

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—THE POETICAL IMAGERY IN THE BOOK OF REVELATION.—No. II.

BY JAMES M. LUDLOW, D.D.

IN our first article we gave abundant evidence that the greater part of the poetical imagery in the Book of Revelation was drawn, from neither the fancy nor the inspired imagination of the writer, but from the Old Testament Scriptures. This gives to the book its most prominent characteristic—viz., that of a rhetorical resumé, as well as a prophetic conclusion, of Sacred writ; and, at the same time, it points to John, the last survivor of the Apostolic College, as its author.

#### II.

Of the remaining imagery of the book, perhaps the greater part can be associated with, if not traced to, the RABBINICAL LITERATURE.

John, as a devout Jew, and one who, in comparative youth, maintained an acquaintance with the more scholarly and priestly class among his people (John xviii: 15), was undoubtedly familiar with the maxims of the Rabbins, with their comments upon the Old Testament Scriptures, and with the peculiar customs which had grown out from the ritual of worship. For our knowledge of these things we must go to the Talmud and Targums, which, though swollen with many legalistic and fantastic conceits of the later Rabbins, preserve for us the records of the opinions and customs of the pre-Christian age.

In these Jewish books we find many expressions and allusions, so similar to those in the Apocalypse, that we are forced to regard them as more than coincidences. We are not warranted in saying that John was indebted, in every such instance, to the Rabbinical thought. These books were written, in their present form, after John's time, chiefly by the hands of such Rabbins as Judah, Jochanan, Ashè and

Abina, whose schools covered the first five Christian centuries. It is *possible* that they may have borrowed expressions from John; it is *probable* that they were influenced by the prevalent sentiment of the Christian ages in which they were living, even as the infidel books of our day are filled with high moral ideas which are taken from the Christian culture they deery. But it is difficult to believe that the intense and bitter anti-Christian spirit of the Jewish Rabbins, what we may call their seclusiveness of thought, would have allowed them to import the exact phraseology of the New Testament into their works. We think it is but fair to assume, especially regarding the customs and rites of the old Jewish Church, which were either still practiced or kept in vivid memory by the tenacity of oral tradition, that the Rabbinical accounts are honest and trustworthy. The actual date at which such customs and traditions were conserved in writing has little to do with the historic value of the statements themselves. We shall, however, pronounce no judgment upon the priority of utterance, as between the Book of Revelation and these "literary remains" of the Jewish mind. We are confident that there is nothing derogatory to the dignity or inspiration of John in the assumption that he made use of some of the more significant and popular of these time-honored proverbs and usages of God's ancient people, in order that he might fill them with a transcendantly deeper meaning than they ever had before, even as Moses and Elias were luminous in the transfiguration glory of Christ.

Much has been made of the parallelisms between the Gospels and Talmud. But they are far fewer than those between the Revelation and the Rabbinical writings; and, at the same time, less significant. They are generally but repetitions of a principle or sentiment—*e. g.*, Our Lord's saying, "Blessed are the poor in spirit" is paralleled with that of R. Joshua ben Levi in the Sanhedrim, "Behold, how acceptable before the Lord are the humble." Christ's "Blessed are the merciful," "Blessed are they which are persecuted for righteousness sake;" His sayings against adultery, ostentation in religion, etc., are along the line of the common conscience, and similarity of utterance signifies nothing as to originality. It will be observed, from the instances we give, that the Johannean and Rabbinical parallelisms are of a very different order, and relate to the exact rhetorical form. Without presuming to be exhaustive, the following citations will show the Jewish tinge of John's thought, the hue of the atmosphere through which the divine light passed.

The representation of Christ as the "*Alpha and Omega*," the first and last letters of the Greek alphabet (Rev. i: 8), was doubtless suggested by the Rabbinical common saying, "From Aleph to Tau," the first and last letters of the Hebrew alphabet, by which the idea of *completion* was signified. In Yalcut Rub. we read, "Adam trans-



gressed the whole law from Aleph to Tau. . . . Abraham kept the law from Aleph to Tau. . . . When God pronounced a blessing on Israel, He did it from Aleph to Tau." These Hebrew letters, when joined, make the word "Eth," the definite article, which the Rabbins regarded as primarily signifying *substance* (Eben Ezra). Thus the Syriac version translates Gen. i: 1, "The (eth) heavens and the (eth) earth," by words equivalent to the *substance* or *being*, the matter and primal forces of the heavens and the earth. The expression in Revelation would thus be recognized by every Jew as a picture of Christ as the source and summation of the created universe.

The definition of God as He "*which is, and which was, and which is to come*" (Rev. i: 4), is the Rabbinical paraphrase of the name "Jehovah," which was commemorated in the three hours of daily prayer. In Chasad Shimuel we read: "These hours point out the holy, blessed God; he who was, who is, and who shall be. The Morning prayer points out him who was before the foundation of the world: the Noonday prayer points out him who is; and the Evening prayer points out him who is to come."

"The *seven spirits which are before the throne*" (Rev. i: 4) remind one of Jonathan ben Uzziel's comment on Gen. xi: 7: "God said to the seven angels which stand before him," etc.; and of Raphael's announcement in Tobit xii: 15: "I am one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One."

"The *seven stars in his right hand* (Rev. i: 16), which are afterward interpreted to be the seven angels of the churches, are used thus by Jonathan ben Uzziel on Ex. xl: 4: "Seven lamps of the candlestick are like the seven stars which the righteous resemble."

The "*keys of hell and death*" (Rev. i: 18) are suggestive of, and were probably suggested by, the saying in the Jerusalem Targum on Gen. xxx: 22: "There are four keys in the hand of God which he never trusts to angel or seraph: 1. The key of the rain; 2. The key of provision; 3. The key of the grave; 4. The key of the barren womb."

"The *second death*" (Rev. ii: 11) is an expression we find in Jerusalem Targum on Deut. xxxiii: 6: "Let Reuben live in this world and not die by the second death."

"The *doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel*" (Rev. ii: 14), is not expressly stated in the Old Testament; but the abominations mentioned in Num. xxv. are by the Targum writers attributed directly to the counsel of Balaam.

"Thou hast a few names even in Sardis which have not defiled their garments, and they *shall walk with me in white*" (Rev. iii: 4). This saying is illumined by the statement of Maimonides, that the San-

hedrim "examined the priests concerning their genealogies and blemishes: every priest in whom was found anything faulty in his genealogy was clothed and veiled in black, and went out of the court; but every one that was found perfect and right was clothed in white and went in and ministered with his brethren, the priests."

Christ is called "*the Amen, the faithful and true witness*" (Rev. iii: 14). The Rabbinical comment on Prov. viii: 30 says: "Amen is the sign of God, the faithful King;" and the Jews regarded the word as standing for a number in the Cabalistic tree, which designated the energy of God, and answered to the two names, Jehovah and Adonai. —(Gill in loc.)

The "*strong angel proclaiming with a loud voice, Who is worthy to open the book?*" etc. (Rev. v: 2), is a magnificent projection upon the screen of the ages of that common Temple scene, where the President of the Temple summoned the priests to their parts in the service with these words, "Who is worthy let him take his part." The Rabbinical comment on Gen. v: 1 reads: "Whoever is worthy to look in it (the Book of the Generations of Adam) knows by it the wisdom which is from above." But who may be worthy to look into the book which chronicles the purposes of God that have not yet been born into events!

The souls of martyrs are said to be "*under the altar*" (Rev. vi: 9). The Jews had a saying, "One buried in the Holy Land is as if buried under the altar, and whosoever is buried under the altar is as if buried under the throne of glory." (Maimonides.)

Seven angels are represented as standing before God, who had been performing various services in the magnificent worship of the Upper Temple. (Rev. viii: 2.) But we read (v. 3): "And *another angel* came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." But why *another* angel? Could not one of the seven who were before God offer this incense of the world's great prayer? We get a side light on this from the Talmud, which tells of an old Temple custom, not prescribed in the Scriptures: "Incense was always offered by a fresh man, so that a priest might burn incense only once during his lifetime."

The *child caught up to God and His throne*, and thus preserved from the devouring dragon (Rev. xii: 5) is not unlike the child of Rachel, who, when it was born on the night of the slaughter of the innocents in Egypt, was caught up to heaven by Michael, and set under the protection of the throne.

Satan, "*the accuser of our brethren*" (Rev. xii: 10), suggests the Targum of Jonathan on Num. xxix: 1: "The first day of the month

Tisri is appointed for the blowing of trumpets to confound Satan, who comes to accuse."

Is the *new song* (Rev. xiv: 3) the new song which the Jews believed even the angels have never used; the unwritten and unvoiced refrain to that which first rose from the shores of the Red Sea, and swelled through the generations?

The saints standing with the Lamb on Mount Zion had "*his Father's name written in their foreheads.*" (Rev. xiv: 1.) This is a figure borrowed from the use of phylacteries. The Jews were tempted to literalize everything in their Scriptures. God told the people (Exod. xiii: 9) to remember His providential guidance by keeping the Passover, using this figure: "It shall be for a sign unto thee upon thine hands, and for a memorial between thine eyes, that the Lord's law may be in thy mouth." After the return from the captivity the orthodox Jew wore on his forehead a little box containing passages of Scripture. On the outside of the box was written the letter *Shin* (Sh). The strap which held it on the forehead was tied in a knot shaped like the letter *Daleth* (D). There was a similar box worn upon the arm, tied there by a strap knotted in the shape of the letter *Yod*, or *I*. These three knots, together with the letter on the box, spelt *Shaddai*, or Almighty, one of the names of God. John works this comparatively trifling formality of the Jews into a sublime figure of the consecration of the saints, and of God's covenant with them; for they have, as it were, the Father's name written in their foreheads."

"*Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*" (Rev. xvi: 15.) In the Talmud xiv: 1, we read of this custom of the watchmen guarding the sacred site on which the Temple stood, or, as it was called, "the Mountain of the House:" "The Captain of the Mountain of the House went round to every watch in succession with torches flaming before him, and to every guard who did not stand forth, the Captain said, Peace be to thee! If it appeared that he slept, he beat him with his staff; and he had permission to set fire to his cushion—(e. g., his overcoat or cloak which he had rolled up for his cushion). And they said, What is the voice in the Court? It is the voice of the Levite being beaten, and his garments burned, because he slept on the ground." Only one who was familiar with this custom of the temple guards would have represented Christ, the Captain of His people who are set for the guarding of truth and purity on earth, "Behold, I come as a thief: Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

"*Their works do follow them.*" (Rev. xiv: 13.) The Jews said (Pirke Eliezer on Isaiah lviii: 8) that good deeds say to a good man about to die, "Go in peace: before thou gettest thither we will go before thee."

The angel from the temple in heaven cried to him that sat on the cloud, "*Thrust in thy sickle and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.*" (Rev. xiv: 15.) When the corn was ripe in the Holy Land the messenger from the Sanhedrim carried the formal notice, and no one did reap until the word came. (Lightfoot.)

The *Seven Vials* of disaster (Rev. xvi.) are suggestive of the Seven Periods of woe predicted in the Book Sanhedrim, which should precede the advent of the world's deliverer.

As a study of Apocalyptic style it will be interesting to read John's description of the contents of the *Seventh Vial* in connection with a passage in the Sibylline Oracle. John writes (Rev. xvi: 18): "There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent," etc. The Sibylline book reads: "From heaven shall fall fiery swords to the earth, and great torches shall come, shining into the midst of men. The all-producing earth shall be shaken in those days by the immortal hand; and the fishes of the sea, and all beasts of the earth, and the countless tribes of birds, and all the souls of men . . . shall shudder with awe before the immortal face. He shall break lofty peaks, and heights of huge mountains, and dark Erebus shall appear to all. Misty ravines in the high mountains shall be full of corpses; rocks shall stream with blood. . . . All the well-built walls of ill-disposed men shall fall to the ground. . . . Brimstone shall fall from heaven, and stone and hail abundant and dreadful.

"I saw an *angel standing in the sun*" (Rev. xix: 17) reminds us of the declaration of the Sibyl that from the sun God would send forth a King.

"*The song of Moses* (Rev. xv: 3), sung by the redeemed on the sea of glass glowing as with fire, Maimonides tell us, was sung in the daily service of the Levites in the court of the Temple, and from the Rabbinical commentary on the passage first recording it in Exodus, we learn that the Jews believed it would be sung again in heaven in the days of the Messiah.

The angel cast Satan "*into the abyss, and shut it, and sealed it over him.*" (Rev. xx: 3, Revised Version.) In Targum Jonathan on Exod. xxviii: 30, we learn of a stone called Shetijah, with which the Lord of the world sealed the mouth of the abyss at the beginning.

"*And I saw thrones, and they sat upon them, and judgment was*

given unto them." (Rev. xx: 4.) In Yalkut Simeoni we read: "In future time the holy and blessed God will sit, and kings will place thrones for the great men of Israel, and they shall sit and judge the nations of the world with the holy blessed God."

*The saints reign with the Messiah for a thousand years* (Rev. xx: 4) is the answer to a very ancient expectation. During the thousand years of the Messiah the Jews supposed that He would renew the world, and raise the righteous dead. (Bab. Sanhedrim.)

Of the *judgment books* (Rev. xx: 12) the Jews said (Zohar on Genesis): "All the works which a man does in this world are written in a book, and they come into thought before the Holy King." Another notion is recorded in Bab. Roshhashanah: "At the beginning of the year three books are opened; one of the completely wicked, another of the completely righteous, and a third of those between both: the completely righteous are written and sealed immediately for life; the completely wicked are written and sealed immediately for death; the middlemost are in suspense, and continue from the beginning of the year to the day of atonement: if they are worthy, they are written for life; if not worthy, they are written for death."

*"The new Jerusalem coming down from God out of heaven"* (Rev. xxi: 2) follows the Jewish fancy that the Tabernacle, the Temple, and the Holy City itself, in their earthly glory, are but the shadows cast upon the earth of their spiritual counterparts which exist eternally in the skies. "The holy blessed God shall renew the world, and build Jerusalem, and shall cause it to descend from heaven." (Rabbi Jeremias in Johar Gen.)

*"Every several gate was one pearl."* (Rev. xxi: 21.) In the Sanhedrim we read that God will bring precious stones and pearls of thirty cubits by thirty . . . and place them in the gates of Jerusalem."

*"The street of the city was pure gold, as it were transparent glass."* (Rev. xxi: 21.) The Jews have a traditional belief that Paradise is paved with precious stones, giving a lustre as of flaming torches. (Sepher Avodah.)

*"He that is filthy let him be filthy still . . . he that is holy let him be holy still."* (Rev. xxii: 11.) Bab. Yoma on Levit. xi: 43 says: "If a man defiles himself a little, they defile him much; if below, they defile him above; if in this world, they defile him in the world to come; if a man sanctifies himself a little, they sanctify him much," etc.

The above citations will be sufficient to show the Rabbinical tone of the Book of Revelation, and to indicate the importance of the discussion as to the priority of these expressions. If the Jewish lore furnished John with certain figures of speech in which to make his new thought more intelligible, and by which to gain the attention of his Jewish readers, it no more lessens the value of the Book than steeples and domes lessen the glory of the sunlight which flashes from

them. It is on the line of the claim of Christian Scripture to be the illumination of what was dim and groped after by the ancient people. But, on the other hand, if the Rabbins borrowed from the Revelation, since they made no claim that Judaism was the perfecting of Christianity, the fact must utterly discredit the Talmud as either an historical or original contribution to human knowledge

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## II.—THE MODERN SERMON.

BY PROF. GEORGE P. FISHER, YALE COLLEGE.

### NO. II.

GENERALLY speaking, Protestant preaching has stood in the proper relation to the Scriptures. This, as was intimated in the previous number, is the fact respecting the Reformers. Their sermons, it is true, were doctrinal; but the doctrine was taken fresh from the divine word. They sought for the real sense of Scripture with grammatical and lexical aids, and were satisfied with that. Occasionally the old allegorizing habit has returned to infest the Protestant pulpit. To exorcise it absolutely has been found difficult.

It must be confessed that there have been times when the Scriptural character of sermons has been more an appearance than a reality. There have been preachers and schools of preachers who have thought that a due regard to the Bible required them to interlard their sermons with very frequent citations from its pages. Thus a veneer of Scripture has been made to cover thinly a material of a very inferior sort. The Puritan preachers, in the earlier age of Puritanism, were the best and most effective preachers in England. But even Puritan preachers—as any one will see who will examine their printed discourses—fell into the habit of linking together verses of Scripture, the effect being to make a printed page a curious mosaic of italics and Roman letters. That is a truly Scriptural sermon which develops and brings out fully and freshly the contents of the text. Among recent preachers, F. W. Robertson in his best discourses has nobly exemplified this merit. One who attentively reads these sermons will be struck anew with the riches of meaning which are contained in passages of Scripture that he before may have poorly appreciated. To explore the Word, to believe that stores of precious truth are hidden away in it, is the first obligation of a preacher. Thus, and thus only, can he hope to impart a constant life and freshness to his weekly discourses.

At times under Protestantism, the Scriptural character of sermons has been impaired by a prevalent doctrinalism. This was true in the scholastic period of the Protestant churches in the seventeenth century. Lutherans and Calvinists alike fell into the mischievous practice



of theologizing in the pulpit, which had been the characteristic sin of the later mediæval preachers. Polemical attacks and defenses, subtle arguments, wire-drawn distinctions, played a great part in the literature of the pulpit. It must be said, that the fault of preaching in New England, from the middle of the last century to the middle of this, was its doctrinal, or metaphysical character. This fault was lessened from the circumstance that the congregations were largely made up of men and women of strong intelligence. Yet, at present, whatever defects cleave to sermons, it can be truly said that educated preachers are, as a rule, more careful and critical interpreters of Scripture than were their predecessors.

Another excellence of the true sermon is, that it shall be unaffectedly religious—flow out of a living experience of the Gospel. The preacher, if he would reach the heart, must speak from the heart. This is the only secret of genuine unction. In certain times and places the religious side of Christianity, the centre of its life, has fallen more or less into the background. Preaching, though not dissonant from the teaching of the Bible, has assumed an ethical, at the expense of its evangelical, character. There were noble preachers who came out of the Latitudinarian school of Cambridge—the school of More, Cudworth and other illustrious thinkers. Of those preachers, Tillotson was probably the foremost. In many respects they vastly improved the prevalent style of pulpit discourse. Bishop Burnet has given a very interesting description of this class of divines. They cast aside the pedantic and prolix style which was in vogue among the Puritans, and spoke in pure manly English. The result was, that their churches were filled, and a great part of London, the stronghold of Puritanism, was drawn after them. Yet one misses in the preachers of the Tillotson school that devoutness and fervor which had marked the discourses of such men as Baxter and had given them signal power. The defect to which we refer appears in a much greater degree in the German preachers of the school of Reinhard, in the closing part of the last and the earlier portion of the present century. Preaching under the influence of the Kantian school turned into homilies on topics of moral philosophy. This has been the besetting sin, it need not be said, of Socinian preaching at all times.

Unction may be wanting in preachers whose theological tenets are sound, but in whom piety has no just proportion to natural gifts and powers. A typical example is Robert South. He was a clear-headed theologian; on doctrinal topics he reasons clearly and, in the main, soundly. His celebrated sermon on "Man in the Image of God" is in many respects a masterpiece, although, in his description of Adam and of Paradise, he goes beyond the warrant of historical fact. In vigor and raciness of style he excels almost all other English preachers. No one could sleep under such harangues. On topics—for



example, ethical topics—where prejudice is not enlisted, he is not less instructive than incisive. Witness his sermon on lying. But his lack of humility, his partisan temper, the savage tone of his invective, and the absence of devoutness are very serious blemishes in his discourses.

One temptation of preachers has ever been, to substitute for simple evangelical fervor the arts of rhetoric. Secular oratory, in its inspiring motive and characteristic spirit, differs from the eloquence that is proper to the pulpit. Yet the great and sublime topics of Revelation afford ample opportunity for oratorical effort, which, even though it be not artificial, does not spring from the love and humility of the Christian disciple. There may be orthodoxy of doctrine, there may even be pungency of rebuke, and yet the hearer may simply admire, without being practically moved. It is one thing to wonder or even to be thrilled, as a spectator: it is another thing to be affected with compunction, or inspired with new faith in the verities of the Gospel. The French school of preachers in the age of Louis XIV. were remarkable men. They fill well their own niche in the gallery of the great men of the Augustan period in France; but they are tainted with the rhetorical vice to which we have alluded. It is said of Louis XIV. that he remarked to Massillon: "I have heard many great orators, and been satisfied with them; but when you spoke, I was very dissatisfied with myself." Notwithstanding this eulogy, in Massillon's most famous discourses—that, for example, on *The Small Number of the Elect*—one is disagreeably reminded of the classical orators of antiquity. The glow and elevation are felt to have, in great part, a mundane source.

It has sometimes happened, that where intellectual ability of a high order, evangelical earnestness and extraordinary eloquence are conjoined, comparatively small results have followed upon preaching. This may be owing to an absorbing interest on the part of the preacher in his themes, and a comparatively small degree of interest in his auditors. In John Foster's very suggestive delineation of Robert Hall, this character is ascribed to that distinguished preacher. Foster describes Hall as so absorbed in his subject that it would seem as if, in case his auditors were silently to withdraw, one by one, the eloquent discourse would have gone forward in the same way before the empty pews. That the effects of Hall's preaching were disproportionately small, when one considers his large and varied gifts, is probably to be accounted for by the peculiarity to which Foster refers.

The long list which might be made of preachers who, within the memory of those who are still living, have been eminent in their calling, proves that power in the pulpit is not passing away. In Germany the influence of Schleiermacher upon preaching was second only to that which he exerted upon theological thought. The attraction of his pulpit discourses in Berlin drew all classes within the walls of

the church where he preached. Among the German preachers who have appealed to the mass of the people with singular skill and effectiveness, the name of Claus Harms is very prominent. Tholuck was one of the most conspicuous and impressive preachers before cultivated audiences. Those who have listened to his academical sermons at Halle will not forget the enthusiasm, the ringing emphasis, and the flashes of genius which were never missing from them. In France, the Catholic pulpit has included among its distinguished representatives such names as Lacordaire and Hyacinthe; while on the Protestant side are found Adolph Monod, Alexander Vinet, and, among the living, Bersier and Pressensé. When we think of the English pulpit we call to mind Spurgeon, Liddon, Kingsley, Farrar, Maclaren, and others not less worthy of mention. Among the Roman Catholics in England, Manning is justly eminent as a preacher; but it is the discourses of John Henry Newman which stand pre-eminent. For subtlety of thought and charm of expression they are wonderful indeed. We cannot resist the temptation to quote, almost at random, a single paragraph: "O that we could take that simple view of things, as to feel that the one thing which lies before us is to please God! What gain is it to please the world, to please the great, nay, even to please those whom we love, compared with this? What gain is it to be applauded, admired, courted, followed, compared with this one aim of not being 'disobedient to a heavenly vision?' What can this world offer comparable with that insight into spiritual things, that keen faith, that heavenly peace, that high sanctity, that everlasting righteousness, that hope of glory which they have, who in sincerity love and follow our Lord Jesus Christ? Let us beg and pray Him, day by day, to reveal Himself to our souls more fully, to quicken our senses, to give us sight and hearing, taste and touch of the world to come; so to work within us that we may sincerely say, 'Thou shalt guide me with thy counsel, and after that receive me with glory. Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.'"

We refrain from the mention of names in connection with the American pulpit. In certain elements of power, preaching in this country has been fully equal, to say the least, to the preaching in other Protestant lands.

