, "Is not gambling a grievous sin, and wild speculation, and trusts, and 'corners' in the market?" Wild speculation and trusts and "corners" are sins, not *is*.

A Philadelphia paper reports one of the best known preachers of that city as saying, "I regard it evil," etc. He may deem it evil, or think it evil. After the verb regard good English requires the insertion of the conjunction *as*.