The pulpit of to-day, it is needless to remark, has many competitors for popular attention. The force of custom in drawing men to church is far less operative now than formerly. Once, in New England certainly, it was not respectable to be absent from public worship. At an earlier day still, except when it was necessary, it was contrary to law. Public speeches, in many communities, are so frequent as to become almost a drug. The appetite for public speaking of all sorts is

dulled. Literature in very attractive forms, often with the accessories of art, is within the reach of all. Newspapers abound; and the reading of them is to millions an agreeable pastime. Add to these facts the strain and pressure of business, and the nervous expenditure in various other directions, and it will be easy to explain any diminished interest that exists in respect to preaching. There is no ground, however, for the fear that earnest preaching, adapted to the times, on the great themes of Christianity, will fail to command attention. There is a charm and potency in the living voice which can never disappear. The printed page is no substitute for it. We might as well expect that conversation will cease, because so much conversation can be read in novels and plays and in other books, as that assemblies of men will cease to gather to hear the preaching of the Gospel from men whose hearts and minds are kindled by it.

### III. — REMINISCENCES OF NEANDER.

NO. II.

BY PHILIP SCHAFF, D.D., NEW YORK.

#### NEANDER'S MORAL CHARACTER.

As regards the character of Neander, it was universally esteemed and admired. True, he also had decided theological enemies. For the Orthodox of the more strict class he was in many points too lax and yielding; for the Rationalists too positive and firm; but all entertained for his personal character a sort of sacred veneration, and treated him accordingly with much more mildness and forbearance than is usual with such difference of views. His uncommon learning was not of itself sufficient to protect him from assault; what surrounded him as an impenetrable tower and made him invulnerable, was his moral purity and elevation, which at once struck even the most superficial observer, and in regard to which all room for doubt was cut off by his showing himself always immediately as he was, the very personification thus of the simplicity of the dove. Any attack upon his character, any impeachment of his motives, could have sprung only from stock-blind passion, would have awakened indignation throughout the whole theological camp of Germany, and so must have resulted almost inevitably in the moral discomfiture of the antagonist himself.

#### HIS THEOLOGY.

Neander was one of those truly great men with whom theory and practice, head and heart, are beautifully blended. Not without reason had he chosen for his motto: "*Pectus est, quod theologum facit.*" Marheineke and the Hegelians contemptuously called him the *pectoral* theologian. He pursued theology, not as an exercise of the understanding merely, but also as a sacred occupation of the heart, which

he felt to be intimately connected with the highest and most solemn interests of man, his eternal welfare and worth. The living centre and heart's blood of the science was for him faith in Jesus Christ, as the highest revelation of a holy and merciful God, as the fountain of salvation and sanctifying grace for the world. Whatever he found that was really great, noble, good and true in history, he referred directly or indirectly to the fact of the incarnation, in which he humbly adored the central sun of all history and the innermost sanctuary of the moral universe. There were, no doubt, more orthodox theologians than Neander; for it is well known that, with all his regard for the symbolical books, he would never confine himself to their measure, and conscientiously refused to sign the Augsburg Confession; but among all there was not one, perhaps, in whom doctrine was to the same extent life and power, in whom theoretic conviction had so fully passed over into flesh and blood, in whom the love of Christ and of man glowed with so warm and bright a flame. In this unfeigned, life-breathing piety, which had its root in Christ's person and gospel, and formed the foundation of all his theology, lay the irresistible attraction of his lectures, for every piously disposed hearer, and the edifying character of all his writings.

Whilst in this practical bent of his theology he fell in with the pietistic school of Spener and Francke, which asserted just this side of religion, the rights of the heart, the necessity of a *theologia re-generatorum*, over against a lifeless orthodoxy of the intellect—he was, on the other hand, far removed from pietistic narrowness and circumscription. His extended historical studies had served to enlarge his naturally liberal mind to the most comprehensive catholicity. He never lost his sound and simple sight for the main object, the life of Christ proceeding from a supernatural source, but he thought too highly of this to compress it into the narrow bounds of a human formula, some single tendency or school. He saw in it rather such an inexhaustible depth of sense, as could be in some degree adequately expressed only in an endless variety of gifts, powers, periods and nationalities. What a difference is there not, for example, between an Origen and a Tertullian, a Chrysostom and an Augustin, a Bernard and a Thomas Aquinas, a Luther and a Melancthon, a Calvin and a Fenelon; or when we go back to the Apostolical Church itself, between a Peter and a John, a James and a Paul, a Martha and a Mary! And yet Neander knew how to trace out, and greet with joyous gratitude the same image of Christ variously reflected in all. He had little interest in the outward surroundings of church history, but he always moved in the deep, and brought out the internal, spiritual and eternal relations, and turned everywhere the pervading influence of the gospel working like a leaven upon every variety of temper and constitution.

The wideness of his heart was an essential element in his practical piety. Between it and his studies there existed a relation of reciprocal encouragement and support. Thus was Neander, in the noblest sense, a friend of man, because Christ's friend, at home in all spheres of the invisible Church, the exact impression of evangelical catholicity, and an interpreter of the precious doctrine of the communion of saints, which transcends all limits of time and space, and comprehends all the children of God under the One head Jesus Christ.

Here, however, must be brought into view a trait, of which indeed his writings furnish only occasional traces, for the most part in prefaces, but which in his personal intercourse came to a very marked prominence. Neander's spirit, with all its love and gentleness, was yet capable also of very strong and decided aversion and indignation. This is by no means unpsychological. Hatred is only inverted love. The same force that draws towards it what is in harmony, repels from it with equal determination what is of a contrary nature. John, the disciple of love, who lay on Jesus' bosom, was at the same time "a son of thunder," and ready to pray down fire from heaven upon the enemies of his Master; yea, according to ancient story, he forsook a public bath suddenly, when he found it contained Cerinthus, the Gnostic heretic. Both sides of his character are reflected in the fourth Gospel and in the Apocalypse; the former is full of love and tenderness, the latter resounds with thunder and lightning. A similar combination of mildness and harshness, attracting love and repulsive was characteristic of Neander. As an historian he could do justice to the most different tendencies, and took even heretics, as far as possible, into his protection; but when kindred manifestations came before him in our time and in the same University, he showed himself impatiently intolerant, at least in private conversation and around his hospitable board. He was often morbidly irritated and passionately excited about the pantheistic philosophy of Hegel on the one hand, and the stiff, angular orthodoxy of Hengstenberg on the other. Hegel had died in 1832, but his philosophy was then at the zenith of its power and influence in Prussia and represented by Marheineke in the theological faculty. Hengstenberg was his younger colleague, and the fearless champion of uncompromising orthodoxy in the chair and in his writings. Neander saw in these opposite tendencies two dangerous extremes which threatened to rob the youth of Germany of the treasure of evangelical freedom which he prized above all things. From the Hegelian philosophy he feared the despotism of the spirit; from the strict orthodoxy the despotism of the letter. He hated the one sided intellectualism and panlogism of the former, the narrow spirit and harsh judgments of the latter. There Christianity seemed to him to lose itself in the clouds of idealism, here to stiffen into dead forms. Besides, he held it altogether vain, to

seek the restoration by force of any past period of the Church as such, or to dream of infusing new life again into that which has been once for all judged and set aside by the course of history. Yet, after all, he had a sincere personal regard for Hengstenberg, who stood firm as a rock against the waves of Rationalism, and who fully reciprocated the esteem of Neander. He never indulged in personalities, and was always controlled by pure motives and love for the truth.

LEADING TRAITS OF CHARACTER.

Neander presented a rare combination of noble virtues refined by grace. The leading features of his character were simplicity, honesty, disinterestedness, humility, love. Of the plots and intrigues, the manifold duplicities and crafty calculations of worldly men, he had hardly a conception, even by hearsay; his noble Nathanael spirit lay clear and open before God and man, like the simplicity of the dove itself. He gave his confidence to everybody, and was thus frequently deceived. Great as his theoretic knowledge of men was, he erred very often in the application of it to particular actual cases; and this from sheer goodness of heart and childlike simplicity. To understand and admire in its true living force that great word of the Redeemer, "Except ye become as little children ye shall not enter into the kingdom of heaven," it was only necessary to become acquainted with Neander. He was in very truth a child in malice, and yet at the same time a giant in understanding. I never met among learned men with a spirit more childlike and amiable than that of Neander. And who does not admire Neander's noble and conscientious regard for truth, which appears in all his writings?

His generosity was without bounds. He had, indeed, for his own person, few wants; his clothing was of the plainest sort; his moderation in eating and drinking reminded one of the lives of the old ascetics, and of St. Anthony, who felt ashamed of the need of earthly food. By reason of his impractical nature, moreover, and his total abstraction from the world, he was indeed wholly ignorant of the value of money, and had not his sister taken care of it, he would no doubt have brought himself to beggary over and over again by sheer benevolence. In this respect he showed not a trace of his Jewish descent, or rather, we would say, he had inherited the generosity and hospitality of Abraham, but none of the cunning and selfishness of Jacob. He was truly an Israelite without guile, like Nathanael.

The professors of German universities receive a part of their income from the lecture fees of students. To get a remission of the honorarium from Neander was the easiest thing in the world; and he was very often imposed on here by those who might easily have paid the small sum. The Society for Sick Students in Berlin owed its origin to him, and he devoted to it the whole profits of several of his writings—as he gave, also, all that he got for another part of his



works to Bible Societies. Every one in want or need found with him a sympathizing heart and liberal hand. We have still a very lively remembrance of his interest for a young man who was blind. Earnestly thirsting after religious knowledge, the youth had attended several of his lectures in 1840-41 on church history and exegesis, and spoke afterwards with grateful satisfaction of the spiritual benefit they had afforded him. When Neander heard of his poverty, he showed great emotion, inquired with staring eyes and nervous agitation into all the details, and then hurried away to his sister to procure him help. I happened to be in his study at the time, and the scene struck me the more deeply, as Neander, by reason of his total lack of practical tact, had himself the air of one perfectly helpless; and with his eager readiness to assist want, was still in a quandary as to how it should be done, till his sister or amanuensis came to his relief. And how much good did he do which never came to light: for he was the man precisely to abhor all show, and not let the right hand know what was done by the left.

Of conjugal love he knew nothing; and yet how highly he conceived of the dignity and worth of woman! How beautifully he has portrayed influence of pious mothers upon the character of Gregory Nazianzen, Chrysostom, and Augustin! How tenderly devoted was he towards his sisters! especially to that one who gave herself up to the care of his earthly wants, that his rich mind might be consecrated to the undisturbed service of religion.

#### HIS LOVE FOR STUDENTS.

Sons and daughters were denied him, but his privation was made up to him in his students, for whom he had the feelings of a father. Never, perhaps, was the love of a professor towards theological youth so deep and strong. No wonder that they were enthusiastically devoted to him in return. As often as his birthday came round they brought him some suitable present and a serenade, to which was added not unfrequently a grand torchlight procession: not only his own immediate pupils, but hundreds of other students also, from the other faculties, joining with lively interest in the occasion.

And as he was ready to serve every German youth, so had he a warm welcome also for every foreigner who visited him as a theologian or as a friend of the kingdom of God. In Switzerland, France, England, Scotland, and America, there are many worthy ministers who have experienced his kindness and hospitality, and hold them still in thankful remembrance. Through such visits, where his familiarity with the French and English languages did him excellent service, he has scattered noble seed into distant lands, which has since sprung up in quiet stillness and is now yielding fruit a hundred fold.

For Americans he had a certain partiality, as the freedom of the church and religious life, undisturbed by political influence fell in



specially with his taste; but he often expressed his abhorrence of the institution of slavery, and was at a loss to understand how it could be tolerated and even defended in a free country in this nineteenth century. Nor did he approve of the divisions and distractions of the Church in this country; for he was emphatically a man for union, and sought the one in the manifold no less than the manifold in the one.

#### HIS HUMILITY.

This rare character, full of childlike simplicity, tender conscientiousness, unwearied professional fidelity and warm, self-sacrificing love—this life wholly consecrated to the advancement of truth and piety—was rooted and secured throughout in the grace of humility. Neander knew the deep corruption of human nature, the absolute necessity of its redemption in Christ; placed himself cheerfully in the great concern of life by the side of the least; with all his uncommon learning preferred the simple unadorned preaching of the Gospel for poor sinners to the most brilliant displays of rhetoric; listened on Sunday, with touching attention and devotion, to the message of the foolishness of the cross, which yet puts to shame all the wisdom of this world: and with all his immense popularity, and his fame spread over the theological world, never allowed himself to be blinded by vanity and pride. He remained, to the last breath, as humble as a child, and would be nothing in himself, but all only in and through Christ. One of his favorite mottoes, which he wrote in my album, was, "*Theologia crucis, non gloriæ*;" and according to this motto he lived, spoke, and wrote till life's frail tenement gave way, and his spirit passed into the full vision of the crucified One in glory.

## IV.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

NO. III.

BY JOSEPH T. DURVEA, D.D., BOSTON.

It has been assumed that in the phrase "Methods for the Education of Ministers," reference is made to the modes of instruction and training adopted in Theological Seminaries. The methods of preparation followed by those who do not take a course of tuition in any of these institutions are various. Most of them, probably, have exhibited aptness to teach and exhort in Sunday-schools, Assemblies for Prayer and Conference, and especially in Revival Services and the Inquiry-Meetings connected with them; and by the discovery of their gifts to themselves and others, they have been moved and urged to go on in the use of them, until, finally, they have been called by the voice of the people and ordained by Bishop or Presbyter to the work of the evangelist or the pastor. Meanwhile they have usually applied themselves, more or less diligently, to the study of the Scriptures as translated into their own tongue, with such help from books as may have been available, possibly under the advice and oversight of some educated pastor, and have acquired facility of utterance simply by practice and wisdom and tact in dealing with men by experience. If any man, in this manner, without thrusting himself forward, has been pressed onward by the urgency of those who have experienced and witnessed his usefulness, he evidently has a plain call and gives the best evidence of his adaptation to the ministry. So far I agree with Dr. Curry in the opening article of this Symposium.

A few men have passed through the curriculum of the Academy and the College; and have been trained in special schools for one or another of the professions, and then, deeming themselves to be called to the ministry, have turned their powers and attainments to new uses in preparation for the duties of the preacher and pastor. In most cases they have formed domestic and social relations involving responsibilities and cares which prevented them from returning to the schools for further instruction and discipline. But the maturity of their mental powers, their general development and culture, their familiarity with the languages, and especially the Greek, their acquaintance with the methods and practice in the processes of investigation, have enabled them to dispense with these advantages without serious loss. They have been able to do for themselves, in a measure, what their teachers would have done for them had they sought their aid. Some, who have had that element of genius which we call *ver-*

*satility*, have more than repaired their loss, and have become eminently useful as pastors and teachers. Those who have been trained to the law, and have entered upon the practice of it, have had special advantages for the attainment of readiness and precision in discourse, which have given naturalness, directness, fitness and force to their preaching. Those who have been trained for the practice of medicine have acquired knowledge of human nature in its various manifestations, and familiarity with the realities of human life under its various conditions, both public and private. Their experience has fitted them for many of the delicate duties of the pastor.

But experience has shown that we cannot expect that men will come into the ministry by these ways in sufficient numbers to meet the demands of the Church for service at home and abroad, in the parishes and in missions. And has not experience also shown that provision should be made for the systematic instruction and training of persons of the first class described, by men of learning and skill, adapted to their capacity, condition and circumstances? If not, what has been the warrant for the school founded by Mr. Spurgeon in England; and what reasons can be given for the effort of Mr. Moody to found a similar school in Chicago? The very men who are understood to be strenuous in their opposition to any kind of instruction and training which will "educate ministers away from the people," are seeking to furnish men with special teaching and discipline for the ministry.

The question will occur to many: Might not this work be done in the Theological Seminaries? They are already established, furnished and endowed, and they are accessible.\* The Professors have all the intellectual, moral and spiritual qualifications for the service. They are men of ability, erudition, skill in the arts of teaching and training, piety, and devotion to the ends which are to be accomplished by the class of ministers for whom special provision is contemplated. If any one shall reply, That their culture and associations tend to suppress in them sympathy with the common people, desire for their spiritual welfare, and willingness to labor in this indirect manner for their benefit, he will only expose his ignorance of the character and spirit of the men.

The objection may seem to have some warrant, that the professors would be disposed to press their pupils upward to a high grade of culture and scholarship, and elevate them too far above the range of those for whom they are designed as teachers. But if they undertake a *special* work, there can be no doubt that they will regard its limitations. They have common sense, and they are honest, to say the least. And if they do not entirely overcome the tendency to urge toward cultivation and broad and thorough scholarship, they are likely to err in a safe direction, for the results will not be in excess. The teachers

\* There are three in Chicago, where it has been proposed to found a special training school.

of the people ought to be in advance of them in intelligence and knowledge, and need not be out of their range in teaching, though they are not confined to their sphere in thinking. It is time the illusion were dispelled, that superior mental endowments and extensive learning unfit a wise man to be, not only a useful but the most useful teacher of simple folk.

Those who, for many reasons, desire to see an increase in the number of ministers who have abilities of the highest order, and have made large attainments, will apprehend a serious difficulty. The special course would have to be adapted to persons of ordinary capacity, with little development and slender resources. It would be in sharp contrast with the breadth and thoroughness of the full course. Though it might prove to be difficult enough for those for whom it would be intended, it would be comparatively *easy* for college-bred men. Some of these might be tempted to choose it when they ought to aim higher, and bend their energies to severer tasks, and fit themselves for harder and relatively more important service in the Church. If this were to be the result there might be fear lest such a department would lower the tone of intellectual life, and quench enthusiasm for vigorous study and patient research throughout the institution. But it is quite as likely that the higher department would react healthfully on the lower, if we may keep our faith in the earnestness and devotion of our candidates for the ministry. And it might be an advantage to the Church if men of only moderate abilities, who have struggled through college without making much growth and gaining much power, and nevertheless give promise of usefulness by their sincerity, industry, piety and consecration, should drop from the higher to the lower department. If any should be disposed to descend through sheer indolence, it would certainly be an advantage if they would drop not only down, but out.

A sifting process of this sort would leave in the higher department a select body of capable and laborious men who would respond earnestly and heartily to the most urgent endeavor of their teachers to advance them, by an exacting discipline and severe study, toward the front rank among biblical and theological scholars. Not all of them would respond to the same degree and make the same advancement; but all of them would make progress in development and attainments not otherwise possible. A few would manifest superior abilities and aptness for original investigation, and give evidence of fitness for constructive work in biblical and theological science. For these there should be provided a post-graduate course of instruction, with leisure and opportunities for research, discussion, practice in expression and criticism by the writing of essays and reviews.

It may be said that such a course would tend to determine the students for service in the schools, and fit them for it rather than for the ministry. No doubt some of them would ultimately be called to

chairs of instruction. This is desirable and even necessary. If we are to have theological schools, competent teachers must be constantly provided, and they must be thoroughly trained for their tasks. Probably a limited number would go abroad and avail themselves of the peculiar advantages offered by foreign universities to obtain discipline and knowledge, become specialists, and return to enter at once upon their duties as assistants to professors, ready to fill the places which in time would be vacant. The greater number would enter the pastorate. Such of them as might be able to maintain and advance their scholarship, without neglect of preaching and pastoral care, would be eligible to the call of the Church to the office of teaching, and would be all the better prepared to undertake it by their experience in the labors of the pulpit and the parish.

Those who remain in the pastorate will be needed in it. The Church has use for the ablest men and the most "thoroughly furnished." It is the mistake of many to suppose that it is the function of the minister to preach as an "Evangelist" in order to the conversion of men. Accordingly they regard fitness as consisting in ability to present truths, and move feelings which conduce to repentance and faith in order to salvation. The source of their error is a very superficial view of the reality and implication of genuine repentance and faith, and a lack of any profound conception of the nature of salvation. Repentance is vastly more than sorrow for sin, and faith is immeasurably deeper than mere trust in Christ for safety and deliverance from the consequences of sin as suffering. Salvation is the restoration of man to sonship in God, not only in filial love and trust, but in holiness, glory, co-operation, and the blessedness involved in these. And this is not all. Believers are called to union with God in Christ, and are to be "filled with the Spirit." The Church is the body of Christ, in which He is present, through which He continually manifests Himself to the world, and by which He lives, acts, and works among men. The Lord, who gave "some evangelists," gave also "some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This should be remembered by those so-called evangelists who are ever exhorting pastors to preach to children and servant-maids, and to keep *within* the range of those few truths and principles which are most elementary, and to aim not only primarily, but chiefly and uninterruptedly, at conversion. Let them read thoughtfully Heb. xii: 6, and remember the example of Paul, who not only fed babes with milk, but strong men with meat, and wrote to Timothy that a pastor should be "not a novice." All the members have not the same office, and the "evangelist" who enters into other men's labors, and then without lasting effect, unless other men continue their labors, has little warrant for his homiletical lectures to the patient, toiling pastor, who is laboring to "present every man perfect in Christ Jesus," and "to edify

the body of Christ," as the organ of His redeeming power to all mankind. He is the last one to presume to say to the "man of God thoroughly furnished unto *all good works*," "I have no need of thee." Rather, the latter might often well say to him, "Do the work of an evangelist" where it belongs, among those who have never heard the evangel.

But surely a pastor must proclaim the simple gospel to simple souls. Certainly. But not always and everywhere that and nothing more. To be sure the pastor meets a congregation composed of persons of all ages and conditions, and therefore he must often "do the work of an evangelist," in order rightly to divide the word of truth, giving to each a portion in due season. The time will come when we will be no longer hide-bound by custom, but will give to the Church the best methods and means of growth in knowledge and grace. Then preaching will not be confined to pulpits and Sabbaths, and the people will be not always massed for the only teaching they get, but will be classified according to their capacities and needs, and gathered on week days for tuition in the school of Christ. Though that will not be until Christianity is more real and earnest than it is now.

Still may not culture and learning unfit preachers for the preaching of the Gospel to ordinary men and women with effect? It is high time that this question were referred back to the stupidity which inspires it without response. Wiclif was not ruined as a preacher to the people by his twenty years at Oxford. Wesley was not without scholarship. Whitefield was not a dunce. Addison Alexander was not limited in his power by his genius and unparalleled learning, but was the prince of American preachers in his time. Charles Hodge was not unknown in the world for erudition, and yet had no superior in his day, as a tender, searching, and helpful preacher in revival seasons. Matthew Simpson was not lacking in talents of the highest order, and fine culture, and his eloquence is ringing in the hearts of thousands: "Being dead he yet speaketh." I have seen an average congregation listening with rapt attention to a sermon from Dr. Roswell D. Hitchcock, in which he manifested his intensest mental energy, and drew on his stores of knowledge for a full hour, and heard them talk of the truth he illuminated and emotions he quickened, and the enthusiastic purposes he formed in them, for months afterward.

The Church needs, and ever will need, men who know the original tongues in which the Scriptures are written; the history of their origin and collection in the canon; the principles, and methods, and results of Biblical criticism; the history of the active life and systematic thought of the Church; the history of races, peoples and nations; the movements and results of speculation in philosophy; and the facts, principles, and inferences of science, not only in the schools, but in the pulpit. There must be men in all communities "set for the defence of the truth," "able to convince gainsayers." And this they

may do, not by inapt allusions to philosophical speculations and "oppositions of science falsely so called," but by making it evident that they know and have weighed all that has been said against the truth, and then going on in the path marked for them by the Apostles, showing their undiminished confidence in the Scriptures, and their perfect rest of mind in the reality and saving power of the "grace and truth" in Christ Jesus.

The following suggestions are made with humility and all respect to theological teachers, among whom are some yet living who have laid the writer under obligations he never can estimate, and have a claim upon him for gratitude which time will not give him opportunity to express. In other worlds they may know, and he may appreciate and acknowledge what he owes to them.

1. Is it not practicable to place the students in the mental posture in which they must hereafter do their work for themselves as soon as possible after they enter the theological seminary? Sir Wm. Hamilton did not so much teach his pupils philosophy, as "how to philosophize." Could not the student be taught the doctrine of method in each department, and then be put to work to apply it for himself? In this way he might be trained to be an exegete, a theologian, an historian, etc. To be sure the time is short and the art is long. But something fruitful might be done in this line. At any rate, this ought to be almost exclusively the work of a post-graduate course.

2. Care should be taken to keep the student conscious that he is dealing with realities throughout all his course and in every department of instruction. Truths of vital interest and eternal moment should not be bandied about like the comparatively barren ideas and conceptions of abstract mathematics. Forms of sound words should not be treated like the formulas of geometry and conic sections. Systems should not be constructed as dead wood and stone are built into cathedrals. What if the teacher should fall to *preaching* rather? In some quarters there have been manifestations tending to evaporate seriousness, and even to encourage levity. The impression has been made that thorough sincerity did not give worth to the teaching.

3. There seems to be need of a method by which the personal life, and magnetism, and spiritual force of the teacher should be communicated to the pupil by the loving intercourse of friendship. It was Tholuck, who not only because of his nearsightedness dropped his notes in the lecture room, and with deep fervor and mighty power, spake as a prophet of God; but also had about him in his home, his walks in the garden, and in the suburbs, little groups of students, who have testified to the quickening of their whole nature, and the invigoration of all their faculties and affections from this living contact with him. Is it too much to ask that our professors order the system by which they conduct their researches, and to limit their literary production so as to give *themselves* to their students?



## V.—SYMPOSIUM ON PROHIBITION.

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

No. I.

BY SAMUEL T. SPEAR, D. D.

THE importation, manufacture, and sale of intoxicating liquors, when considered commercially, supply the demand created by their consumption; and through this consumption, and not otherwise, the well known evils resulting from the liquor business make their appearance. These evils arise only when the consumption is that of a common beverage, frequently repeated, by the same persons, in considerable quantities, and for a considerable period, so as to form the habit of such use. Not every use of these liquors, as a beverage, comes within this description. Some people use them so moderately that, if such were the practice of all liquor drinkers, there would be no occasion for any special legislation on the subject. It is not true that all such drinkers are drunkards, or that they in the end become such; and yet it is true that, in respect to a large number of persons, liquor drinking becomes a confirmed and most injurious habit, and that from this source arise evils of awful dimensions.

It is this fact, and this only, that creates the necessity for remedial restraint, with a view to lessen or wholly remove these evils. The history of legislation in this country shows that, for the purpose of such restraint, special laws have, from time to time, been enacted by most if not all of the States of the Union, and that these laws were intended to be a tax upon the liquor business, generally imposed in the form of a license fee. All such laws have assumed the right of these States to regulate and control the action of the inhabitants thereof, to any extent demanded by the public good, subject to the limitation of certain inalienable rights belonging to individual persons, of which the right to manufacture and sell intoxicating liquors is not one, and subject to the further limitation of vested rights of property, of which no one can be deprived "without due process of law." (*Bartemeyer v. Iowa*, 18 Wall. 129.)

Prohibition, considered as an application of this legal principle, declares that there shall be no manufacture or sale of intoxicating liquors, except under circumstances and for purposes carefully specified. The design is to keep these liquors out of the general market, and to stop their consumption as a beverage by cutting off the supply. What is called the license system excludes the sale of intoxicating liquors, except by designated persons who, in distinction from the great mass of the people, are permitted to pursue the business under the regulations and restrictions of law. The two systems do not differ in kind, or in the evil had in view, but only in the degree of their re-

striction. Both are meant to be remedial, and legal restraint is alike the object of both.

Theoretically considered, Prohibition is the high-water mark of the idea. But if it is not practicable in a given State, and the license system is practicable, then the latter, though less restrictive than the former, is, in such a state of facts, practically the better system, certainly better than no restraint by law. Those who denounce every form of the license system, and will have Prohibition or nothing, make a grave mistake. What they denounce is much better than nothing, since it imposes *some* restraint upon the liquor business, and makes the evils less than they otherwise would be.

Let us concede to Prohibition all that its most enthusiastic friends claim for it, and that it should be established by law when and where this can be done; and a very important question then arises, not as to the end to be sought, but as to the way of seeking it. Shall a distinct and separate Political Party be organized in the several States, and also in the nation, and shall distinct and separate candidates be nominated by that party for National and State offices, on the basis of Prohibition as the leading if not the exclusive issue to be submitted to the votes of the people, certainly as the controlling reason for the existence of such a party? Some Prohibitionists answer this question in the affirmative.

And, in order to judge as to the wisdom of this answer, it may be well in the outset to note the following facts:—1. That this country has never had at the same time more than two great political parties, either in the nation or in the several States, and that these parties, either with or without a change of their respective titles, have perpetuated themselves down to the present time. 2. That the great mass of the voters have uniformly been divided between these two parties. 3. That, for a rule, the party that has controlled the General Government has also controlled the majority of the State governments, and that in this respect national and State politics have been identified. 4. That comparatively small political parties have, nevertheless, appeared from time to time, in opposition to one or the other or both of the great parties, without displacing either, and without obtaining control of the affairs of government, and that these parties have not lived longer in some cases than a single election, and that, whatever has been their duration, they have in the end disappeared altogether, being swallowed up and lost in one or both of the two great political parties of the country.

The task of creating an absolutely new political party that will, in the presence of the parties already existing, perpetuate itself and obtain control of the Government, or, to any considerable extent, of the State governments, is not, in the light of these facts, so easy as some people imagine. It has never succeeded, even once, in the whole

history of this Government. The Republican party of to-day is not an example of such creation. This party, formally organized in 1856, was not a new party contending for the mastery against two other parties in the field, and finally conquering both, but was simply the old Whig party under a new name, with elements of strength derived from the Liberty party and also the Democratic party, while some of the Whig elements, especially in the Southern States, went into the latter party. The Whig party gave place to the Republican party and was merged into it, and, with added elements, took a new name. Such are the facts in the case.

One need not look far to see why it is so difficult to create and perpetuate an absolutely new political party, and place it in power. There is practically no room for it, and no general demand for it. The ideas of the few, as compared with those of the many, make no such demand. The majority of the people can always get all they want, through one or the other of the existing parties, by simply voting it into power. These parties are constantly watching public sentiment, and, from time to time, adopting new principles or measures in accordance with its supposed demands. Their plan is not to lag behind this sentiment or go contrary to it; and neither proposes to disband or commit suicide, in order to make room for a third party. It is the constant study of both to keep on good terms with the majority of the voters; and the people can always get all the legislation they want through either of them.

How then is a third party, as a distinct and separate organization, to crowd itself into power, in the presence of the two great parties that already have the field, either of which stands ready to respond to the demands of public sentiment, and both of which are seeking to interpret these demands? This is a question which those who are so ready to extemporize new political parties, simply to suit their ideas, are not apt thoughtfully to consider. They practically forget that the majority of the people, speaking through the ballot-box, rule in this country, and that this majority has no occasion for a third party, and will not use it. Two parties are enough for all practical purposes, and a third party is just one too many.

The prospects of Prohibition, by the agency of a third political party organized for this special purpose, do not, in the light of these general facts, appear very promising. Such a party can give no legal expression to its views until it gets itself into power, and this it cannot do until a majority of the voters shall adopt its views; and when, if ever, this becomes a fact, the party will be wholly unnecessary to attain the result. Let public sentiment move up to the mark of Prohibition, so as to give signs that this is or is soon to be the choice and purpose of the people; and there will be no difficulty in realizing the end through an existing party, without any new organization. What

is wanted is not a new party, but a prevalent, popular opinion in favor of Prohibition ; and until this is gained, political Prohibition is powerless to attain the end.

It may, however, be said that a third party, though for the present powerless, is, nevertheless, the shortest and surest way to create the necessary popular opinion in favor of Prohibition. I do not regard this as a correct view, but, on the contrary, believe that Prohibitionists will sooner and more certainly gain their end by identifying themselves with the political party that, by reason of its character and constituent elements, is most likely to sympathize with their views, and from which, by co-operating with it and helping to place it in power, they can most hopefully expect the necessary legislation on this subject. Let them work within the lines of such a party and make themselves part and parcel of it ; let them participate in its nominating conventions and support the candidates thereof ; let them attend its primary meetings ; let them seek to educate it up to the standard of their ideas ; let them agitate the question of Prohibition as much as they please ; let them do their utmost to enlighten the popular mind as to the merits of their cause ; and if by thus acting with and within such a party, they can convert neither the party nor public sentiment to the adoption of their views, how can they hope to succeed by setting up a third party ? Standing up to be counted, as a comparatively small minority, will not give them Prohibition, or increase their power to attain it, or add to the force of their argument, or change public opinion in their favor. The effect will rather be to disclose their own weakness and the hopelessness of their task by this mode of action.

But may not Prohibitionists, though gaining no victory for themselves, nevertheless, by taking a course that defeats an existing party, so discipline and punish that party by its defeat as to compel its acceptance of their views, as the only condition upon which it can have their support ? The party to which such an argument is addressed, will always answer this question in the negative whenever compliance with the condition named will bring to it greater losses than gains. No party will ever seek the votes of Prohibitionists upon a condition that, in its judgment, involves the loss of a larger number of votes. Every party will take the hazard of being defeated by the former, rather than that of being defeated by the latter. The argument *in terrorem*, however plausible it may seem to Prohibitionists, will not work, unless they are so numerous that they can by their own strength make their cause victorious ; and if this be the fact, then they do not need to use the argument at all, since one or both of the existing parties will, without the argument, be certain to adjust their action to the fact. There is no difficulty about the success of Prohibition, without a third party, whenever and wherever such a fact exists.

What then shall be done when both of the great parties are equally opposed to Prohibition and equally refuse to adopt it? This question virtually concedes that the predominant sentiment of the people is against Prohibition. If this were not the fact, the attitude of the existing parties would not be against it. The organization of a third party on the basis of Prohibition is not, so long as this fact remains, going to turn a powerless minority into a successful majority. The candidates of such a party will not be elected; and Prohibitionists will not thereby acquire any additional power more strongly to influence the public mind than they might otherwise have done. They will not be able to preach any better, or reason any better, or better do anything to change the thoughts of the people, and make their cause triumphant. They cannot vote themselves into power until they get the necessary popular opinion on their side; and there is nothing in the mere organization of a third party to secure this result. The opinion being given, such a party is not needed; and, without it, the party would be politically powerless.

The wise course for Prohibitionists, in the case supposed, is to accept the situation as it is, and then, by earnest efforts, seek to arouse public attention to the enormous evils connected with the liquor business, and to the urgent necessity of stringent legislation to abate these evils. Here is an ample field for the exercise of their best powers in the way of argument and persuasion; and if they are successful in leading the people generally to adopt their views, the end they desire will be gained without organizing a third party for that purpose. The existing political parties, assumed to be opposed to Prohibition, will, upon this supposition, change their attitude; and either, if placed in power, will give to the principle the sanction and force of law. No new party is needed when public sentiment demands a prohibitory law, and, in the absence of such a sentiment, no new party can secure the result.

The existing public sentiment, whether right or wrong, will, in this country, be practically the law on this subject; and no law, in advance of it or against it, can be effective as a corrective or reforming remedy. No political party can get into power, or, if in power, long stay there, against public sentiment. The many, in the matter of making or unmaking law, will have their own way, whether the few like it or not. The latter may and should do what they can to change the thoughts of the many, if believing them to be wrong; but they cannot establish Prohibition, and no party can establish it, against the judgment of the many.

Something may be learned on this subject from the strategy of what is called the rum power. That power never gets up a third party, never has a separate and independent ticket as the rum ticket. What it does is to ally itself with one of the existing parties, and, by

voting with it, to strengthen that party, and thereby control its action, so as to prevent the legislation it does not desire, and secure that which it does desire. This is good strategy in the pursuit of a bad end; and I am of opinion that the friends of restrictive legislation can do no better than to imitate this strategy in the pursuit of a good end. The fact that the children of this world are sometimes wiser than the children of light is no credit to the latter, and is the reason why the former often succeed when the latter fail.

It is well to remember that Prohibitionists, by organizing a third party, at once dissolve all their relations to the other two parties, except as an opposing and disturbing element, and that they may in this way do positive damage to the real interests of the temperance cause. They may get votes from one of these parties, the one most favorable to their cause, and which they would otherwise have supported, and in this way give victory to the other party, the one least favorable to their cause and most in alliance with the liquor interest, and in this sense the rum party. This surely is not a victory for Prohibition, but rather defeat. The party most likely to co-operate with them, if supported by them, is defeated; and the party least likely to act with them, and supported by the liquor interest, is successful, and they have contributed to that success. This is defeat to their cause, and in part by their own hands, and nothing else. It is well known that the Democratic party, in the recent election, calculated upon the Prohibition votes to be drawn from the Republican party, as one ground for the hope of success. Was this party in favor of Prohibition? Not at all. It simply wanted to use Prohibitionists for its own political purposes. Its hostility to their theory is without any disguise.

Prohibition, so far as it has won any victories, has done so, not through the organization of a third party, but by co-operation with an existing party. This certainly was the fact in Maine. The Prohibition amendment in Iowa succeeded as a Republican measure, and the Prohibition laws of that State were enacted by a Republican legislature. The same fact meets us when we turn to Kansas. The truth is that a distinct and separate Prohibition party has not yet won a single victory for its own cause, and that all the victories actually won have been gained by the agency and support of an existing party, with which the advocates of restrictive legislation had the good sense to co-operate, thus working with the party and through it, and not outside of it or against it. What has been done in this way can in the same way be done elsewhere, if at all, and much sooner and more easily than it can be done by the organization of a third party.

If, moreover, this third party enlarges the area of its principles beyond the single one of Prohibition, so as to embrace questions also embraced by one or both of the two great parties of the country, then, in relation to these questions, there is no occasion for the existence of



the party, since in respect to them the people can just as well and even better secure all they desire without it, and are not likely to attach themselves to it for this purpose. If, for example, they want to establish womans' suffrage, or repeal the anti-Chinese law, or maintain a protective tariff, they do not need a third party to attain any one or all of these ends. A Prohibition party is not likely to attract voters from either of the other parties by broadening its principles beyond the single one which constitutes the only occasion for its existence; and it is quite likely in this way to raise new difficulties with voters.

If, on the other hand, this party confines itself to the one principle which is the only reason for its organization, and, consequently, excludes all other political ends, then the basis of its action is plainly too limited to give any hope of ultimate success. He who supposes that a majority of the people, already having two great parties through either of which they can make their will effective on all questions that concern the public welfare, will attach themselves to a party of such narrow dimensions in what it proposes, gives full proof that he has some things yet to learn. There are other great interests, besides the one involved in Prohibition, which the people will and must consider in casting their votes.

The result then is that a distinct Prohibition party, if, in the presence of the other two parties, flinging to the breeze a flag broader than the one principle which calls for its existence, or if confining itself exclusively to that principle, really has no prospect of getting the majority of the voters on its side and electing its candidates, and thus enabling itself to realize its own idea. The final success of such a party through its own adherents is not among the probabilities of the future. The probabilities are that it will run a comparatively short race, and at last take its place among defunct political parties.

The correctness of this view is confirmed by the fact, not only that the overwhelming mass of the voters in this country have hitherto declined to attach themselves to such a party, but also that the party has not by any means secured the votes of all who believe in the principle of Prohibition, or of that large body of voters who do not believe in this principle, and do believe in the wisdom and utility of the license system. The elections in this country show this fact, and, in showing it, show the practical judgment of the people. Prohibitionists may scout and denounce the popular judgment as indicated by the ballot-box; but this will not affect that judgment, or alter the verdict rendered thereby, or change a minority into a majority. Every voter has the right to vote as he thinks best. The way in which the majority of the people vote tells the story as to what they think; and if we test political Prohibition by this standard, the prospect of its final success is very remote. The principle may succeed; but I do not believe that it will succeed by a separate party movement.



The difficulties are not removed or lessened, but rather increased, when it is proposed to make a Prohibition party *National* in the scope of its action. One of the things to be done by such a party, in order to realize its own idea, is, once in every four years, to nominate candidates for President and Vice-President respectively, and also to nominate Presidential electors who, if chosen by the people, will vote for these candidates. The chance of success, by setting up this electoral machinery, in the presence of the two great parties of the country, amounts simply to nothing at all; and if such a party could elect its candidates for President and Vice-President, neither of these officers could establish Prohibition over a single foot of the territory of the United States.

Another thing to be done by a National Prohibition party is, once in every two years, to nominate and elect, from the several States, candidates for membership in the House of Representatives, and to do so to an extent that will give it the majority in this house. The same party must be numerically strong enough in the States to control the action of the majority of the State legislatures, and thus secure a majority in the Senate of the United States. In a word, it must, by the election of its candidates, either directly or indirectly, obtain control of both Houses of Congress. A condition of public sentiment, in the several States, rendering all this possible, would entirely supersede the necessity for the party, so far as these States are concerned, since the end could and would be gained by State action; and if such a condition did not exist, then the end could not be gained by such a party. The tug of war on this subject is to supply the necessary public sentiment; and this is not to be done, on a scale adequate to the result, by the organization of a National Prohibition party. Such a party may by its action defeat one party and give victory to another; but this will convert neither to the adoption of its principles, so long as such adoption will cost more in votes than it will gain.

If, moreover, we suppose this party to become strong enough to control both Houses of Congress, it would then be confronted with the fact that Congress has no power to establish Prohibition within the territorial domain of the States. The utmost that Congress can do is to legislate on this subject in the District of Columbia, in the Territories of the United States, and in places used for forts, magazines, arsenals, dock-yards, and other needful buildings belonging to the general government, and to regulate foreign and interstate commerce, and commerce with the Indian tribes, including commerce in intoxicating liquors. Congress, as the Constitution now is, has no power to prohibit the manufacture and sale of intoxicating liquors in the several States, any more than it has to prohibit the manufacture and sale of bread in these States. It may, for the purpose of raising a revenue, impose a tax on the liquor business; but this, upon the very face of

the case, would not be Prohibition. To impose a tax so heavy as to make it absolutely prohibitory would be to defeat the constitutional end of the tax, and, without any warrant in the Constitution, to suppress a business allowed by State authority.

Far the greater part of the evil to be removed exists in the States, and hence beyond the legislative power of Congress. And if the public sentiment in the States were such as to secure a majority of the members of both Houses of Congress favorable to Prohibition, then, as already remarked, this sentiment would be abundantly able to establish Prohibition in the States by State action, without any legislation on the part of Congress, even if we suppose it true, as it is not, that Congress has power to enact a prohibitory law to operate in these States.

The only way in which Congress can be put in possession of such a power is by an amendment to the Constitution, giving it the power. If political Prohibitionists propose to secure this result, then they must elect a Congress that will by a two-thirds majority submit such an amendment to the legislatures of the several States, and must also gain such control over the State legislatures that three-fourths of them will ratify the amendment; or, if they do not adopt this method, then they must get two-thirds of the legislatures of the several States to ask Congress to call a Federal Convention to propose the amendment, and then get this Convention to adopt it, and then secure its ratification by conventions in three-fourths of the States. Is there any prospect that an effort to gain the result in either of these ways would be successful? Absolutely none whatever.

If the people of the several States were universally in favor of Prohibition they could and would establish it by State authority in these States, and would not seek to do it by Federal authority. To establish it by the latter authority would be to change the character of the General Government, and also that of the State governments, as much so as if Congress were authorized to pass laws in respect to all the rights of property in the several States, or in respect to all crimes committed in these States, or in respect to any other subject that is now properly regarded as a matter to be regulated by State authority. Whether intoxicating liquors shall be manufactured and sold in a given State is a question for that State to determine; and it cannot be determined by Congress without working a fundamental change in our system of Government. He who thinks that the requisite majority can ever be persuaded to sanction such a change in the "supreme law of the land," has passed beyond the reach of reason; and the attempt to reason with him would be labor lost.

These considerations show that the difficulties of the problem are not lessened or simplified, but rather increased, when it is proposed to create and perpetuate a Prohibition party that shall be national in

the scope of its action. The effort, however persistently made, can result in nothing but its own failure. Prohibition, as a third party movement, should not, at the very utmost, pass beyond the sphere of State politics; and, even here, the chances of its success are reduced to a minimum quantity. The conditions upon which it can succeed entirely dispense with its necessity as the means of that success. These conditions being given, the movement is not needed; and if not given, it is a failure.

I have, in this argument, purposely omitted to consider the question whether Prohibition can, in this country, be put into practice to such an extent that, by removing the facility for the use of intoxicating drinks, it would wholly or mainly remove the evils resulting therefrom. My object has been to show that, if this question be answered in the affirmative, the organization of a third party to attain the end, whether in National or State politics, is not a wise mode of action. Whether such a party shall be organized and supported or not is not at all a question of *principle*, but simply one of ways and means. I have never acted with any such party, and I do not expect to do so. I do not believe in its practical wisdom with reference to the end sought.

The political Prohibitionists, who form but a small fraction of the real friends of temperance in this country, have not, in my judgment, advanced their cause at all by their course at the recent election. They have indirectly helped the Democratic party into power, and, in so doing, they have done the very thing which the liquor interest desired to have done. The triumph of this party is not, in the light of its well known antecedents, to be regarded as a victory for Prohibition. Nor is the defeat of the Republican party, in part by the Prohibitionists, to be reckoned as such a victory. This party is not likely to be converted to Prohibition by any such process, especially when the conversion would be sure to secure its defeat. The political Prohibitionists are to-day a very small minority of the whole people of the United States, and a small minority of the whole people in each of the States; and I do not believe that their policy of organizing a third party will ever make them anything else. The reasons for this opinion I have stated in the preceding argument.

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

NO. IV.

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

XLI. *The Last Judgment.*—Rev. xx: 11-15.

1. *The Throne.* "Great," because in comparison all other thrones are small. "White"—i. e., as intensest light that dazzles, blinds, repels. Earth and heaven flee away, as mists vanish, as owls and bats fly, as even stars grow pale and disappear at sunrise. Before such majesty and glorious holiness what can stand? Adam and Eve shrank behind the trees of the garden. Daniel's "comeliness was turned into corruption," and even John "fell at his feet as dead!"

2. *The Judge.* Jesus Christ.—John v: 22, 27.

3. *The Judged.* Small and great; no caste distinctions. The Sea, Death and Hades unlock their depths, and their dungeons deliver up their captives.

4. *The Books.* Records of the sorrows and service of saints.—Ps. lvi: 8; Mal. iii: 16, and of sins unforgiven.—Ps. li: 1. Especially *Book of Life*.

5. *The Law of Judgment.* Works, including all forms of activity, secret thoughts, words, acts, etc.

6. *The Issues.* Eternal Life and Death.

Yet the *believer* need have no fear.—Heb. ii: 14, 15; 1 John iv: 17; 2 Tim. i: 12. The Judge is his advocate; his name is in the Book of Life; the record of his sins is "blotted out"; he is not to be judged on his own merits, and his eternal life is already begun in believing.

XLII. *The Lion of Scotia.* A warm friend of Dr. Chalmers had his portrait in a conspicuous place in his study, and had inscribed under it "The Numidian Lion"—"asleep."

XLIII. *The Martyrs.* The word "martyr" means simply *witness*: but as the early witnesses sealed with their own blood their testimony to the faith, the first meaning was readily merged into the second. At Lyons, A.D. 177, those who had been scourged, branded and exposed to wild beasts, humbly disowned the name martyrs, preferring to confine that exalted title to Christ (Rev. i: 5; iii: 14) and to those upon whose testimony, as upon Stephen's, He set a special seal; and they said of themselves, "We are but mean and lowly confessors."

XLIV. *Prophecy anticipates the glory of History.*—John viii: 56. The people of a city were commanded by the oracle to assemble on a plain outside of the city, and he who first saw the sunrise should be made king. A slave turned his back to the sun and looked up the shaft of a high temple where the sun's earliest rays flamed, and he cried, "I see it." He had been told to do so by a wise citizen, who stayed at home. This citizen, revealed by the slave, they made king, and he was the wisest that ever reigned there.

XLV. *Next to not sinning is confessing sin.* A very learned man has said: "The three hardest words in the English language are, 'I was mistaken.'" Frederick the Great wrote to the Senate, "I have just lost a great battle, and it was entirely my own fault." Goldsmith says, "This confession displayed more greatness than all his victories." Such a prompt acknowledgment of his fault recalls Bacon's course in more trying circumstances. "I do plainly and ingenuously confess," said the great chancellor, "that I am guilty of corruption, and so renounce all defense." "I beseech your lordships to be merciful to a broken reed."

XLVI. *Success is the reward of endeavor, not of accident.* Rufus Choate, when some one remarked that great achievements often resulted from chance, thundered out, "Nonsense! As well talk of dropping the alphabet and picking up the Iliad."

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The retort was not original with Choate. Dean Swift said that he would no more believe the universe to be the result of a fortuitous concourse of atoms, than that the accidental jumbling of the letters of the alphabet would fall by chance into an ingenious and learned treatise on philosophy. But, alas for originality! even Swift borrowed the idea from Cicero, and as Cicero was fond of borrowing, he may have gotten it from somebody else.

XLVII. *Training of a Jewish Boy.* Canon Farrar says: At five he would begin to study the Bible with parents at home; and even earlier than this he would doubtless have learnt the Shema and the Hallel (Psalms cxliii-cxviii) in whole or in part. At six he would go to his "vineyard," as the later Rabbis called their schools. At ten he would begin to study those earlier and simpler developments of the oral law, afterward collected in the Mishna. At thirteen he would, by a sort of "confirmation," become a "Son of the Commandment." At fifteen he would be trained in yet more minute and burdensome *halachóth*, analogous to those which ultimately filled the vast mass of the Gemara. At twenty, or earlier, like every orthodox Jew, he would marry. During many years he would be reckoned among the "pupils of the wise," and be mainly occupied with "the traditions of the Fathers."

XLVIII. *Irresistible grace.* Dr. Butler says that there may be irresistible *conviction*, but never irresistible *conversion*. Paul could not help seeing Jesus and knowing that He was the true Messiah; but nothing compelled him to ask, "What shall I do, Lord?"

XLIX. *Count Zinzendorf* presents a character and career of unique beauty. The faith that was in him dwelt first in his grandfather and father. It was like an inheritance of grace. At four years of age he made this covenant with Christ: "Be thou mine, dear Savior, and I will be thine"; and from the window he used to toss letters to the Lord, opening to Him all his child heart. At ten he was a pupil of Francke at Halle, and there formed prayer-circles, cultivating in himself and others a most devout piety. The ambitious designs of his uncle on his behalf, the seductions of the European cities he visited, and the allurements of his own wealth, all failed to draw him from Christ. His motto, adopted by Tholuck, was, "Ich hab' eine passion, und die est Er, nur Er" (I have one passion, and it is He, only He). At school he formed his fellows into "The Order of the grain of mustard seed," which bound them to work for the conversion of souls. He married Countess Reuss, and they two covenanted together to renounce rank and wealth, and be ready to go anywhere as missionaries. He founded the revived sect of Moravians, or United Brethren, and Herrnhut (Protection of the Lord) he gave for the community to dwell in. There, after a life of 60 years, he died and was fitly borne to his grave by 32 ministers and missionaries whom he had reared, from Holland, England, Ireland, North America and Greenland.

## VII.—A LIST OF TREATISES ON THE "LIFE OF CHRIST."

By HOWARD CROSBY, D.D., NEW YORK.

Editor of HOMILETIC REVIEW:

Will you answer in THE HOMILETIC REVIEW the following query: What are the leading "Lives of Christ" and books near akin which have appeared within the last century, and what are the character and the comparative merits of each?

P. R. P.

Lake Linden, Mich.

This century has been prolific in treatises on the Life of Christ. Strauss' "Leben Jesu," published first in 1835, and offering a mythic theory of the Gospel narrative, was probably the stimulating cause of these treatises. That work was a learned assault on not only Scripture, but common sense, and its learning made

it dangerous. Its author continued to hold his infidel position till his death, having, in 1865, published his work anew, addressed to the people of Germany. *Weisse*, in 1838, followed with his "Life of Christ," assailing the Gospels (especially the fourth) in their sources. *Renan* published, in 1863, his "Vie de Jesus," in which he treats the Gospel as a romance. *Keim's* infidel "Life of Christ" was issued in 1865.

So much for the infidel treatises.

In 1837 *Neander's* "Life of Christ" was the first antidote to Strauss' poison. In 1844 appeared *Hahn* and *J. P. Lange*. Ewald's learned, but unsatisfactory, "Life of Christ" was published in 1857. In 1862 Andrews (an American) published his admirable work—a careful and sterling addition to this literature. Of Roman Catholic writers on this subject, the most prominent are Sepp (1843), Bucher (1859), Dupanloup (1870), and Joseph Grimm (1876). In 1865 *De Pressensé* brought out his "Jesus Christ, His Times, Life and Work," translated into English the next year—a charming volume, full of unction as well as wisdom. In 1869, 1871, and 1872 were published the three American treatises of *Abbott*, *Crosby*, and *Deems*. In 1868 *Hanna's* interesting work appeared. In 1875 and 1877 the popular works of *Furrar* and *Geikie* were issued, and in 1883 *Dr. Ebersheim* published his magnificent two volumes, stored richly with Rabbinical learning, entitled "The Life and Times of Jesus, the Messiah;" perhaps the most complete, impartial and sound treatise on the subject ever written. It is imbued with a devotional spirit, the only spirit which should dare to treat so sacred a subject.

*Bernhard Weiss's* great work, published in 1882, completes our imperfect list. Most of these treatises are scientific, and enter minutely into questions of authenticity, genuineness and inspiration; but some of them start with the assumption of these points and treat the Life of Christ popularly, and yet critically, as regards the interpretation of the sacred books.

## VIII.—THE DOCTRINE OF EXPEDIENCY.

By T. W. CHAMBERS, D.D., NEW YORK.

*Editor of HOMILETIC REVIEW:*

"On page 192 of Meyer's Commentary on Corinthians, there is the following statement by the American Editor, Talbot W. Chambers, D.D.: 'It is impossible to state more strongly than does the Apostle, the obligation to refrain from indulging in things indifferent, when the use of them is an occasion of sin to others. Yet it is never to be forgotten that this, by its very nature, is a principle the application of which must be left to every man's conscience in the sight of God. *No rule of conduct founded on expediency can be enforced by Church discipline.*' [Italics mine.]

"Now the Synod of Jerusalem, under the direction of James, sent forth a letter requesting, if not commanding, Christians to abstain from 'things sacrificed to idols.' It certainly has the appearance of a rule of discipline, for it is said: 'It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.' If such a letter were sent forth at the present time by a Synod, would it not be called a 'Rule of Church discipline'?"

"Paul bases his argument with regard to 'things offered to idols' on expediency. He was present at Jerusalem when that letter was sent forth, and undoubtedly gave his consent to its contents on the ground of expediency. Now, does it not appear that the Apostle founded a rule of conduct on expediency and enforced it in the Church?"

"The greater part of temperance workers base their opinions on expediency. If they are right in doing so, and if Dr. Chambers is right in his statement, then the Church has no right to lay down a rule of conduct with regard to temperance. We have no right to discipline a man for loafing at the saloon. The Church can lay down no rules with regard to dancing or theatre going. It cannot forbid a church member placing his signature on a license paper. We might exclude drunkards from the communion table on other grounds. But many churches have rules of discipline in regard to these things. Are they wrong? If we cannot enforce rules of conduct in these cases, how are we to keep the Church free from men who are bringing dishonor upon the Church?"



"These latter questions, to be sure, have no bearing upon the proper exegesis of the passage. They are questions which naturally rise from Dr. Chambers' statement.

"I may misunderstand him; but if I understand him correctly, then he certainly makes St. Paul contradict St. James.

"Fairfield, Pa."

"H. H. SANGREE.

REPLY BY T. W. CHAMBERS, D.D.

Mr. Sangree bases his objection to the doctrine that Church discipline cannot be used to enforce rules of conduct founded on expediency, upon two grounds. One of these is the action of the Council at Jerusalem, which required Gentile believers to abstain from "things sacrificed to idols"—the very things which the Apostle deemed in themselves indifferent. Here is a difference certainly, and a great one; and the more striking because Paul was present at the Council, agreed to its conclusions, and bore them to the Gentile churches. The solution of the difficulty is found in the dates of these proceedings and their circumstances. The Council was held about 50, A.D., and the reason of its convocation was the claim of the Judaizers that Gentile believers should be circumcised and keep the law—should become Jews as well as Christians. Disputes on this point became so hot that they threatened to rend the infant church, and the apostles and elders were assembled to consider the matter. What were they to do? They could not concede the necessity of circumcision and keeping the Mosaic statute, without perilling Christian liberty and overshadowing gratuitous justification; yet, if they made no reserve whatever, they would grieve and offend the believing Jews. Hence the middle course of insisting upon a few of the ceremonial requirements, which would impose no very heavy burdens, and yet would imply some respect to the Old Economy. Now, eight years afterward, the Apostle discusses this very theme in his letters to the Corinthians and the Romans, without making any reference to the action of the Jerusalem Council. What is the legitimate inference? Simply that the decree of the year 50 had served its immediate, temporary purpose, and was no longer binding. It conciliated for the time being the opposing parties, and then left the questions at issue to be settled by the natural progress of Christian doctrine, as the apostles, under the guidance of the Holy Ghost, put the truth on record. This seems a sufficient explanation of the discrepancy between the views held at Jerusalem in the year 50, and those set forth to Rome and Corinth in the year 58. Certain it is that Paul did not hold the partaking of idol meats, etc., to be proper matter for discipline, for he only states principles and applies them; whereas, in the case of the incestuous Corinthian, he directed the Church to take action, and the offender felt the arm of ecclesiastical authority. It is for the violation of plain Christian duties, and not for his use of his Christian liberty, that any one is held amenable to church courts.

Another objection to the view I uphold, is the inference that the Church cannot lay down rules as to dancing, theatre going, signing applications for license to sell liquor, or "loafing at a saloon." I admit the inference, and insist that the church transcends its rights and duties when it makes any bar to communion save what is plainly stated in the Scripture. I have been over forty years in the ministry, and never yet saw a case in which the attempt to discipline persons for inferential wrongs succeeded, while I have seen not a few in which the result to all concerned was evil and only evil. Church authority, although only moral and spiritual, is a tremendous power, and for that very reason should be exercised only where a plain *Thus saith the Lord* is the basis of its action. Nor is there any loss in this. Church officers, in a private way, by judicious counsel and the quiet but earnest expression of opinion, can do what no summons, trial, or sentence can effect. Persons will often yield to suggestion and entreaty what they will not yield to authority, the rightfulness of which in this matter does not commend itself to their reason and conscience.



## SERMONIC SECTION.

## OF THE PETITION OF CERTAIN GREEKS.

By LEONARD WOOLSEY BACON, IN THE

WOODLAND CHURCH, PHILADELPHIA.

*Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them saying, The hour is come, that the Son of Man should be glorified. [With the following verses.]—John xii: 20-33.*

THIS being, in some respects, a difficult Scripture to intelligent readers (it presents no difficulty at all to the unintelligent) is presumptively a specially profitable Scripture to as many as shall come to understand it. For it is God's method in the difficulties of sacred Scripture, first, to provoke and stimulate inquiry, and then splendidly to reward it.

The questions that arise on the first reading of this story are several: first, what is the importance of the incident, that it should be mentioned at all? secondly, why there should have been so much hesitation and consultation among the disciples over so simple a matter as this request of "certain Greeks?" thirdly, why it should be that after the request had been related with so much particularity, nothing is distinctly said of what came of it—whether it was granted or not? finally, what was there in this seemingly trifling incident, just mentioned by one evangelist and then dropped, not so much as mentioned by the other three, that should so have agitated the soul of the Son of Man that He should almost be ready to say, "Father, save me from this hour?" What is the connection between the message of Philip and An-

drew to their Master that certain Greek visitors to Jerusalem at the Passover wished to see Him, and the answer that he made—"the hour is come; the Son of Man is to be glorified—but only through death. T. is grain of wheat, if it be preserved, will be but sterile; it must fall into the ground and die, and then shall it bring forth much fruit?" If we would know these things, we must study deeply into the spirit of the four Gospels, if by any means we may attain to the fellowship of Christ's sufferings.

The message of the Greeks came to the ear of our Lord just at that juncture in His ministry when He began to feel with its heaviest weight the meaning of those words of the prophet Isaiah, which He had been wont to read aloud in the synagogues of Nazareth and Capernaum—the words "despised and rejected of men." There had been days—the earlier days of His Galilean ministry—when all who heard Him seemed ready to bow in homage before the words which He spake with such authority. In the presence of His mighty works of healing, the voice of selfish bigotry itself seemed to be stricken dumb, and the contradiction of sinners to be abashed and put to shame. Here at Jerusalem, amid the pride of learning of the scribes, and the pride of "place and nation" of the priests and rulers, it was different; but even here such crowds followed to gaze upon the man who had raised up Lazarus from the dead, that it was said among His enemies, "behold, the whole world is gone after Him." And yet, for all this, it is evident, even to an unprophetic eye, that He is rejected of His own nation. He has come to His own, and His own receive Him not. For long months the bigoted Pharisee and the skeptical

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

Sadducee, who never have agreed on anything before, have been working with one accord to entangle Him in His talk, and embroil Him either with one party or with the other. Scribes and priests and rulers have been dogging Him from one retreat to another as spies upon His words and deeds. They have plotted murder in private. They have tried to provoke the mob to bloody violence in the Temple court. Already they are beginning to draw the heathen governor into their plans, and to tamper with one of the twelve disciples with proposals of treachery. His near friends will not believe it when He tells them; but there is no illusion in His own mind. He knows the set, fanatic purpose of His enemies to take His life. And, notwithstanding many evidences of popular affection, He knows the circumstances that are combining to abet that purpose. How soon the bloody end of that lovely and blameless life shall come, is evidently a question only of a few days. From amidst the incessant cavilings, disputes, intrigues, treasons, conspiracies, with which all this part of the story is filled, two incidents, which come close together in this Gospel of John, stand out in delightful contrast with the rest. The first is that jubilant processional entrance into the city and Temple with the palm-branches and hosannas of the multitude; and the other is this petition of "certain Greeks."

Looking carefully into the language of the story we find some slight but clear and unmistakable indications of what sort of people these Greeks were. The tense of the Greek verb used is significant: they were "among those who were in the *habit of coming* to the feast"—not chance-comers, passers-by on a journey, but habitual attendants at the Passover feast. And, secondly, they were not mere tourists, or sight-seers, such as doubtless did gather to witness that wonderful pageant, so unlike anything the world beside could show—a whole nation congregated to solemnize the memory of a Divine deliverance; these Greeks were among those who were wont to come up to the feast, not

to gaze but "to worship." These minute but distinct indications mark this group of inquirers after Jesus as representative men. They belonged to a class destined to fulfil a great and important part in the subsequent history of the kingdom of Christ—the class described again and again in the Acts of the Apostles under such titles as "devout Greeks," "devout persons," "they that feared God." The phrases are familiar to all attentive readers of the book of Acts, and you recognize how great was the part which this sort of people fulfilled in the spread of the Gospel to the ends of the earth. They were not converts to the Jews' religion, you understand. They never had received the sacrament of naturalization and adoption into the family of Abraham, nor acknowledged the obligation on them of the ordinances of the Mosaic law. Outwardly they were Gentiles still; but Gentiles who had seen the folly and falsehood of the heathen idolatry, and were seeking for something better. Such unrest and dissatisfaction with the "outworn creeds" of Paganism were felt throughout the Roman world. Some tried to rest in a general disbelief of all religion. Some tried to borrow a religion from Egypt or the East, and under the pressure of this demand the importing of foreign religions grew into a trade. [This was the ready explanation that occurred to some of the Athenian idlers as they listened to Paul and his "new doctrine" from the benches of the Areopagus—that "he seems to be one of those introducers of foreign divinities."] But in the midst of men's waverings and gropings, these "devout Greeks" had found what they were looking for in the Jew's synagogue. For already the Jews were wandering everywhere, and wherever a few families of them sojourned there was the synagogue. Every seventh day they met to read in Moses and the prophets of the hope of Israel, and with them, not only the converts who had entered into the Hebrew citizenship, but neighbors and fellow-worshippers who knew no citizenship but

that of Rome—men who, seeking thoughtfully from one school of philosophy to another the answer to the questions, What is happiness? What is virtue? What is the highest good?—had found, at last, in Moses and David, teachers greater than Plato or Aristotle. The synagogue meetings used to be full of these outsiders. The Jews had a name for them, calling them, not converts, for they were not such—calling them “proselytes of the gate,” as if hinting that they did not get beyond the threshold.\* Such an one was the devout centurion Cornelius at Cesarea; another such was the good centurion at Capernaum, who built the marble synagogue because he loved the Jewish people. They were very apt to be centurions or soldiers. Such were the “honorable women which were Greeks,” whom Paul more than once found among his eager listeners in the synagogue. They were very apt to be women, revolted by the wickedness of heathen religions. Such were the multitudes at Antioch in Pisidia, who listened gladly to the Gospel, when the Jews blasphemed and contradicted, until Paul and Barnabas waxed bold and said to the Jews, “seeing ye put from you the Word of God, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.” Wherever the Apostles went, it was the “devout Greeks” that were the open door by which the Gospel entered upon its triumphs in the Roman world. Neither was the preparation of the heathen mind for the Gospel limited to these half-proselytes. Through the heathen literature of this period, the scholar is startled every now and then to come upon thoughts that seem strangely Christian as we read—thoughts of a holier God, of a higher morality, of a larger humanity—they are the thoughts of men who are straining their eyes to find the light, and who

already begin to get some glimpse of that true Light which lighteth every man that cometh into the world.

And alongside of this preparedness to receive the Gospel, which is discovered in the heathen mind of that age, is that marvelous providential preparation to dispense it, which is the admiration of all intelligent history. How often we say to each other, over the morning paper, “we live in a wonderful age!” The men of Paul’s time and of Jesus’ time lived in an age just so wonderful. Then, as now, the world had been brought into one place. The multitude of wrangling principalities, whose perpetual warfare had kept the earth in turmoil, had blocked the paths of commerce, and had disturbed the retreats of philosophy and the sanctuaries of religion, have been suppressed and supplanted by a universal empire, which may plunder and oppress, but will suffer none beside to do it; the track of whose conquests is the pioneering of great highways of peaceful trade; and whose title of *Roman citizen* is a panoply and safeguard to its wearer to the ends of the earth. And with the universal empire has grown up the universal language of literature, and thought, and commerce—the Greek. On this incomparable language it seemed as if the providence of God had conferred a sort of Pentecostal gift, that by means of it men of the most widely different lands and religions might hear and know His wonderful works.

It is evident—more evident to us than it was to the men of that generation—that the world was ripe for some great change. The nations, an-hungered, were seated by fifties, and there was a hush as of expectation that one should break and bring to them the bread of life.

Bearing these great facts in mind, we turn back to the story of the request of certain Greeks for audience of the great Teacher, and we find that in its method it seems marked with a sense of the grave importance of it. They would not venture to come with it directly to

\* Dr. Edersheim (*Jesus the Messiah*, vol. ii. p. 390, note) gives a reason, which is hardly conclusive, for reckoning the Greeks, who sought to see Jesus, as “proselytes of righteousness.” This view might be admitted without substantially weakening the argument of this discourse.

the Lord. They took careful counsel. They sought the only one of the disciples whose Greek name, Philip, seems to mark him as the right man for their message. And it is not without deliberation and consultation with his fellow-townsmen, Andrew, that he ventures, coming with Andrew, to communicate to his Master that petition of certain Greeks, which, being announced to the Lord, seems to agitate Him with so deep a revulsion of feeling.

The Greeks were calling for Him. And why not go? Why should the Master hesitate? It seems to have been a thought not wholly foreign to the mind of the Lord or the mind of His enemies. In this same Gospel of John, there is a striking passage which receives light from this in the twelfth chapter, and reflects it back again. Said He to them that would lay hold on Him: "Ye shall seek me and shall not find me, and where I am ye cannot come." The Jews, therefore, said among themselves, "Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that he hath said?"—John vii: 34-36, R. V.

And now what nobler possibility had ever presented itself to one who felt that he had brought a great light into the world? Thus far his light had seemed to be hidden under a bushel. That little patch of historic soil at the junction of three continents, itself so secluded from them all by desert, and mountain, and ocean—that narrow beat from Galilee to Jewry and from Jewry back to Galilee again—had been the sole scene of all His life and teaching. It does not appear that he ever once set foot upon the shore of the Great Sea; although the broad vistas of it must ever and anon have opened up before Him, as from hill-top to hill-top He trod the weary distance to and from Jerusalem. Only once, exhausted with the burden that he bore, of our infirmities and sicknesses, he ventured over the rocky boundary of heathen Tyre; but then it was only to rest, not to

labor. "He was not sent," He said, "but to the lost sheep of the house of Israel." But now the prospect that seems to open itself before Him is as when from out the secluded little Galilean vale of Nazareth one climbs the slightly eminence of Tabor, and before him spreads not only the land of Israel, the distant cliffs of Judah, the teeming valley of Jordan, and the goodly mountains of Lebanon, but also "the great and wide sea"—the highway of the nations, the avenue of the world's commerce, the central scene of universal history and empire! This petition of the Greeks to Christ—how like it was to that voice which came a few years later to Paul as he slept beside the ruins of old Troy—a far distant voice, heard faintly across the surging of the Hellespont, as of one clad in the garb of Macedonia, saying, in the language of another continent, "Come over into Macedonia and help us!" O heavenly vision, to which he was not disobedient! but following it, told the story of his Gospel until "his lines had gone out into all the earth and his words to the ends of the world." What if it had been not Paul, but Jesus, who, being despised and rejected of His own, had said to the seed of Jacob, "Seeing ye put from you the word of God and judge yourselves unworthy of eternal life, lo, I turn to the Gentiles!" Suppose it had been Jesus, not Paul, who, following these seekers of His light back to their Gentile homes had taught the longing nations of life and immortality! Suppose it had been He, who, speaking as never man spake, had stood in the busy streets of Corinth, had climbed the marble steep of the Areopagus, and taught the Stoic and the Epicurean with such authority as He had used upon the Galilean Mount!—who had proclaimed amid the proud towers of Rome "to swift destruction doomed," the coming of the kingdom that is not of this world—the kingdom that cannot be moved!—who had sped Him like some auspicious star, through paths of light and "trailing clouds of glory," until the world had be-

held and owned His glory—"the glory as of the only-begotten of the Father, full of grace and truth!" We long to lay upon the brow of the despised and rejected Master whom we serve, this chaplet of success and triumph; and as we read the victorious career of Peter and of Paul, we grudge that the servant should be above his Lord.

And now we turn back from the contemplation of this splendid possibility, and look to see what is that alternative which stands awaiting Him at Jerusalem—the priestly plot, the heathen judgment-seat, the lictor's thong and scourge, the cruel gibbet and the open sepulchre beside it, and we cry like Peter, with his great love and little faith, "Be it far from thee Lord; this shall not be unto thee."

But where, then, would have been the Gospel? This successful and triumphant Messiah, that turns a defiant front on failure, that will not accept defeat, but tears his victory out of the very jaws of hostile fate, that demands success for His great mission from the Father, and with retorted scorn upon those who have despised His message, turns to new lands and races, resolved that the world shall hear Him whether it will or no—what sort of Gospel could such an one as this have bequeathed to the world? One more of those Gospels with which the world was plentifully supplied already—a Gospel of heroism and triumph, stimulating heroic natures to strenuous endeavor, and to every sacrifice—but one. The world is full of Gospels for heroes. You can read them by dozens in "Plutarch's Lives." History goes on adding to them in every generation—the story of the Luthers, the Fredericks, the Napoleons. But whither could we have turned to find a Gospel for the great multitude of us who have found out, by some sad experiences of ourselves, that we are not heroes at all, but very human men and women?—a Gospel for the unsuccessful and the disappointed, for the tempted and the sinful; for those who have got past the heroic point of saying of deadly sickness, "I will not give up to

it," and have owned, at last, that they are sick and in need of healing; for those who have got so far beyond the fine elation of self-reliance and "self-help," that in default of some help from outside, they are settling down into something like despair—where could we have found a Gospel for such as these, who make up so large a part of human kind?—a Gospel to stand by us in failure and tribulation, and be our support and comfort in sorrow and heartbreak—our victory in death.

No, no! It cannot be. This golden grain of wheat must fall into the ground and die, else it cannot bring forth fruit. The agony of soul must be endured. The supreme surrender must be made. With life just entered on, with great beginnings made, with the world opening to him, with the hope of near achievements within reach, this young man Jesus must prepare Himself to die. "For this cause came he to this hour." It is the law of the kingdom of heaven to which He bows Himself, thus leading many sons to glory. If ye will bear fruit, ye, too, must make the like surrender—must die to your personal plans, hopes, ambitions; die to your selfish loves and hates; die—O last struggle of the best and worthiest souls!—die to your longings and purposes of useful service in God's kingdom, so far as these are your purposes and not God's—that so God may glorify His name in you—yea, and glorify it again.

How hard it was for the disciples to see the purpose of this waste! How hard it is for some to-day! So great a teacher and example as He was! These two or three years of public life; these few pages of recorded sayings; how they have blessed the sinful world! How rich the world would have been if that fair and lovely young life could have been lengthened out, illuminating all the vicissitudes of human joy and sorrow with its blessed light, till it had filled the round of three-score years and ten!—if the recorded sayings of those holy lips could have been increased to volumes; if the hand which

wrote no syllable but those unknown words upon the ground, soon to be effaced by trampling feet, could itself have given us gospels and epistles out of the fulness of His own heart! O the calamity to the world that shall cut off this divine life from among men! We may well believe such searchings of heart to have mingled with the whispers that ran through the little circle when Philip telleth Andrew, and Andrew and Philip come and tell Jesus that the Greeks desire to see Him.

It was the judgment of human hearts. But how different the estimate which men put upon the value of Christ's life and work, and the estimate which He put on them Himself! He turned away from Greece with all her schools; from civilization with all its forces; from the West, then, as now, having the world's future in itself—turned away from these stretching out their hands to receive Him; and gave Himself instead into the hands of treacherous Judas and jealous Caiaphas, and vacillating, truckling Pilate, saying to the Greeks that would speak with him: "No, not yet; it is not teaching that can save the world; but I, if I be lifted up, will draw all men unto me."

It is not thus that the world estimates the fruitfulness of a life. It glorifies success. It loves to witness a career of strenuous resolution, a will bent on success, lashing all untoward circumstances, like fractious steeds, into obedience to its purpose; and when the purpose is worthy and beneficent, they say, "There is a fruitful life; that life accomplished something!" "Success is a duty," they say; "nothing succeeds like success." And that highest virtue of the gospel, triumphing over the last and noblest of temptations—the virtue that is willing for God's sake and righteousness' sake to fail and die—the virtue that can stand by and see a good and holy cause go down, and can go down with it, rather than lift one unrighteous finger to save it—this is what the world calls failure, and folly, and waste; and herein, sometimes, the Church seems no wiser than the world.

So men spake with one another on that Sunday which was the first of all Lord's days, when the great feast was over, and, like the melting of the snows on Hermon, the streams of home-returning pilgrims poured down the slopes of Zion and Moriah. "We trusted that it had been He which should have redeemed Israel. Think what He might have accomplished with a little prudence, a little tact, a little concession to prejudice, a little reservation of unwelcome truths, a little conciliation of people in high places! He might have led the whole nation—people and priesthood. He might have won the very Gentiles to Him. But He wouldn't. He wouldn't concede. He wouldn't compromise. He wouldn't so much as humor the time and the situation—and you see the result."

And only a few weeks later, so good men spoke to each other when Stephen died. How they had loved Stephen—so full of faith he was, so full of the Holy Ghost! What hopes of great things for the Church had centred upon Stephen! What an irreparable loss was his untimely death! Thus good men "bare Stephen to his burial, and made great lamentation over him."

And no long time afterwards, when the ranks that had been thinned by persecution began to be filled up, they led forward to the baptismal water a young man, a convert of the aged apostle John, on whom, for the great hope they had of him, they named a new name, Polycarp, which is by interpretation *much fruit*. In his happy and useful old age, the fierceness of the heathen persecution bore him unresisting to the amphitheatre and to the stake. And when the flames divided on either side, and refused to consume the martyr's life, the executioner came with a spear and quenched the embers with the old Christian's heart-blood. Thus, said they, will we cut down this fruitful tree, that it bear no more fruit.

The history of the advancement of Christ's Kingdom is a long record of sore disappointments. You may go to the old burying-ground of Northampton,



Massachusetts, and look upon the early grave of David Brainerd, side by side with that of the fair Jerusha Edwards, whom he loved but did not live to wed. What hopes, what expectations for Christ's cause went down into the grave with the wasted form of that young missionary, of whose work nothing now remained but the dear memory, and a few score of swarthy Indian converts! But that majestic old Puritan saint, Jonathan Edwards, who had hoped to call him his son, gathered up the memorials of his life in a little book. And the little book took wings and flew beyond the sea, and alighted on the table of a Cambridge student—Henry Martyn. Poor Martyn! Why would he throw himself away, with all his scholarship, his genius, his opportunities! Such a wasted life it seemed! What had he accomplished when he turned homeward from "India's coral strand," broken in health, and dragged himself northward as far as that dreary khan at Tocot by the Black Sea, where he crouched under the piled-up saddles, to cool his burning fever against the earth, and there died alone, among unbelievers, no Christian hand to tend his agony, no Christian voice to speak in his ear the promises of the Master whom, as it seemed to men, he had so vainly served. To what purpose was this waste?

But out of that early grave of Brainerd, and that lonely grave of Martyn, far away by the plashing of the Euxine Sea, has sprung the noble army of modern missionaries!

And the blood of such as Polycarp, sinking into the sands of many a fierce arena, was the seed of the Church that has sprung up in many a land to wave like Lebanon, and bear its healing fruits.

And from that most sad spot, hard by the city gates, from which men bore away the mangled form of Stephen to his burial, there went pricked in the heart the young man who had kept the executioners' clothes, who by-and-by should take up Stephen's message as from his bleeding lips, and bear it afar among the Gentiles.

And from that sealed and guarded tomb by Golgotha came forth the Lord of glory, King of kings and Lord of lords, declared to be the Son of God with power by the resurrection of the dead.

### THE FIREMAN'S CALLING.\*

BY REV. SAMUEL W. DUFFIELD [PRESBYTERIAN], BLOOMFIELD, N. J.

*Quenched the violence of fire.*—Heb. xi: 34.

It must not be supposed that modern civilization is entitled to all the credit for devising means of extinguishing fire and saving life and property. So far is this from being true that we find a regular force-pump in operation for this purpose at Alexandria, Egypt, two centuries before the Christian era. Its inventor was one Ctesibius, whose pupil, Hero of Alexandria, has left us a work on Hydraulics, in which he represents his master's double-cylinder pump, with certain additions and improvements of his own. Nor is there any doubt that such fire-engines—which the Romans called *siphones*—were employed by various ancient towns and cities for their protection. The younger Pliny wrote to the Emperor Trajan that the town of Nicomedia, in Bithynia, would not have burned up, as it did, if the inhabitants had not been so indifferent about the matter, and especially if they had not neglected to provide themselves with suitable fire apparatus.

But it was in the city of Rome itself that the greatest fires, and the greatest skill in fire equipment, were exhibited. Ulpian, a law writer in the latter half of the second century after Christ, speaks of householders being required to have small hand-engines in their houses. In the sale of a dwelling with its furniture and effects, he mentions these *siphones*—which must be taken here to mean portable force-pumps. He also names other things which would be required for this use, and which were therefore regarded as belonging to the property.

No doubt the immense fire at Rome, kindled by order of the reckless and

\* Preached at the request of Essex H. & L. Co.

cruel Nero, had much to do with these increased precautions. The Emperor's slaves and paid retainers acted as a band of organized incendiaries. In the year 64 after Christ, which was the 817th of the city, the flames broke out in the western part of a closely-built district and raged through the metropolis for six full days. If at any time this conflagration seemed likely to be checked, Nero's hirelings again set the buildings and roofs on fire. Of the fourteen quarters or wards of the city of Rome, six were entirely destroyed, four were much damaged, and the remainder, being on high ground and consisting of the palaces of the rich and the great, were comparatively uninjured. Nero was asserted to have witnessed the spectacle with delight from a turret in his palace. His conduct was very different from that of the Emperor Claudius, his immediate predecessor on the throne, who, at a time of fire, came and sat in a small counting-room with bags of silver money at his side, and incited the firemen by his presence and his rewards to do all that they could to check the flames.

That city of Rome is exactly represented to-day by our own city of New York. It was confined by fixed limits, which contracted its space and made every foot of ground immensely valuable. Into it poured the population of all regions. Many were in a condition of pauperism and starvation. The delay of a corn ship from Alexandria meant famine to the poorest. Certain quarters were appropriated by certain classes, trades and nationalities. Huge tenement-houses, called *insulae* and built precisely as ours are built to-day, reared their six, eight and ten stories of height towards heaven. Add that the streets were scarcely more than alleyways, and that these *insulae* were built of wood, and you have every condition for a disastrous fire. The old wheel-ruts show that the vehicles were exceedingly narrow in order to fit with the narrowness of the streets, which narrowness was itself rendered necessary by the intense heat of the sun. Thus,

it was not easy to manœuvre the fire-apparatus, or to drag it to a position where it could be useful. Those vast tenement-houses and that seething and terrible population, vicious and untamed, afforded a constant element of danger to the metropolis. In the year 80 after Christ there was a repetition of the calamity of Nero's reign—and in this instance the flames climbed the hills as well as swept the valleys. Thousands perished like rats and vermin in the blazing tenements; and ancient writers, who are not much given to sentimentalism, speak of the distress caused by these two great fires as something appalling. Out of all this, however, grew a fire-system, which we are imitating at the present day.

The city had been placed at an early date under the control of the *triumviri*, or *tresviri*—three chosen citizens, whose duty it was to keep up a police and fire-patrol. They employed *vigiles*, or watchmen, and occasional references in the classic authors show us that these persons discharged their duties in a very modern fashion. "Therefore the watchmen" (says one of these accounts) "who guarded the neighboring region, when they supposed that the house of Trimalchio was on fire, broke open the door in a hurry and began with water and axes to upset things (*tumultuari*) according to their manner." Such a fire-patrol was in existence in the Augustan age, just about the time of the birth of Christ. The fire-bucket (*hama*) and the small ax or hatchet (*dolabra*) were a portion of their equipment. It is a singular experience for us to read, at this lapse of time, that "P. Villius, the triumvir of the night, was accused by P. Aquilio, tribune of the people, because he had made the circuit of the guards' posts carelessly." And it is still more singular for us to find that "M. Malvius, Cn. Lollius, and L. Sextilius, *triumviri*, were accused to the people on the aforesaid day by the tribune of the people, inasmuch as they had come late to put out a fire which had begun on the Via Sacra"—one of the principal streets.

Among the results which were soon

attained by these repeated disasters to life and property, were the laying of water-mains and the diminishing of the height of the houses. The large *siphones* could not throw a stream which was effective at an elevation of over sixty or seventy feet; and Seneca says that in his day the houses were too high to be reached by the engines. Therefore the law restricted the elevation of the buildings, first to seventy and then to sixty feet. In preventing the spread of the flames in places beyond the reach of the engines, actual chemical extinguishers—rags dipped in vinegar (*centones*)—were employed.

We might readily follow this story through the Middle Ages. It is noticeable that about the sixteenth century fires grew less frequent. By this time fire-hooks (*hami*) and fire-ladders (*sca'v'e*) were well known, and they are named as vernacular words in a dictionary of the German language published at Zurich in 1561. And in the year 1657 there is a description of John Hautsch's fire-engine made at Nuremberg, and which had the capacity to throw a stream, one inch in diameter, to a height of eighty feet. It stood on a sledge or truck, ten feet long and four broad, and its tank or cistern was eight feet long, four feet high, and two feet wide. It was worked by twenty-eight men, and was practically the same as the man-power fire-engine of to-day. This ingenious Hautsch had a flexible hose, with a nozzle, to his engine; and the Van der Heydens soon afterwards arranged a suction-tube by which the supply of water could be taken directly from a cistern. The long leathern hose was invented by these two Dutchmen, called Jan and Nicholas Van der Heyden, about the year 1672, at which date the first public use of it took place. The air-cylinder, to regulate the flow of the stream, also belongs to this period, and perhaps to these men. They are certainly the inventors of the flexible suction-tube, and their hose, made first of canvas and afterwards of leather, was for a long time called *wasserschlange*, or "water-snake." Seamless hempen hose

was woven by Beck, a lace-worker, at Leipsic, in 1720.

This is the brief history of the origin of our modern fire apparatus; and it shows us that towns and cities had learned the importance of protecting themselves at a period not far distant from the beginning of the Christian era. It is but one more proof, out of a great many, that all the germs of our modern life lay there at that "fulness of time" to be vivified and nourished by Christianity. Self-interest taught men to guard life and property. Self-interest compelled them to care for their neighbors. Self-interest imposed taxes and organized a special watch and guard over this great peril. And it was time for Christianity to complete, by voluntary means, what had been begun by the rude hands of struggling semi-civilized people, under the tyrannous control of kings. Thus it is not to be forgotten that the days of the free cities, and of the Reformation in Germany, were also the days when the fire-department was permeated by a sentiment of religious philanthropy. For, let any one say what he chooses, philanthropy and benevolence can always be directly traced back to the Spirit of Him who came to earth in love to man.

Nor is this a circuitous or improper course by which to arrive at our text. The words are a portion of that splendid story of courage and endurance which makes the eleventh chapter of the Epistle to the Hebrews to sound like the chant of one of the old Sagas, describing the deeds of mighty kings and of valiant heroes.

The allusion is, of course, to "the three children" on the plain of Shinar—to Shadrach, Meshach and Abednego, upon whom no smell of fire remained. I do not enter upon the consideration of this miracle, for it belongs to another line of inquiry altogether. It may be enough for me to say that in the Old Testament Moses is represented as quenching the flames at Taberah by his intercession with God, and that there are many instances of similar miracles asserted in the early Church. That

the human body can, under certain conditions, be unhurt by the fiercest flames and heat seems to be well established. It was firmly believed, for example, by Martin Luther and other reformers, that one Leonard Keyser of Bavaria had exhibited this power. He had been arrested by the Bishop of Passau, and was being hurried to the stake in a cart. Just beyond the limits of the town he bent over and plucked a flower, and said to the judge, who was on horseback beside him: "My lord, I have plucked this flower. If you can burn me and this flower in my hand, then believe that you have condemned me righteously; but if you can burn neither me nor the flower, then reflect on what you are doing and repent." The story goes that extra wood was heaped about the stake, and that Leonard Keyser indeed perished, but his body was unconsumed. The three principals and their servants then made a new and larger fire, but still the body was unburned, the hair only being slightly singed and the nails somewhat darkened. The little flower remained in the martyr's hand unfaded. The executioners then cut the body into pieces, but once more the flames burnt out without destroying it. Finally, the fragments of the poor victim were collected and thrown into a running stream. The judge was so terrified that he gave up his office. The chief executioner joined the Moravian Brethren, and it was from his lips that the account was taken down.

Without any pretense or claim of miraculous agency, there have also been cases of a similar sort. Evelyn, in the year 1672, saw a man named Richardson at Leicester House who entertained the Duke of Sunderland and his guests by taking a live coal on his tongue, and by holding hot iron in his hands, with other marvelous feats. In 1818, Signora Josephine Girardelli accomplished these, and even more astonishing things; while a person named Chaubert, at about the same period, endured the greatest heat of a baker's oven in the presence of scientific inquirers.

But, after all, this is not what is meant

by the words of the apostle. To him these earthly elements were representative of spiritual truths. To shut the lion's mouth was to be victorious over that enemy who "went about as a roaring lion seeking whom he might devour." To "subdue kingdoms," to "escape the edge of the sword," to "receive the dead"—all these had their parallel in the advance of the kingdom of Christ, in the victory over the sword-like tongue of the wicked, and in the upraising of them that are "dead in trespasses and sins." In like manner it is impossible to confine the meaning of this text to the restricted sense of merely physical flame. But, even as this material element must be fought and mastered, so I would have you remember that there are higher lessons to the fireman's calling—lessons which his duties and his dangers impress upon every thoughtful and practical man.

I. The first of these is the necessity for *vigilance*.

We have just heard of the three Romans whom the watchful conservator of the people's interests indicted for tardiness at a fire. Then as now "eternal vigilance" was regarded as the price of safety. From the steeple-towers of the Middle Ages—a most suggestive association, by the way—the watcher of the night called forth the hour and scanned the horizon for a speck of unusual light. Nothing is more insidious than fire. It creeps like the serpent through concealed crevices; it burrows and winds like a beast of prey; it suddenly leaps up exultant and flashes its red banner over the doomed dwelling.

In precisely this very fashion does vice of every sort seize upon a man. Its first movements are pleasurable and warming; they tend to whatever is social and convivial and cheerful. The light of a ruddy joy seems to be flung abroad through the life. How little, in these moments of gladness, and high spirits, and careless ease, does the man realize the way in which this subtle fire is creeping through vein and nerve! It is only when the vice breaks out into an appetite—when it crackles and blazes

through the nature, consuming whatever it touches—that its danger is seen.

The greater the value of property the more vigilant is the watch that is set over it. But men themselves are far less careful of their own most precious things, than they are of the perishable property of their neighbors. And many a man, in the excitement of energetic labor, will lay the foundation of dangers which he finds it hereafter impossible to control. "Be sober, be vigilant," cries the thoughtful apostle from his steeple-tower. "Be sober, be vigilant!" it rings down into the night. "Behold," he cries, "I see your enemy going about." And thus from these high places of the truth comes this solemn and mighty warning, that by vigilance we also should swiftly quench the violence of the flame.

#### II. The second quality is *courage*.

There is no more relentless enemy than this same fire. It has a giant's strength and a giant's cruelty. Its long fierce grip is suddenly fastened upon what it claims, and it will not give it up. In such a battle there is need of what we call courage.

Now, this is a totally different thing from a reckless or rash indifference to danger. "Not to know what fear is," is often exalted among us as the truest courage. But it is not. The very ignorance and inexperience which produce a foolhardy exposure of life and limb are the precise things which should be avoided. For this ignorance and this inexperience will prevent intelligent and collected thought in the presence of sudden peril. No good sailor is ever reckless—and no good fireman is, in any sense, reckless either. Both of them are battling with elements which are infinitely treacherous and have infinite resources of mischief. One needs to know and understand them well. They work according to laws, which ought to be understood, and which can never safely be despised.

When, therefore, one who fully understands the danger goes to meet it with steady, unflinching courage, that man may truly be called brave. Such

a man was living on the island of Jersey, in the English channel, in the year 1804. His name was Edward Touzel, and he had gone with his brother Thomas to the new fort, just above the town of St. Heliers, to take down a flag-staff. It had been the King's birthday—the 4th of June—and the garrison had celebrated the occasion with military salutes. The magazine was then shut up and 209 barrels of gunpowder, with bombshells and other ammunition intended for the channel fleet, were left under lock and key by Captain Salmon, the Artillery Officer. While he and other officers were dining in the town near at hand, smoke was seen to escape from the air-hole at the end of the magazine. The soldiers on guard shouted "Fire!" and ran away, thinking that all was over. Lieutenant Lys, the Signal Officer, ordered Touzel and his brother to inform Captain Salmon at once, and to get the keys. Thomas started and begged his brother to follow. If the magazine exploded it was plain that the town was gone, and that many lives would be lost. So Edward refused to go, and saying that he "must die some day or other," he did his best to stop the panic-stricken soldiers and secure their help. Out of the whole number only one—William Ponteney, of the Third Regiment—responded. He and Touzel then shook hands to stand by each other to the death, and thus the fight began. With a wooden bar and an axe, they broke open the door. The magazine was on fire, as they feared. By this time Lieutenant Lys was with them. They carried out the bundles of brimstone matches, which were most combustible. Touzel went into the flames and pitched this and other loose stuff to Lys and Ponteney. Lys, with an earthen piteher and his own and the soldiers' hats, fetched water from a cask near by; and Ponteney helped him to get them to Touzel, who worked inside in the midst of smoke, not knowing how far the flame had gone, or what moment might be his last. The beams above him were in flames; cases containing horns full of powder were blazing, and

an open barrel of gunpowder stood there, into which a spark might at any moment drop. A single crackle of flame—a mere scintilla of the fire—would have hurled them all into eternity. Touzel cried out for some drink, as he was stifling. Lys passed him in some spirits and water, which he drank and fought on. The magazine was being rapidly emptied of its contents, and now the cowardly garrison, growing ashamed, came back to assist the three brave fellows in their hard struggle. The last of the smouldering fire was soon extinguished, and the town and the fort were safe. It is pleasant to add that hearty appreciation was shown to the gallant three. Mr. Lys, who had a large family dependent on him, was voted £500; £300 were given to Touzel; and Ponteney, who said he had sooner serve the King as a soldier than follow any other calling, received a life annuity of £20 and a gold medal.

This was genuine courage of a noble and heroic kind. And courage like this is demanded of him who would quench the violence of a fire that is even more insidious and even more deadly.

III. Need I name *endurance* as a third quality in this valiant endeavor? The Bible is full of commendation for this sublime feature of a fine character. It speaks again and again of him that "endureth to the end," of the masterful power shown by patient endurance, and of that ultimate victory which springs from "continuance in well-doing." We estimate the virtue of faithfulness at far too low a rate. To put our best work into what we do is often a matter that is disregarded by us, on the plea that there is no necessity for it, or that it is not expected of us. Yet this doctrine of faithful endurance—of perseverance, of continuance, of patient and unremitting endeavor—can never be urged too sharply upon any man who has life to preserve and property to protect. It demands less energy and skill to make a cavalry charge than to lead a campaign. And, in the event of a long, hard and stubborn fight with the flames, there is nothing more grand than the

endurance which opposes each foot of the enemy's advance and saves all that it can. When the Duke of Wellington held his men in that awful pause and delay, for so many hours, at Waterloo, the shot and shell came whistling among and over the troops. He himself sat grim and steady on his horse, and once he is reported to have said to his staff, "Hard pounding, gentlemen! Well, we shall see who will pound longest!" It was that spirit which won the greatest battle of modern times—a battle on which the map of Europe was pivoted, and out of which came that majestic sense of Anglo-Saxon endurance which has dominated the world.

In fact this Bible-thought has entered the fibre of Americans even more deeply than it has that of Englishmen. From the day when we began to be a nation it has been taught to us as a first principle of true success; and in this present day it ought to be repeated again and again. Nothing can ever be what it should be, without this quality of endurance becoming manifest in it. The application of this to our own town affairs, and especially to the organization which I have the honor to address this evening, requires no further word of mine. Otherwise there is always the danger of defeat; and the best-planned structure may at length stand exposed to the biting sarcasm of Holy Writ: "This man began to build, and was not able to finish."

IV. It is almost superfluous to conclude this list of noble qualities with the virtue of *self-devotion*. All work which is done for others should possess this, if it is to be of a sort to make the world better and purer. We hear but little of self-sacrifice before the days of Christ. It is Mr. Lecky, himself a rationalist, who tells us that the "utilitarian theory"—by which is meant a calculating and self-interested method of living, the style, indeed, of Rome herself—is, "in the very highest degree, unfavorable to self-denial and to heroism." It is also Mr. Lecky who admits that out of the self-denial and asceticism of the early Christians sprang



that moral enthusiasm which is such a blessing to mankind. "The habits of compromise, moderation, reciprocal self-restraint, gentleness, courtesy and refinement, which are," he says, "appropriate to luxurious or utilitarian civilizations, are very favorable to the development of many secondary virtues; but there is in human nature a capacity for a higher and more heroic reach of excellence which demands very different spheres for its display, accustoms men to far noble aims, and exercises a far greater attractive influence on mankind."

It is this feeling which prompted the artist and the sculptor, when they would represent the fireman at the highest point of his duty and his daring, to show him bearing a child or a woman out of the midst of the flames. One instinctively realizes that this is the place of the truest heroism, when life is put in peril for the sake of the helpless and the suffering. So is it when the physician stands at his post through the epidemic; or when the soldier marches to certain death, in order to stop the enemy for a sufficient time to cover the retreat of the main army.

And I repeat that this quality, dimly seen of old by the eyes of peering heathen sages, is the glorious martyr spirit of those whose record is in this chapter whence our text is taken. This is, indeed, to "quench the violence of fire." Such men were not afraid to meet man, or lion, or flame. Of God, and of Him alone, did they stand in awe. Through the throng of the foemen, or the fierce blast of the fire, they pressed on, supported by two words—faith and duty.

And I would have you also think of that greatest of victories which any of us can ever achieve—that quenching of the violence of fire which is the result and outcome of a genuine faith. No structure reared by human hands can flame up with so wild a light, no precious things can suffer such a relentless destruction, as this temple of the body and these virtues of the soul. It will not be enough for us to have per-

formed our earthly service with Vigilance, and Courage, and Endurance, and Self-devotion. We must apply to our own lives, and to the lives of others, the mighty power of this overcoming Faith.

It is written that, in the centre of that dreadful hell of flame on the plain of Shinar, one walked with the three Hebrews, whose form was "like that of the Son of God." Gentlemen, in these moments which you have courteously granted to me, can I do better than to remind you of that love which makes life worth living—which sets a man free from selfishness and from sloth, and brings him forth into the liberty of the children of God? Was it not for this that Jesus Christ taught us those very doctrines which, as you have seen, grew up into an organized protection to life and property; which called in brave hearts and strong arms to battle with the most dangerous of foes; and which lift merely benevolent and philanthropic schemes into the region of the grandest endurance and the most heroic self-devotion? And to any one who has learned this secret of true Christianity the heavenly Word speaks and says: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine! When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee!"

#### THE GAIN GREATER THAN THE LOSS.

BY JAMES R. DAY, D.D., IN ST. PAUL'S  
M. E. CHURCH, NEW YORK.

*Then answered Peter and said unto him,  
Behold, we have forsaken all, and fol-  
lowed thee; what shall we have therefore?*  
—Matt. xix: 27.

THERE had just occurred that incident of the young man refusing to give up his great wealth and enter the kingdom of Christ, expressing a preference, by his conduct at least, for the treasures which perish rather than for the pearl of great price. Peter listened to the

conversation; he heard the terms and conditions which were laid down by the Master, and saw them rejected, and then turned to his Lord, and said: "We have forsaken all to follow thee."

Here we find a condition which has proved the stumbling-block of a great many thousands of people. Here also is a condition which other thousands have made the first step up into fellowship with our Lord. The trouble with many people is that they do not understand the requirements made, and with many more that they overvalue the things which we are obliged to give up. Many people say, "Do you really mean that if I am to become a Christian I must renounce all the world; I must turn aside from all of its gains and its pleasures?" In some instances that is the requirement. It is true that God, at different times in the world's history, has laid His hand upon a man and required that he should go out from his home and his country; that he should turn his back upon all the prospects of worldly gain; that he should renounce all of the pleasures of self; that he should make prodigious sacrifices, and that he should even give his life. We glance over the history of God's cause for these centuries gone, and here and there you see a Xavier, a Wesley, an Asbury. You come to our own threshold, and you see in the persons of a Taylor and his African missionaries, illustration of this thought. So that it is true that sometimes following Christ means abandoning about everything else in this world that men call good.

But I believe, brethren, that these are the exceptional cases, and that it is a wrong inference that for one to follow Jesus Christ he must abandon everything of comfort and everything of fond worldly prospect. That inference has been drawn from these teachings, and I think the result has not been at all wholesome to the world. You know you have in the world's history the period of religious mendicants—their homes in the dens of the earth; but you and I believe that the domi-

nance of that kind of Christianity would have left the world in barbarism up to this day. Then, you have doubtless become acquainted with some people who entertain, conscientiously—whatever you may say for their conscience—the thought that if they love Jesus Christ they must by just so much cease to love about everybody else; and so they will tell you that you must be very careful not to love your child too much, because God will take your child away if you do; that you must not set your heart upon your home; and these very good people are constantly making keen and sharp examination to discover whether they be loving their family more than they love their God; and they are always going through a process of getting themselves willing for their wife to die, or their husband to die, or their children to be taken away; and as that is a very difficult thing to do, and something that one can never quite enjoy, they are pretty generally in a funeral mood.

Now we believe that that is all a mistake. God has made the family, and God has cemented it together with love; and He has made the love to be so deep and ardent that one must leave father and mother and brothers and sisters, and country, if need be, for this marriage union; and the deeper the affection, the more ardent the love, the truer is the marriage. And he is almost a sinner (if not quite), and quite a fanatic, who believes that in order for a man to love God more, he must love his home and his family less. There is quite a difference between that sacrifice which brings everything to God, to be regarded as His, to be used and to be enjoyed in His fear, and that slavery which dispossesses one of all worldly goods and all earthly affections, in order to appease the heart of the infinite Creator. The one is the acme of faith, the other is the essence of fanaticism, and is scarcely an inch above heathenism. It is a sin for a man not to love his wife, as it is not to love his God. There are many people who love the wife, but do not love God; but I cannot conceive that a

man shall love God and not love his wife. In fact, just in proportion as our heart is touched by the tender love, the pure affection of the Cross, shall we have a very deep and ardent affection for those whom God has given to us, and so shall we be in sympathy with all God's children who have His image and walk in His ways; and so shall we have compassion for those children of God who have become wayward and transgress His law. Love of God intensifies our home affections, makes a wife dearer, makes the child a fonder child, so that our hearts are always in sympathy with its little plans and its little strifes to walk in ways of duty. And it is no sign that a man is loving God more, because he is loving these the less.

So with regard to worldly possessions and worldly gain. If the Lord has given to man means of enlarged usefulness, whatever those means may be, it is the duty of that man to conserve them; and he is not at liberty to embarrass these means of enlarged activities and usefulness in the world even by bestowing upon good causes. It is necessary that he cut off luxury, that he see to it that he is not indulging in mere sensuous gratifications, and he must make many sacrifices if God's cause demands it; but the Lord intends that he shall have a working capital, and that he shall employ it. He is to have it as the steward of God; he is to use it in the fear of God, but nevertheless he is to have it as the gift of our heavenly Father. And the forsaking of worldly gain, as I understand it, means that we shall not have a miserly affection for it; that we shall not have a pride and vanity in it; that we shall not have self-indulgence with it; and that we shall conscientiously, as far as we are able, respond to the demands for the help of the poor, for the education of the ignorant, and for the publishing of the gospel of peace over the earth. It is not what a man possesses; it is what possesses a man. A great many people have had an idea that if one could only be poor enough he would certainly be

approved of God, and if one were only rich enough he was certain to be damned. But there are a great many people who might be as rich as Dives and as blessed as Lazarus, and there are many who might be as poor as Lazarus and as lost as Dives. Where one's heart is, there his treasure is; and God looks at the heart and measures the treasure by the heart, by the purpose of the man, by the disposition of the man, by what he feels himself to be, what he purposes to do with his gains.

That this is true we find by studying the nature and character of the Gospel of Jesus Christ. If one shall observe all the rules of the Gospel and live according to its teachings, he will probably acquire gain, possess himself of revenue—*i. e.*, other things being equal. The surest way to lawful revenue is to be found in the economy of that Gospel, in the prudence, in the frugality, in the industry, and also in the measure of intelligence, the quickening of faculties, the widening opportunities that come by the presence of that truth and by the inspiration of that spirit among the children of men. The Gospel itself depends upon material gain and material acquisition for its pulchritude and its progress on the earth. Because I am a disciple of Jesus Christ, have I forfeited all comforts of life, imperiled all prospects of worldly gain? Is it true that everybody can have gold and silver and pearls, except myself, and I cannot have them because I am a follower of the Lord Jesus Christ? Is it true that everybody else may cultivate the acres, may possess the cattle of the hills, may be sheltered and fed and clothed and comforted, but the child of the kingdom? Rather do I understand, from the teaching of God's Word, that, because I believe in Jesus Christ I have a larger expectancy of possessing the good things of this world, of being comforted in my present and blessed in my future.

So then, I understand that my duty as a disciple of Christ is to bring to His feet myself and my possessions, and say, "Here I am, as Thy steward, and

here are the few things with which Thou hast surrounded me in this life. They are all stamped with the mark 'Perishable,' and, so far as ministering to my higher demands, they are of no enduring worth. But I have received them from Thy hand, and by Thy kind providence I may retain them. I hold them in Thy fear, and purpose to devote them to Thy cause, remembering that my own home and the Church and the State, the ignorant, the poor, the unsaved of this land and all lands, are Thy cause; and to these purposes I intend conscientiously to devote these things which Thou hast given to me." It seems to me that that is the forsaking of worldly gain intended in the teaching of the Gospel, and that he who conscientiously, with a conscience that is keen and sensitive, does that manner of thing, does honestly in the fear of God forsake worldly good so far as it would in any way restrict him, or imperil his soul's salvation.

But there comes up another question: If I am a follower of the Christ, what is to be my attitude toward the world's amusements and pleasures? It is said to me, that if I am going to follow the Master I have got to give up the world's pleasures. What is the real truth in the case? The real truth in the case is this, if I understand it: That if I am to be a follower of Christ I must give up the follies of this world, but not the pleasures. For there is a high and honorable sense in which a man is to live soberly in Christ Jesus; but if there be any person on earth that has a right to the pleasures of this world, it is the disciple of the Christ. If there is any man that has a right to inherit the earth, its products and the pleasures that come from its products—the fruits, the blessings, the joys, domestic and social—it is the disciple of our Master. And then, in addition to these, there are pleasures which the world does not know of, and yet pleasures which are experienced and enjoyed in this world, with its limitations and restrictions and conditions of humanity. You speak to a man about pleasure, and he at once

thinks that you mean only the pleasures of sense, of seeing, or hearing, or tasting—the experience of mere physical good. And so when you say to a man that he has to renounce pleasures in order to follow Jesus Christ, he supposes that if he gives up any one of these that belong to sight or hearing or sense in any way, by just so much are his pleasures to be restricted and his joys limited. He has no conception whatever of any other pleasure than this, and he does not know what you mean when you tell him that the renouncing of certain things which he calls pleasures, but you rather regard as follies, shall be to lay tribute upon a wider and grander sphere of enjoyment. He looks at you in amazement. He cannot understand you. He does not know what is meant by real rational joy. He is an animal; he has eaten and slept, and is in the habit of seeing and hearing, and he is an animal and nothing more. But tell him that he is a man; that there is such a thing as rational joy; that there is such a thing as a man's pursuing truth; tell him that Noah Webster, when in the acquisition of knowledge detected the increase of his pulse-beat, that there was a great passion in his soul, that there was a pleasure which the man devoted to mere sensual enjoyment never experienced; tell him of that scientist that will plod and dig away to get into the interior of some suspected truth, the man who surveys in the depth of the earth or in the depths of the skies, but who never thinks of eating and drinking, and almost begrudges the time that is necessary for these things; tell him that that man is a man of supreme enjoyment, of wonderful pleasures, and he will look at you in amazement. He cannot understand that. The fact is, the range of enjoyment of a great many people is a very narrow one, and they think that when they lose any physical good they are to lose by just so much the pleasures that may be experienced in the world.

Some day this man becomes something beside an animal, something a step higher than a mere rational being.

Some day this man starts right off into the wilderness of loneliness and hunger. He stood on the borders of it; he has contemplated it; it has troubled him; he knows that he ought to follow his Master even into the wilderness, but he does not expect anything better than the wilderness. He knows that to follow the Lord is to go into scenes of trial and temptation: but one day he makes bold and simply presses right into the wilderness and follows his Lord, but immediately finds himself in the green pastures and walking beside peaceful waters: finds a new sphere looming up round him, and under a magic touch the wilderness changes into a land of milk and honey and moral beauty; and this man's soul immediately begins to unfold, and to feel the joy of discovered truth. His mind grasps new problems, and his sensibilities come under the dominance of a new passion, a new power, and he lives in the world as a new creature. Hitherto he has lived upon the mere stalk and husk; now he obtains the full corn in the ear. Hitherto he has been contented to gather up the windfalls and feed upon them, but now he climbs up into the sun-filled branches and gathers the fairest fruit of the orchard. Hitherto he has lived in a miasmatic valley, where he has breathed distemper and death; he has been contented with the mere flitting shadows of life, with the mere pretense of actual living. But now he walks upon a height and treads on summits that are kindled by the light of the morning sun, and looks over a soul kingdom and feels himself to be the conqueror and possessor of it all.

So then we see that what a man gives up to follow the Christ is really nothing, since what he takes is such a marvelous compensation. In the first place, he brings along with him everything to which any man's senses have a right, and in the second place he gets everything that it is possible for a soul to experience, and in the possession of this quickening energy and power looks out over God's world and says: "He hath

given me freely all things to enjoy." So the man who has been walking in the wilderness of mere animalism comes into an Elim of wells and palms; he who has had some pleasures comes now to an experience that exceeds all the joys he has ever known.

I would like to ask any Christian reader if he really thinks that he gives up much in following the Christ? Every Christian that is here was confronted by the proposition that we have got to abandon everything, and we are to gain little or nothing here; but every one of us understands full well that the things which we gave up before we became Christians, and since that time there has been no withholding or giving up for God. The things which might be called sacrifices, if we have been living in the faith of the Son of God and walking in His Spirit, have been joys for us to accomplish. Any self-denial brings with it a pleasure so great that we scarcely think of it as a thing which we have suffered for God. But even if a man had to walk in the way to Emmaus all alone with his Savior, feeling that all things were against him, that all his hopes were disappointed, all plans broken down, all prospects blighted, would he feel that to be a great sacrifice? No; there be thousands of such who say to their brethren, "Our hearts burned within us when He talked to us by the way."

So that a man does not make much of a sacrifice to follow the Lord Jesus Christ. If Peter wanted to make a boast, that day—and I think that is what it looked like—the Savior simply turned upon him and told him that his boast was to no purpose, since the things which he gave were to be infinitely compensated by the things which he should get. If there is any man here to-day who feels that he has to forsake great things in order to follow the Christ, I say to you, that for everything that you are obliged to give up for the Master there shall come down upon you a hundredfold from the hand which is held over you to rule you. For while that hand holds a sceptre, it bestows blessings without

measure; while it holds above you a rod, it is a rod that blossoms to the very outermost and with fragrance divine, that bears fruits and blessings that cannot be imagined by a soul that has not entered their delicious, health-giving, life-imparting enjoyment. What a man has to give up is the follies of his life, and for every one of them comes imperishable pleasure from above.

But there will come a time in the life of every man when this text will have a certain literalness about it, when, in fact, we shall be obliged to turn aside from everything, when there will be no question as to what we are going to leave, but the great, profound question will be, what are we going to find? There will come a time when a man will have to turn his back upon his possessions, be they dollars few or millions many; when he will have to turn his back upon his lands, be it the merest garden patch around his cottage, or the wide acres stretched out far under God's kind sun. There will come a time when he will have to turn his back upon his home, whether he loves it or not. He stands now inquiring what is to be. Ah, in such a day as that—sublime, wondrous fact—He of whom we have been talking is that One who alone will have the power and the virtue to come and stand right by our side and assure us that henceforth we are saved. We come down to that frosty, chilly, dark valley; we stand upon its edge; we are straining our eyes to look across it; we are full of apprehension; we have a thousand inquiries come upon our lips; we do not want to utter them lest they might seem to be a lack of faith. But in that hour, while these thoughts are passing through our mind, while the apprehensions are disturbing our hearts, while we lie there still and those around us are silently weeping—we are through with this world, we are not yet in the other, there is that little border valley which must be crossed—while we are thus awaiting, ah, then the supreme value of the ability and the privilege of following the Emmanuel will dawn upon us with immortal promise. We

shall see Him whom we have sometimes thought it hard to follow, when we have nothing to give to Him, when we cannot say to him that we are leaving country and father and mother and children; when we shall be compelled to say, "All have forsaken us." We shall see Him then fulfilling the promise which follows the text: Life, "life everlasting." And He will permit us to walk with Him across that valley, and climb with Him that mysterious height and go into the midst of the throng, where our names are already familiar, entering into the possession of that inheritance, coming into the city that is symbolized by gold and pearls and many precious stones, standing there half doubting that we are ourselves, fearing lest after all it may be a dream, out of which we shall awake, and wondering, wondering at all our eyes behold, and yet having a wonderful assurance, a wonderful confidence in our hearts that we are at last at home, surrounded by the light of God, dwelling in the midst of rapture, having with us those we have loved, being with the Emmanuel who hath redeemed us. This is the reward; this the final consummation.

So I think that when we stand in the great hereafter we shall not be disposed to think much of what we have given up for God. I feel a great deal more like putting the emphasis upon what Peter did not do, and upon what Jesus Christ did do, than I feel like naming to you the things which a man must surrender in order to be a Christian. It is all gain; it is all reaping; it is all gathering of pearls out of the deep; it is all enriching with treasure out of God's mountains of eternal truth; it is all blessings of sunshine; it is all waterings of dew; it is all crownings of immortality; it is all triumph of soul powers. Amen.

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CHRISTIAN LIFE.—"A Christian life is full of mysteries; poor, and yet rich; base, and yet exalted; shut out of the world, and yet admitted into the company of saints and angels; the world's dirt, and God's jewels."—T. MANTON.



## THE GUIDING VOICE.

BY REV. THOMAS KELLY, [METHODIST],  
PHILADELPHIA.

*Thine ears shall hear a word behind thee, saying: This is the way, walk ye in it, when ye turn to the right hand or to the left.*—Isa. iii: 21.

WITHOUT attempting a critical exegesis of this passage and its relations, I shall proceed at once to occupy your attention with the practical lessons suggested by the words of the text. With this object only before me, I notice:

I. That the sinner's attitude towards God is unseemly and dangerous. "A word behind thee." Now the person who hears "a word behind" him, has his back turned to the speaker. This is the awfully dangerous attitude in which man by nature and practice stands towards God, the wide world round. 1. The fact is also implied in the context that the sinner has not only his back turned toward God, but that he is going away from Him, and that of a set purpose. 2. That he is stubborn and persistent in his efforts, and continues his course in spite of repeated entreaty and overtures. He is not content to be near God, even with his back towards Him, but like the prodigal, he takes his journey into the far country.

II. That God's overtures and warnings are simple and easily understood. "A word." Mark you! "A word." Not a confusing, rapidly uttered discourse—not a cold philosophical, or logical treatise; not a metaphysical disquisition, couched in scientific phrase—bewildering and vague, but, "A word." Not a mysterious echo from the hill-tops, or an unknown voice speaking from afar, but, "A word behind thee." God never makes the blunder of speaking to a man who is too far away to hear him. How is the sinner to hear this guiding voice, so simple and so near? "Thine ears shall hear." God is not unreasonable in his demands. When He calls, man possesses the God-given capacity to hear and obey. That lazy man in the Gospel with the unused talent lied, and only added one sin to another when he represented God as

"an austere man, gathering where he had not scattered." Before He speaks to man, He not only gives him intelligence, but "ears." So that no man deliberately walks away from God without the consciousness that he is doing wrong, and also that *he has the power to do right, and ought to do it.*

III. That a knowledge of his duty is not optional with the sinner. "Thine ears shall hear." There is no "if," "but" or "peradventure" here, as to whether he shall "hear" or not; *he must hear.* "Shall hear." A man's knowledge of his duty is not conditioned by his conduct, as are the experimental blessings of religion. It is as unconditional as was God's promise to Noah never to drown the world again, no matter how bad it might become. The sinner may persistently stand aloof from all church and gospel influence, and even seek the companionship of the vile: Yes, you may break loose from all influences that are sacred and elevating, and plunge into the mire of sensual degradation; but however deep you may sink, however far you may go, you can never get out of hearing of "A word behind thee."

IV. That God's warnings and instructions are adequate and ample, therefore the sinner is without excuse. "This is the way, walk ye in it." In His teachings, God always presents duties as well as doctrines; practice as well as principles. 1. Here we have doctrine. "This is the way." "The way," mark you. Not one of many ways, or an improvement on the old. It has neither duplicate nor substitute. "This is the way." Here we see the origin of all true religion; it begins with God. No religion is true, or unto salvation unless God broke the silence and gave the directions which called it into being. True religion may become diluted, corrupt, false, but no false religion can ever eliminate its errors and become pure and true. The difference between a God-given system of religion and one of merely human device must eternally remain infinite and bridgeless. "This is the way." Here is doctrine. But doctrine is of value only as it prompts and inspires to prac-

tice. 2. Here then we find with the doctrinal, also the practical. "Walk ye in it." Most blessed and inspiring permission this. A divinely selected pathway, and divine permission to walk in it. "Walk ye in it." Whom? Everybody. The worst sinner on this side of perdition, if he would but listen, would find himself within full hearing of the "word behind" him. All manner of doubt, discouragement, and dismay should be trampled under foot, or flung to the winds, in the presence of the inspiring revelation, "This is the way, walk ye in it."

V. That the life of the sinner is not of necessity fixed and monotonous. "When ye turn to the right hand or to the left." The tremendous dower of free agency leaves it with every man to mark out and determine his own activities. As to whether he is to *sink* or *soar*; as to whether he is to rise to the dignity of an exalted manhood, or be a curse and dishonor to his generation, remains with him alone to determine. Let us notice the broad sphere open to the sinner, and from which he is to select his pathway. (1) *He may go straight ahead.* This may involve nothing specially good or bad. He may simply drift. But that which drifts is carried, and never goes up stream. Or he may be regarded as a worthy, honorable man. Like Jonah, he may pay his fare and be morally conscientious, while God may be marshaling the elements for his overthrow. Or he may turn (2) "To the right." There is such a thing as "right hand" sins. Popular, paying iniquities, which evoke but little human condemnation: but the very magnitude, wealth and swagger of which, appear to daze a sleepy Christendom into tolerance, if not into sympathy. Prominent among these are our lusty brewers and liquor sellers, who, vampire like, suck the life-blood out of the country, and yet have the audacity often, to ask the votes of an outraged community to place them in high official positions. There is such a thing as "right hand" stealing; by which a man, through the minifying, or infla-

tion of stocks, or making "a corner" in breadstuffs, clears five-hundred thousand dollars, and is only regarded as a shrewd business man; while that poor mother, driven by the cries of her hungry children, is sent to State-prison for stealing a spare-rib and a few vegetables from the butcher's stall. Woe be to little sinners in our day and generation! If you steal a barrel of flour or an overcoat, you will be hustled to jail in the culprit's van, and heartlessly thrust into the cold, naked, gloomy cell; but if you steal eight or ten millions, and they go through the form of taking you to prison, you will be carried in the finest outfit, and have parlor comforts and accommodations during your stay. Here is a poor, ragged, homeless urchin: he takes a few green, hard pears from the fruit stand, but he is "sent up" for three months; while the very man who had him arrested, had, in the eyes of God, just stolen \$200 from a poor man by "shaving a note," which he knew had to be discounted that day. (3) "To the left." There is also such a thing as "left hand" sins: Conduct, which, like mildew and blight, ruins reputation, health, character and destiny. The forger, the liar, the thief, the drunkard, the sensualist, all come in here. Everything sacred, noble, valuable is sacrificed to the absorbing demands of the present. This kind of "left hand" sinning fills our jails and Penitentiaries, our Alms Houses and Hospitals, and sends a great tidal-wave of destruction through our great centres of population. It sends men and women out by the thousand to waylay the peace and order of society; to waylay property, life, virtue, and family sacredness; and, demon-like, to scatter desolation and death. (4) Right about face! Thank God that the sinner has such a glorious possibility as this; and no change is of any avail until this grand revolution takes place. My unconverted hearer, whether you go straight ahead, or "turn to the right hand or to the left," you are equally on the way that leads to death. There is no other destiny but destruction for the man who

does not turn squarely around to God and duty. Then the voice that was behind, is found to be blessedly in front, saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

### SUCCESS IN APPARENT FAILURE.

By REV. W. WOODSON WALKER [EPISCOPAL], BELLAIRE, O.

*He saved others; himself he cannot save.—*  
Matt. xxvii: 42.

THESE words were uttered as a taunt. "In spite of all He has done, or claims to have done, He is crucified at our hands, and is by that fact proved a failure." His friends and followers, in a different spirit, felt in the same way. "He has saved others—of that we are sure—but Himself—how is this? He seems a failure." Thus His enemies with joy asserted, and His friends with sorrow admitted, that He was not successful.

I. Were they right? What is success? We hear a great deal about it. Many worship both its shadow and its reality. And its opposite, failure, they dread as a pestilence. Yet such people are most frequently mistaken in their estimates upon this question. *What, then, is success?*

(1) Certainly not that which is merely in appearance strong, beautiful, or prosperous, for inwardly it may be quite different. The ship upon the waters may be beautiful to look at, but, if made of inferior material, she is not a success, and the first storm is likely to give us a rude intimation of the fact.

(2) Not that which is good merely for the time being. He who makes a capital stranger is near of kin to a tramp. The finest house built on a sand-hill has its ruin beneath it.

(3) Nor is it a necessary element of success that it should confer aught of benefit or reward upon him who has brought it about. Sometimes it is, sometimes it is not. The highest fame comes generally after death.

(4) Nor is any result, however magnificent, obtained on doubtful principles

worthy of this royal title. God and His Laws are against it.

What, then, is success? *It is that good purpose which hath been conducted upon right principles to a prosperous and durable completion.*

II. Christ, we claim, was and is a success. 1. His purpose was good: to "save His people from their sins." 2. His purpose was conducted upon pure and holy principles; He answered all the requirements of justice and fulfilled the law in every jot and tittle. 3. Though small in its beginnings, His purpose is evidently destined to prosper. His influence has been and is steadily increasing. 4. His success is always durable. The soul redeemed and saved to-day is not lost to-morrow. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or nakedness, or peril, or the sword? Nay, in all these things we are more than conquerors through Him that loved us." So then in Christ we have our definition fully met: He was a success.

III. Hence the scribes and Pharisees erred. They mistook the dawn of success for the clouds of a coming failure. Were they the only people who ever made this mistake? No, the race is still living. How shall we know them? What is more important, how shall they know themselves? Simply by observing the *causes* which led the Pharisees to their error. And what were they?

1. The bad habit of looking only at the outside of things: ornate, ritual, and multiplied observances rendered in beautiful temples. These things were their delight. They were quick to see a cloth or a color, but a principle they could not, and they would not see. Christ was the opposite of all this, and hence was to these Pharisees a puzzle, an enigma. Appearances with Him went for nothing, and in all things He was quiet and simple. That such a plain, unostentatious being should be the incarnate Son of God was inconceivable. 2. Because they judged results by what *they* wanted instead of by what *He* wanted. They desired a temporal Messiah, a

deliverer from Rome; He purposed to be a spiritual Messiah and deliverer and ruler of souls. 3. Because they deemed success a matter of thirty or forty years instead of all time. They could not conceive of a work which would take the lifetime of mankind to accomplish. The temple of Solomon they could appreciate, but the infinitely grander temple of the Church of God, whose foundations were now laid in their presence, they neither saw nor imagined. 4. They could not understand His leaving self out of view. With them self was everything. But He, after the most wondrous miracle, charged the recipient, "Go and tell no man." When the people would take him by force and make him a king He "withdrew himself from them." To the Pharisees this was incomprehensible, as indeed it was to His disciples. They did not believe it real. Hence, when they reached the climax of His *self-abnegation* in the voluntary death upon the cross, they expressed, what all along had been their wonder and their secret belief: "He saved others, himself he cannot save." But there was a meaning in those words of which they never dreamed—a meaning which has given to Christ the divine crown of an eternal success. He could not save *Himself*, for if He had, we should all have perished. He could not look on in safety and see us lost forever. The Omnipotence of love far exceeds mere physical almightiness. The One could create a world, or launch a star into space; it could lift the everlasting hills and cast them into the sea; but only the Omnipotence of love could reach forth its hand and sacrifice, for a sin-cursed world, the incarnate Son of God.

Will you not join this day in the triumphant song of God's people? Will not this day see your soul cleansed in His blood? Can you not say: "He has saved others. Oh, how many! His failure is an ever-brightening success. No one has ever gone to Him in vain—the worst as well as the best. I will go to Him and ask him in his love to save me!"

## THE LABORERS IN THE VINEYARD.

By JAMES M. LUDLOW, D.D. [PRESBYTERIAN], BROOKLYN.  
Matt. xx: 1-17.

COMMENTATORS are not agreed as to the lesson which our Lord would teach by this story of the householder who gave equal wages to all his hirelings, though they had rendered different amounts of service. Divine sovereignty over souls, encouragement to duty even after unjustifiable delays, rebuke to a covetous and uncharitable spirit, the equalizing of the saints of various historic ages relative to the favor of God, etc., are among the most prominent interpretations. But still another lesson will be brought out if we fix our thought upon a part of the narrative which is generally overlooked by those seeking to explain it, viz.: the fact that these various laboring men were found, though at different hours, in the same place—the town market.

The market-place in the East is generally at the open square in the centre of the town, by "the entering in at the gates," or along the main street. Here people came from the villages and farm districts beyond, not only to purchase and dispose of commodities, but to offer and hire all kinds of service. There you will go to engage a guide, a porter, a camel driver, a domestic servant, or a farm hand. There those wishing to hire themselves out will display their muscle, their agility, their testimonials, with as much zeal as hackmen besiege a traveler in our city. The fact that they are in the market-place, though "idle," shows that they have no disposition to be idle, but are unemployed through adverse circumstances; "no man hath hired" them. But they are as truly "about their business" while waiting, as many of our merchants are in their dull times, who are waiting for custom. Had these men been idlers in the usual meaning of that word, they would have been in their homes, playing in the fields, etc.; certainly not "standing here all the day."

May we not then draw from this par-

able the lesson, that God takes into account not only the work we do, but also our opportunities? He does not allow us to be discredited with Him for not doing what we could not do, if only we show the disposition to do it. The justice with which He treats us is not of the legal and literal kind, but that justice which is tempered with *goodness*; which makes the *dikaion* the laborers were to receive (verse 4) that which was prompted by the *agathos* (verse 15) in the noble charity of the householder.

Waiting is as acceptable as working, if we cannot work. But the true spirit will prove itself by watching for better opportunities. It will cry, as in the market-place, "What wilt thou have me to do?" It will spring to meet outward duty the moment it appears within the range of possibility.

We suggest that this parable has nothing to do with the *time* of conversion. It was addressed to the disciples while they were discussing amounts of service and sacrifices, and is only a definite application of the common Biblical doctrine, that God looks upon the heart.

#### DO THE HEATHEN NEED THE GOSPEL?

By ARTHUR MITCHELL, D.D., NEW YORK.  
*Rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, etc.—Acts xxvi: 16-18.*

DID you ever think of it, that the only time that Christ has opened heaven since His ascension was to ordain a foreign missionary? The only time after His disciples heard His farewell at Olivet was on this occasion, when the Redeemer inaugurated and commanded the enterprise of foreign missions in giving this message to the converted Saul to go to the Gentiles, "to open their eyes and turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and inheritance among them that are sanctified."

Looking either at the native abilities of Paul, or the work he was enabled to do, we may regard him the chief of the

apostles. He was the man of men, one who has wielded an influence second to none in the history of the race. Was he sent on a superfluous errand?

A Philadelphia merchant recently remarked in my hearing, as a few of us were congratulating ourselves at the increased interest in the foreign field: "That may be true of Christian women, but not of men. Indeed, I fancy that forty-nine out of fifty in this city think foreign missions are needless. They don't believe that the heathen are lost, but that they will be saved without the gospel." I think that his ratio is large, but there is no doubt of the existence of a wide-spread skepticism, even among evangelical Christians, in regard to the condition and destiny of the millions who are sitting in darkness. It is well that the feeling should be frankly confessed, if it exist, that it may be fairly met and answered. Is this mammoth enterprise, in which the Christian Church has been for centuries engaged, a needless toil? Do the heathen need the gospel? We cannot do better than to look at the testimony of the New Testament. Nothing can be plainer than that they do need it for salvation, and that it is our duty to carry the gospel to them. Look at the text. The Redeemer, in the most august manner, speaks from heaven; speaks to this chosen messenger, and bids him go forth to do what? To a useless task? To danger and death for trivial ends? No; "to open blind eyes." Are not the heathen blind? To deliver "from the power of Satan." Is not the pagan in Satan's thrall? To receive "forgiveness of sins." And does he not need forgiveness in order to have part with the sanctified? This is what Christ commissioned Paul to do. He had, before his departure, declared to his disciples that they were to be his witnesses "in all Judea, Samaria, and unto the uttermost part of the earth." He had said, "Go ye in all the world and preach the gospel to every creature;" and now he opens the heavens to Paul and emphasizes the duty of carrying the gospel to the Gentiles by saying to him, "NOW I SEND THEE!" We evap-

orate the meaning of the Master's command if we say that the heathen are saved without the gospel. We cannot go behind His words. I care not how many scientists, philosophers, jurists and experts you may summon. The question before the court is, "Do the heathen need the gospel?" The man of the world says "No." I challenge the witness. He is not competent. The Lord Jesus knows all things, in heaven and in earth. In His life and death He reveals the mysteries of grace. Nothing is clearer than this: the guilt of the heathen world, their need of the gospel, and our duty to carry it to them. Hidden things belong to God, but this much is revealed. It belongs to us and to our children. This command and promise of Christ lie at the very foundation of missionary effort. The enterprise is not a needless task, but one of imperative necessity, and one to which God has set the seal of His favor with conspicuous distinction.

Look briefly at what one Board, the Presbyterian, has done in fifteen countries among thirty nations. We have carried the gospel to eleven tribes of Indians, who were as thoroughly pagan as the Hottentots. Our first missionary went to them, and some four hundred since. The Scriptures have been given them, and thousands gathered into schools and churches. Yet we have heard it said, "Nothing is done for the Indian;" said by those who are supposed to be informed, but prove themselves to be lamentably ignorant of the progress of missions. General Sherman, in reporting his Indian campaign to Congress, said that Government had spent some thirty millions, and killed fifteen or twenty Indians! We with a million have saved thousands. The Chinese in our land, and the people of Mexico and South America, have been visited. Africa, Syria, Persia, India, China, Japan, and last of all, Corea, are countries where our workers are busy to-day. There are only one hundred and sixty-three ordained preachers, while there are 5,400 left here in the United States. About twenty

thousand have been gathered into Christian churches, a vastly larger ratio than in our favored land. Are not these "the seals" of their ministry, and an emphatic endorsement of the Master Himself?

I have listened to the rattle of the press in Syria, whence have issued in a single year nineteen million pages of the gospel in Arabic—two hundred and sixty-four million pages in all—and have looked on the stream as a richer river than if it ran rubies and gold. Think what philanthropic, as well as religious and educational work, enters into this inventory! We have built hospitals all over the earth these forty years past, in one of which 700,000 Chinese have been healed or helped. The work presses. Means are needed. Why is it that Brooklyn Presbyterians give but little over a penny a week to this cause? You would not wipe your feet on that sum. Your door-mat represents more. Is it from lack of generosity? No; your liberality is well known. It must be because your attention is not drawn to the matter. A revolution in giving is called for by the demands of this cause. All praise to Christian women for what they are doing; but you would as soon leave to them the work of putting down a rebellion in the land, as to commit to them alone this enterprise. The Lord calls upon us all. He opened the skies to commission Paul. We, too, are his witnesses. Let us not sing our Advent and Easter hymns and forget the millions who know not the name of Jesus. If it is a wrong, it is an enormous one; if a sin, a dark one; if a blunder, a fearful blunder. Accept the responsibility. Its cheerful discharge will drive out of life its empty puerilities, heal its divisions, and fill it with joy and praise to all eternity!

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There is no moment like the present. . . . The man who will not execute his resolutions when they are fresh upon him, can have no hope from them afterward, they will be dissipated, lost and perish in the hurry and skurry of the world, or sunk in the slough of indolence.—MISS EDGEWORTH.



## GOOD FRIDAY AND EASTER SERVICES.

*"To pity distress is human; to relieve it is Godlike."*—HORACE MANN.

## Good Friday.

THE DIVINE SUFFERER. *And they crucified him.*—Matt. xxxii: 25.

THE unbelief and enmity, the madness and wickedness of humanity, culminated on Calvary when the Son of God was nailed to the cross, and lifted up to receive the scorn and curses of a Jewish rabble. Through all time, nay, throughout eternity, that hour will be the most memorable in the history of the universe—that act of creature depravity will stand forth in its horrible and unparalleled atrocity. Sin, when it is finished, brings forth death. It stops at nothing. It breaks through all restraint. It fears not God, neither regards man. Sin, left to itself will rest not until it meets its terrible doom in hell!

And the like experience attends upon sin *everywhere and at all times*, unless the grace of God be interposed. The law of sin is a law of *progress*, both in the heart and life. A career of sin once entered upon can be held in check or turned from its purpose by no human will or power. "The wages of sin is *death*." It will not hesitate, when the time comes, to "crucify the Lord of glory and put him to open shame." Doubtless there were many in the crowd that cried, "Crucify him, crucify him," and that mocked the dying Sufferer as He hung upon the cross, who had once attended on His ministry, and been impressed with His teaching, and had cried "Hosanna to the Son of David." And now *murder* is in their hearts, and with jeers and wagging of heads they mock the dying agony of Him who came to save them. From that climax of wickedness to the nether depths of hell there is but a *step*, and that step is *sure* to be taken by the sinner, unless Omnipotent Grace steps in and prevents it.

## Suggestive Themes.

Hopes Disappointed. *All the disciples forsook him and fled.*—Matt. xxvi: 56.

The Loneliness of Suffering. *I have*

*trodden the wine press alone; and of the people there was none with me.*—Isa. lxiii: 3.

## Suggestive Thoughts.

. . . The literal cross on which Christ suffered was but two rough pieces of common wood put together, yet it "lifted up" Him who is to "draw all men unto Him." That cross is the real centre and attraction of God's universe. It has consecrated all suffering in a holy cause. It has become the recognized symbol of all moral power and all moral victory in the Kingdom of Righteousness.

. . . A thing in itself insignificant and of little value, like these two pieces of wood, may be made pre-eminently useful. The ministers of the Gospel are only "earthen vessels," but what infinite "treasures" do they contain and give out! A cup of water is nothing in itself, but as a symbol of love to the Master it has Heaven in it! The widow's two mites, though "all her living," were the smallest of all gifts, and yet it has brought untold millions into the Lord's treasury!

. . . "Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glittering with fire, and through their tears have the sorrowful first seen the gates of Heaven."

## Easter.

*I am he that liveth, and was dead; and behold, I am alive for evermore.*—Rev. i: 18.

CHRIST'S DEATH. That Christ Jesus the Lord actually suffered death on the cross without the gates of Jerusalem, more than eighteen hundred years ago, is a *fact* fully attested by history, both sacred and profane. It is a cardinal article in the faith of Christendom. If it be not so the Gospel is a myth, the four Evangelists were either deceived or deceivers, the Church of all ages has borne false testimony, and no redemption for sin has been made.

**CHRIST'S RESURRECTION.** This is also a doctrine of the Christian Church, vital and all-embracing in its character and relations, both to God's moral government and man's spiritual condition and eternal destiny. It is likewise an historical fact. All the Evangelists and Apostles and many more of the primitive disciples, were eye witnesses to the fact of His resurrection. No fact in sacred or profane history is more clearly established by credible evidence.

**CHRISTIANITY, THEREFORE, RESTS UPON A SOLID HISTORICAL BASIS.** Its claims are verified, not only by Divine testimony, but by the attestation of human history. This is a vital fact to keep ever in mind, especially in this day, when the integrity of the Scriptures is not only assailed by infidelity, but when bold and destructive criticism is fast undermining the very foundations of the Christian faith. "To the law and the testimony;" they bear emphatic testimony to the **LIFE** and the **RESURRECTION** of Jesus of Nazareth, the Divine Son of God—the two grand historic facts upon which rests the whole infinite structure of human redemption.

**MAGNIFYING THESE FOUNDATION FACTS.** Everywhere in the Holy Scriptures—in the Old Testament and the New—in prophecy and in history, in the Gospels and in the Epistles, in promise and in fulfillment, in profession and in practical recognition, these two facts are given *special prominence*, are kept in the foreground, are insisted upon and urged as vital and indispensable to the Christian system. Wherever they went preaching salvation, and Christ's death upon the cross as our atoning sacrifice, and Christ's resurrection from the dead as the earnest and pledge of eternal life to the believer, were the theme, the substance, the inspiration of apostolic teaching and testimony. And this was true in the faith and practice of the great brotherhood. Faith, the simple and earnest faith of primitive believers, fastened on these two truths and held on to them, and willingly, joyfully, fellowshiped the sufferings of Christ in view of the resurrection glory.

What the Church needs to-day is a return to the simple, earnest and effective faith of the early disciples. We do not dwell enough on these central, fundamental, all-influential facts. Speculation, criticism, doubt, unbelief, worldliness, dulls the edge of truth, and robs these great and essential doctrines of their power to rule the heart and life.

#### Suggestive Themes.

A primitive Sermon. *He preached unto them Jesus and the resurrection.*—Acts xvii: 18.

Death and Immortality. *Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.*—Ecc. xiii: 7.

The Abounding Grace of the Gospel. *And yet there is room.*—Luke xiv: 22.

The Lord of Life and Glory. *And he said, Lord, I believe. And he worshiped him.*—John ix: 38.

#### Easter Thoughts.

... O chime of sweet Saint Charity,  
Peal soon that Easter morn,  
When Christ for all shall risen be,  
And in all hearts new-born!

LOWELL.

... Christ's appearing to any benighted soul, brings light and conviction. He appeared to Saul of Tarsus on his way to Damascus, and the "light from heaven" eclipsed the "mid-day" sun and smote him to the earth as one dead. He appeared to unbelieving Thomas, and so strong was the light that he could disbelieve no longer: "My Lord and my God!"

... It was for the glory that was set before Him that Christ endured the humiliation and suffering of the cross. Let us keep our eye steadily fixed on the crown immortal, and then our sacrifices, and services, and sufferings for Christ's cause, will seem light and trivial in comparison.

—◆◆◆—  
"There is not a more effectual way to revive the true spirit of Christianity in the world, than seriously to meditate on what we commonly call the four last things: death, judgment, heaven and hell."—BISHOP SHERLOCK.

### THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Holiness of Wrath. "God is angry with the wicked every day."—Ps. vii: 11. A. T. Pierson, D.D., Philadelphia.
2. The Power of a Look. "For I will rise up against them, saith the Lord of hosts," etc.—Isa. xiv: 22. A. T. Pierson, D.D., Philadelphia.
3. The Spirit of Christ as a Flame of Fire. "I indeed baptize you with water unto repentance. . . he shall baptize you with the Holy Ghost and with fire."—Matt. iii: 11. Theodore L. Cuyler, D.D., Brooklyn, N. Y.
4. Spiritual Measurements. "It will be fair weather, for the sky is red."—Matt. xvi: 2. Rev. David Swing, Chicago.
5. Moral Causes of Infidelity. "Then said Jesus to his disciples, If any man will come after me, let him deny himself and take up his cross and follow me."—Matt. xvi: 24. J. H. Barrows, D.D., Chicago.
6. The Compulsion of Love. "Compel them to come in."—Luke xiv: 23. Theodore L. Cuyler, D.D., Brooklyn, N. Y.
7. The Divine Tragedy. "Then delivered he him therefore unto them to be crucified."—John xix: 16. "We preach Christ crucified."—1 Cor. i: 23. John H. Barrows, D.D., Chicago.
8. The Thirst of Jesus. "Now there was set a vessel full of vinegar; and they filled a sponge with vinegar and put it upon hyssop, and put it to his mouth."—John xix: 29. C. S. Robinson, D.D., New York.
9. The Ascension and the Second Advent Practically Considered. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye? etc."—Acts i: 10, 11. Rev. C. H. Spurgeon, London.
10. Conflicting Convictions. "And finding disciples, we tarried there seven days; who said to Paul, through the Spirit, that he should not go up to Jerusalem."—Acts xxi: 4. C. S. Robinson, D.D., New York.
11. Life's Method and End. "Knowing that tribulation worketh patience, and patience experience, and experience hope."—Rom. v: 3, 4. H. W. Thomas, D.D., Chicago.
12. The Liberty of Heart and Will. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?" etc.—Rom. vi: 16-19. E. D. Pressensé, D.D., Paris, France.
13. Spirituality. "But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof."—Rom. xiii: 14. Archdeacon Farrar in Westminster Abbey.
14. The Deadliness of Trifles. "Destroy not him with thy meat, for whom Christ died."—Rom. xiv: 15. J. B. Thomas, D.D., Brooklyn.
15. The Mysteries of Christianity. "Steward of the mysteries of God."—1 Cor. iv: 1. Canon Liddon, St. Paul's Cathedral, London.
16. A Call to Light. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. v: 14. Rev. W. G. Richardson, Ph.D., Stanton, Tenn.
17. Infidel Attacks upon Christianity. "And I took the little book out of the angel's hand, and ate it up," etc.—Rev. x: 10, 11. T. DeWitt Talmage, D.D., Brooklyn.

### SUGGESTIVE THEMES.

1. Cain and Abel: or, The Naturalist and the Christian at Worship. ("Cain brought of the fruit of the ground an offering unto the Lord. . . Abel of the firstlings of his flock," etc.—Gen. iv: 3, 4.)
2. Unseasonable Prayer. ("Wherefore criest thou unto me?"—Ex. xiv: 15.)
3. Much in Hand, Much more in Hope. ("And they came unto the brook of Eschol, and cut down one branch, with one cluster of grapes," etc.—Num. xiii: 31.) [This Eschol cluster at once a type and a pledge.]
4. A Sad Religion a False Religion. ("And they brought up an evil report of the land," etc.—Num. xiii: 31-33.)
5. A Child yet a Father. ("Unto us a Child is born. . . and his name shall be called. . . the Everlasting Father," etc.—Isa. ix: 6.)
6. Where God Is. ("I dwell with him that is of a contrite and humble spirit," etc.—Isa. lviii: 15.)
7. Neither Day nor Night. ("And it shall come to pass in that day, that the night shall not be clear nor dark."—Zech. xiv: 6.) [Mingled light and darkness.]
8. No Brother like the Elder Brother. ("There is a friend that sticketh closer than a brother."—Prov. xviii: 24.)
9. The Two Foundations for a Soul. ("No man can serve two masters," etc.—Matt. vi: 24-27.)
10. A Sepulchre or a Sanctuary—Which? ("Woe unto you scribes and Pharisees. . . ye are like unto white sepulchres. . . beautiful outward. . . but within full of dead men's bones."—Matt. xxiii: 27.)
11. A Street Devil and a House Saint. ("But Jesus sent him away" [the man out of whom he had cast a legion of devils], "saying, Return to thine own house, and shew how great things God hath done unto thee." Luke xiii: 38, 39.)
12. The Devil after the Wheat. ("Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat."—Luke xxii: 31.)
13. Mary Magdalene the first Missionary. ("Go to my brethren, and say unto them," etc.—John xx: 17.)
14. The Church's Care over Young Men and Young Women. ("Feed my sheepings."—John xxi: 17.) [Probatia in distinction from Probata and Arnia.]
15. God has no Dumb Children. (" . . . inquire in the house of Judas for one called Saul of Tarsus, for behold, he prayeth."—Acts ix: 11.)
16. The Emptied Cross. ("To preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect [empt]."—1 Cor. i: 17.)
17. Blood will Tell. ("And to the blood of sprinkling that speaketh better things than the blood of Abel."—Heb. xii: 24.)
18. Unbelief Ended. ("The devils believe and tremble."—Jas. ii: 19.)
19. The Two Foundations for a Church. ("Thou art Peter, and upon this rock I will build my church."—Matt. xvi: 18. "Behold, I lay in Sion a chief corner-stone," etc.—2 Peter ii: 6.)
20. A Perfect Vision and a Perfect Likeness. (It doth not yet appear what we shall be; but when he shall appear we shall be like him."—1 John iii: 2.)

## THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD.

April 1.—PRACTICAL TEST OF SUPREME LOVE TO CHRIST.—1 John iii: 14.

THE Scriptures do not leave us in doubt whether we are Christians or not. It not only furnishes intelligible and sufficient evidence on which to base our judgment, but in addition it states several *practical tests*, by means of which it is possible to determine, each for himself, the great question,

"Do I love the Lord or no?  
Am I His, or am I not?"

One of these practical tests of discipleship we have plainly laid down in the passage which leads our present thoughts. The Master himself declares: "Thou shalt love the Lord thy God with all thine heart. . . . Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." LOVE, then, is the fulfilling of the Scriptures—love toward God, and love toward man, our "neighbor" or "brother."

It is possible to deceive ourselves in the matter of love toward *God*, whom we have not seen, who is infinitely above us, and with whom we are connected by no visible ties, and to whom we can render no direct services. But not so with reference to our "brother." We can "*know*," and *do* know whether we "love" or "hate" him. The state of our heart toward him cannot be uncertain. Our treatment of him cannot be misunderstood. If there be "hatred," it will show itself in numberless ways; and equally so if there be "love."

Especially will this be true in reference to "the brethren." "We know that we have passed from death unto life, *because we love the brethren.*" The unconverted have no sympathy with, no love for, Christians, as such. They shun them just in proportion as they are faithful in duty and holy in life, and often speak evil of them and feel bitterly against them. But when the grace of God changes the heart of a man, there is a total change manifest in his feelings and conduct. He is irresistibly drawn to "the brethren." He feels the

force of new and sacred ties. He loves to be with Christians—to join in their worship—to share their labors—to be one with them in life and aim and spirit.

Let every one of us apply this simple, unfailling test, and "*know*" whether we "have passed from death unto life" or not.

April 8.—THE WALK TO EMMAUS.—Luke xxiv: 13-32.

We can note only a few of the points embraced in or suggested by this remarkably interesting passage.

1 "*They talked together*"—the two disciples—about the strange things which had happened. Their hearts were sad. They were in full sympathy. They poured into each other's ear the thoughts and feelings which were uppermost in their minds. If there were more of this "talking together" on the part of Christians—unburdening their hearts to each other—more intimate communion of spirit and fellowship of joy and sorrow, hope and fear—it would lead to blessed results.

2 "*Jesus himself drew near, and went with them.*" "Where two or three are gathered," etc. These two disciples "communed together" concerning Jesus, when lo! Jesus himself joined himself unto them, and "went with them," and discoursed blessed truths unto them. What a traveling companion! What a teacher! What a boon to hold converse with the risen Jesus in this familiar way and drink in the blessed words that fell from His lips! They never forgot that walk!

3 "*But their eyes were holden that they should not know him.*" Whether the "holden" was a natural or supernatural effect, we are not told. It is not important that we should know. Alas! it is a common experience. The Master often joins himself to us in the strifes, temptations and trials of life, and drops words of warning, or cheer, or reproof, into our ears, and we know Him not: we are "holden" by some fatal spell that we should not know Him. He is

in "the midst" of the circle of prayer, or the sanctuary of public worship, but His special presence is not recognized—He is not made known unto them.

4. "And their eyes were opened, and they knew him." But not till the walk was over, and they were at supper, and He had broken the "bread" of the humble evening meal, "and gave to them," and then "he vanished out of their sight." How thrilling the simple narrative! How suggestive the time, the place, the manner of this blessed revelation! What surprise, what joy and gladness, filled their hearts!

5. "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" They were in a receptive frame of mind. Their hearts were like the thirsty land which drinks in the rain. Though they knew not who was their traveling companion and teacher, His words were full of cheer and strength, for they were the words of Holy Scripture. Many a disciple can testify to a similar experience. There is near and blessed communion with God as they read or hear His Word. The Lord of life and glory is made known to them in the breaking of bread.

April 15.—**SYMMETRY OF CHRISTIAN CHARACTER.**—Ps. cxix: 6.

Character is based on obedience. Only where the obedience is complete, is the character complete. A *symmetrical* character is a character which has respect to all the requirements of God in their due proportions and relations. The Psalmist's words are truthful and weighty. "Then shall I not be ashamed when I have respect unto all thy commandments." So long as *one* commandment was ignored or broken his salvation was incomplete; he was liable to be put to shame. Note,

I. *That Christian Truth itself is complete and symmetrical.* Every fact and doctrine, needful for man to know, may be found in the Bible, and found in its proper relations and proportions. Not one of them all is out of place. Though not a "system of divinity," scientifically arranged and set forth, after the manner

of the "Schoolmen," the Scriptures give us the mind of God definitely, clearly, and fully, on *every point essential to man's salvation.* Nothing is omitted; nothing slighted; nothing unduly magnified. Law and grace, faith and works, love and penalty, promise and threatening, are all in perfect harmony. To reflect Christian Truth in the heart and life, in all its fulness and completeness, is to present to the world a life rounded out, a character symmetrical and harmonious throughout.

II. *That all God's commandments are equally obligatory and sacred.* The principle of selection is not allowed. The law cannot be neglected for the gospel, nor the gospel despised because of the law. Justice cannot be sacrificed to mercy, nor mercy to justice. Love cannot supercede penalty. The active graces must not triumph over the passive. Faith cannot do away with works. The fruits of the body will not atone for the sins of the soul. No amount of sacrifice will offset the lack of obedience. (See 1 Cor. xiii: 1-3.) Large gifts will not excuse the neglect of duty. Grace in the heart will not prevail over sin in the life.

III. *That symmetry of character is exceedingly rare.* Few Christians, comparatively, obey *all* the commandments. Christian character, for the most part, is disjointed and disproportioned, partial and imperfect. The Truth does not find fitting expression. All the graces of the Spirit do not appear. One virtue, one duty, conflicts with another. And thus the Sun of Righteousness is obscured, and the power of Christian example, and Christian testimony, is greatly lessened.

April 22.—**THE TWO WAYS.**—Matt. xii: 13, 14.

**INTRODUCTION:** The Scriptures abound with contrasts or antitheses. This method gives special point and force to the truth. The wise and the foolish virgins; the choice of good or evil, life or death; the end of the righteous and the end of the wicked; building on the rock and on the sand; the wages of sin and the

gift of eternal life, are a few of numberless instances. In the passage before us we have the "strait" [narrow] gate and the "wide gate," the "narrow" way and the "broad way"; the "many" that through the one, and the "few" that find the other.

I. *The strait gate and the narrow way aptly and forcibly set forth the difficulty of salvation.* The entrance to life is so "strait," that pride, self-righteousness, the love of the world, cherished sin of any kind, can never pass it. It is the gate of humility. The soul must bow low in penitence, in self-abnegation and abasement, before it can gain admittance. And, having passed "the gate," the "way" will be found to be the way of strict obedience, the way of self-denial, the way of cross-bearing, at every step. No broad, delightful highway, with bowers of ease, with song and revelry and boon companionship, to cheer and delight; but a narrow, steep, difficult path, where one must constantly "ponder the path" of his feet and "strive" against opposition and hindrance from within and without. Such is the path of life. And is it any marvel that only here and there one finds it and perseveres in it unto the end?

II. *The other gate is "wide," and the other way is "broad," and the metaphors give us a graphic idea of the facility and ease with which sinners, even under the Gospel, make their way down to hell!* 1. Note the fact that *no striving, no effort* is necessary to pass the gate which opens into the broad way "which leadeth to destruction." The gate itself is "wide," and always open, day and night, and crowds of eager men and women are incessantly flowing through it. No restraint is felt. A thousand influences tend thitherward. The world, the flesh, and the devil entice. No penitence, no self-renunciation, no humility is called for. 2. Note again that the "way" corresponds to the gate. It is equally wide, and always thronged. The way, too, is found *easy* after it is entered upon. No effort is needed to get along in it. The whole trend of the heart, and the whole

trend of the life around, is just in the direction it takes. There are no mountains to scale, no rivers to cross, no battles to fight. The momentum—the propelling force of sin and of a multitude of evil doers, all going one way, all bent on the same purpose, all moved by the same spirit—is tremendous. Seemingly, there is no resisting it. Hence it is no marvel that the *multitude* go in this way. The heart of man inclines to it. The wide open gate invites. "There is attraction and excitement in the crowd. The way is smooth and full of carnal pleasure. And so, old and young, the serious and the gay, the rich and the poor, the wise and the foolish, here they come together, and join hands and voices and destinies in the way that "leadeth to destruction."

What a fact to move to pity and tears the Christian heart!

What a subject to call forth prayer and Christian effort!

April 29.—THE BLESSEDNESS OF GIVING.—Acts xx: 35.

There is a world of unbelief, even among Christians, on the subject of giving. Who believes in his heart, or practices upon the precept, "It is more blessed to give than to receive?" And yet it is positively asserted in the Scriptures; and this great law of benevolence is exemplified in the life of Christ. He has taught mankind that it is better to bestow good than to receive it; better to spend than to hoard; better to serve than be ministered to; better to seek out and relieve the poor and distressed than to make self the end and centre of being. Let us note a few leading particulars in the way of illustration:

1. *There is more real pleasure in the imparting of useful knowledge than in the mere acquisition of it.* This is the testimony of Newton, Milton, Bacon, Cuvier, Hugh Miller, and a host of others—scholars, artists, statesmen, divines. Great and ennobling as the pleasure of acquisition is acknowledged to be, the pleasure of revealing their discovered treasures to the world, for its enrichment and grat-



ification, is still more exquisite and satisfying.

2. *It is more blessed to honor God with our substance than to acquire it simply for its own sake, or to spend it in self-gratification.* There is no man so poor as he who multiplies the means of happiness and knows not how to use them; piles up his millions only to devote them to vain-glory and self-indulgence. Money acquired, business pursued, *for the sake of Christ and His cause*, is an ennobling virtue. Money consecrated to benevolent ends from love to the Master, is, in this day, a prodigious power for good. Our millionaires might wear the brightest crowns in glory!

3. The same law holds good in its application to personal efforts for the salvation of souls. The more we do for others, the more we ourselves are blessed. Christians are never so happy, so joyful, so full of hope, as in times of revival, when self is lost sight of, and heart and hands and lips are earnestly enlisted to win souls to Christ. So true are Christ's

words in their widest sense: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

4. The same law will equally apply to the manifold kind offices and ministries of social life. How great and pressing and constant the need for their exercise! And how unspeakable the privilege! for in so doing we minister to Christ himself. And what blessed experiences have been had in these walks of self-denying duty!

"Mercy is twice blest:

It blesses him that gives, and him that takes."

The service may be humble, and cost but little in time or money. For

"'Tis a little thing

To give a cup of water; yet its draught  
Of cool refreshment, drained by fevered lips,  
May give a shock of pleasure to the frame,  
More exquisite than when nectarian juice  
Renews the life of joy in happier hours.  
It is a little thing to speak a phrase  
Of common comfort, which by daily use  
Has almost lost its sense; yet on the ear  
Of him who thought to die unmourned, 'twill fall  
Like choicest music."

## MISCELLANEOUS SECTION.

### THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

#### The Spirit of Missions.

ONE grand law of God's economy is, "no receiving without imparting." He lives to impart, the personification of Disinterested Benevolence, always giving lavishly, without return or recompense.

The spirit of Christ is *self-abnegation*. "He saved others, himself he could not save." And because no other work appeals so little to selfishness, as that of carrying His Gospel to a benighted world, the spirit of missions rises into the loftiest altitudes of self-oblivion, and is peculiarly the Spirit of Christ. The argument, commonly most potent, in behalf of a so-called benevolent cause, is advanced also in favor of a business project: "*It will pay*," i. e., what you give comes back to you in material compensation, sometimes quickly, manifestly, manifoldly. Your

gifts work reciprocally, reflexively. In giving to "Education," we raise up a ministry to supply *our own pulpits*, which are moral educators in their turn. In aiding "Publication," we are sowing broadcast a high-toned literature which makes better citizens. In teaching the Freedmen we help to control a race which otherwise might be like uncaged wild beasts.

Home missionary work is so identified with national well being, that no line of separation can be drawn between piety and patriotism. The projectors of railways help to build churches along the lines, because a church is a nucleus for population, which means traffic and travel. Those who have no sympathy with Christ, or Christianity, may give money to home missions as a means

of national development, and build churches as a pecuniary investment; may even give largely, knowing that they are opening new avenues of commerce, and will indirectly get back all they expend.

All this may be worldly wisdom, and foreseeing patriotism; but it is not *benevolence*. It is on the principle of worldly investments. The Arab is as unselfish as this, for he framed the proverb: "the water poured on the roots of the coconut tree comes back sweetened in the milk of the coconut which falls from the top."

Christianity lifts a higher standard: "Be ye perfect as your Father in heaven is perfect," *i. e. in benevolence*. He is kind to the thankless and evil, makes His sun to shine on the evil and on the good; His gifts have no reference to any returns.

No man ever has had a *purely benevolent emotion*, until he has done a deed or given a dollar without any desire or expectation of any recompense but the approval of God! And any work which makes no appeal to selfishness, and offers no return save in the expansion and enrichment of our own spiritual nature, is therefore most closely related to our Christian growth!

The *great object* of a true giving is to *develop* this unselfishness; not because God or His poor need our help, but because *we need* the discipline of giving. Hence "the poor are always with us, that whosoever we will we may do them good." And hence, also, the command of secrecy, lest we look for the compensation of human applause.

## PART II.

### MISSIONARY TEXTS, THEMES AND THOUGHTS.

**Shaftesbury says:** One city missionary is worth a hundred police, as a moral force in society. The French Government says to McAll that his mission stations have proved better than police stations in preserving order. Everywhere, missions are the best friend to good government, the best corrective of misrule and anarchy.

### A seven-fold argument for missions:

1. A missionary *Gospel*. It teaches all men are lost and need salvation, and the offer is universal.

2. A missionary *Spirit*. Nothing else marks such a high type of piety and consecration, in disciples.

3. A missionary *History*. The highest civilization has sprung from, and is linked with, Christianity.

4. A missionary *Progress*. However slow, a gradual and sure moulding of personal and social life.

5. A missionary *Purpose*. To carry the good news to every land and to every creature.

6. A missionary *Prophecy*. That the kingdoms of this world are to become the kingdoms of Christ.

7. A missionary *Presence*. Lo, I am with you always, even unto the end of the world.

The various languages and dialects have been thus classified: In Asia, 987; in Europe, 587; in Africa, 300; in America, 1,664; total, 3,538.

**God specially calls Christian women** to foster the missionary spirit. 1. As numerically in the majority in the Church. 2. As the real creators of public sentiment. 3. As representing the class most needing the Gospel in foreign lands. 4. As the only practical missionaries to women abroad. 5. As rocking the cradle of the world's future missionaries.

The **Internal Revenue tax** on tobacco, in New York alone, in 1879, was over \$7,000,000, while the whole Christian Church gathered only 6,000,000 to evangelize the world. Rev. F. T. Bayley says, "a defied appetite" thus practically outranks a "crucified Christ."

A collector handed me the following report of a collection at a monthly concert where 600 people were present: 2 dollars, 1 half-dollar, 17 quarter-dollars, 27 dimes, 66 half-dimes, 11 three cent pieces, 3 two cent pieces, and 288 pennies!!

Dr. J. B. Angell, who went on a

special mission to China, says the greatest trial of missionaries to the heathen is the tremendous pressure of heathen life, almost forcing their own life out, and in the isolation of the Interior begetting mental aberration.

The Moravians are models of missionary sacrifice and heroism. Small as their numbers are (13,000) they have 17 mission fields, 323 missionaries, with 1,500 native assistants, and over 80,000 converts under instruction; 215 mission schools, with 283 teachers and 17,000 pupils. It costs, to carry on this work, \$250,000 annually. This money is not *all given by them*, but the example of their liberality has stirred up liberal minded disciples to aid them by their contributions. Yet out of their poverty they do give an average of \$5.19 a member! nearly three times what any other denomination gives.

### PART III.

#### MONTHLY BULLETIN.

INDIA.—It is no longer true no Moslem in India ever accepts Christianity. A Moulvie in Calcutta recently renounced Mohammedanism, and accepted the Gospel. He shows great intelligence in regard to Christian doctrines, and has placed himself under instructions for future usefulness. He has been a champion of Islam against Christian teachers. Another converted Moulvie, in Northern India, has been abandoned by his Mohammedan wife, and subjected to bitter persecution by Moslems.

Dr. J. E. Clough reached Ongole Oct. 8, after an absence of ten months. He greatly stirred the churches here by his appeals.—At the late Mission Jubilee, at Lodiana, Furrukhabad and Kohlapur were also represented, and the attendance outran the accommodations of the missionary homes, and resort was had to tents; the grounds presented the aspect of an encampment of the Army of the Lord.

AFRICA.—The year 1884 was the *annus mirabilis* for the Dark Continent. The International Conference at Berlin embraced fifteen great powers, Protestant, Papal, and Mohammedan: the United

States, Britain, Germany, Austria-Hungary, Belgium, Denmark, France, Spain, Portugal, Italy, Holland, Russia, Sweden, Norway, and even Turkey. A century of political action has done less for Africa than these few weeks of the closing year. On Dec. 2, was adopted a platform of free trade and free intercourse in the basin of the Congo; enterprises, scientific, philanthropic and religious, are to be encouraged, and the native races to be protected in all their rights: slavery and the slave trade, suppressed. Civil and religious freedom is guaranteed.

CHINA.—At Swatow, English Presbyterians have been giving medical aid to lepers, and a rich harvest has been reaped from the seed sown. One leper, finding the Great Physician of souls, bore the Gospel message into the distant interior as its pioneer missionary! A score of converts in parts where Christ had never been named before, were found there waiting for baptism when the missionary came.—The firmness shown by native converts in Canton, etc., in the late persecutions, is a proof of their sincerity and of the sterling stuff they are made of.—The Chinese are the Yankees of the Orient, and they swarm in every direction. Some years ago it was stated that the Chinese adults outnumber the Hawaiian adult males, and in the Hawaiian group already they have several Christian churches.—Dr. Angell says trade cannot be carried on by foreigners only at 19 open ports; but the Bible can be carried anywhere. Every Chinaman has three religions: Tauism, Buddhism and Confucianism. They are very proud of their own system, and very hostile to foreign notions, but their antagonism is not *religious*. Woman is in a deplorable condition and needs *women missionaries* and *women physicians*.

JAPAN.—Rev. Dr. Hepburn, of the Presbyterian mission, doubts whether a missionary will be needed in that country fifteen or twenty years hence. He says, "If all the foreign missionaries were expelled to-morrow, the work would be carried on by the natives."

A band of graduates of the Osaka Theological school, appeal through Mr. Neesima to American Christians, to enter the open door presented for the gospel in Japan, to multiply missionary recruits and training-schools for youth; and they declare that so great are the changes in that land, that "about the only thing that remains as it was is the *natural scenery*." In one district, since 1873, 71 Buddhist temples, have been abandoned to secular uses; and since 1871, 700 in the whole empire.

COREA.—Dr. H. N. Allen is already widely useful as a medical missionary; the faith of the people in him emboldened him to stay in Seoul when other foreigners felt it necessary to withdraw, during the late outbreak.

ROMANISM.—In the college at Rome are 31 foreign cardinals and 32 Italian ones. If the number of foreign ones should be increased, would the next Pope be an Italian? is the question they are discussing, now that there are new cardinals to be appointed.

It is reported that a "Temporal Power League" has been formed at Rome, in order to establish committees throughout the world, to advocate in the press and from the pulpit, the restoration of the temporal power and domains of the Pope.

SYRIA.—Presbyterian missions, now in their 63d year, recently kept their half century Annual Meeting, some thirteen years having elapsed before the annual gatherings first began. The Turkish power is growing more hostile, and the crisis of conflict seems gradually approaching. The authorities put obstacles in the way of building, and are scheming to close the schools and press; they hint that the mission buildings are designedly located on commanding sites, and built in such fashion as to be easily turned into fortresses in case of war.

NEW HEBRIDES.—Rev. Mr. Inglis, twenty-five years a missionary, says: When I went to Aneityum there was not a widow on the island, not even a *name* for a widow, for the law doomed every woman, on the death of her hus-

band, to be strangled, and her body thrown into the sea with his. Now not only has this horrible practice disappeared under the influence of the missionaries, but the whole of this island and another have become Christian.

#### REVIVAL METHODS.

By J. O. PECK, D.D., NEW HAVEN, CT.

THE editor asks for an article on the above subject. It is limited to a brief space. Hence it must be only tentative. Again, I assume that what is wanted is *my own* methods. I could portray ideal theories, but they would remain, as those of many others, mere paper theories. For twenty-five years I have been learning by experience some methods which have been honored of God. He has left me no year without a revival, more or less extensive; several thousands have been hopefully converted in that period, in the East, the West, the South, and the Middle States; and yet I am learning every day how little I know. I am writing this article in the midst of one of the mightiest revivals that has visited this classic city, in the memory of this generation. Hundreds have come to Christ. But I don't see any less to learn.

To begin at the beginning. There are some things more fundamental and vital than any or all methods. They are *convictions*.

1. The conviction that to save souls is our supreme business. Making polished sermons, cultivating literary tastes, studying theological lore, seeking wide ranges of scholarship, are fascinating and alluring, but they must be held in abeyance to the one great work of saving men for whom Christ died. Until a minister will put his best thought, hardest work, and highest ambition into the work of saving dying men, he will make an indifferent soul-winner. Until he flings sermons, reputation, popularity, in short, *self*, at the foot of the Cross, in one overmastering passion for souls, no methods will avail much. Look on the facts. Churches going on from year to year with just about the same number of members,

gaining about enough to fill the gaps by death, while thousands are going down to hell, and no earnest determined efforts to save them are made. If such churches are not selfish, barren, heartless travesties on evangelical Christianity, then Paul was a fanatic, and the New Testament is a delusion. Maintaining a genteel Sunday club for aristocratic self-satisfied saints (who are often mere baptized worldlings, masquerading in the sacred name of holiness) is a burlesque on the religion of Jesus. Would Christ, revisiting our planet, cater to the complacent righteous in our churches, or *seek sinners*? Ministers must throb with the conviction that saving souls is their *supreme* work, before methods are essential. A poor method vigorously pursued, avails more than the best method weakly followed. Yet the aforesaid conviction and the method will be found.

2. The conviction that to save souls they must first be *converted*. Truism? To be sure. But it is not evidently a deep conviction. Much more work seems to be expended on the members in the church. To what avail? Only to produce over-fed, somnolent, gouty Christians. Year after year, they bear "nothing but leaves." Not a soul brought to Christ by them. Half of them have a name to live, but are dead. The way to edify Christians is not in their devouring many excellent sermons, but in impelling them to go to work to save somebody else. Nothing builds up the members like direct intense labor for souls. It is not the ninety and nine in the fold, but the one *lost* soul that Christ says is the supreme concern. He teaches that we are to "leave" those in the fold and *seek* the perishing. They must be converted. Relatively too much is done for the church, and too little for sinners.

3. The conviction that God is ready to send a revival at all times. The old theories of periods, set times, and favored seasons, are exploded. God is as willing to save souls at one time as another. He is yesterday, to-day, and forever the same. Whenever we use

the appointed and approved means, He will bless. Not for twenty-five years, in eight different cities, in the four sections of our land, has He failed to revive His work in any one year of my ministry. I expect it and work for it. It always comes. I teach the church to expect it.

Now, with these and other convictions impelling to the work, we turn to the question of

#### METHODS.

*First.* Select by indications in the condition of the church or by convictions borne in on the pastor, or by godly judgment, the most favorable season for special meetings. Usually I have found the opening of the new year and the week of prayer the most desirable.

*Second.* Having decided on the set time, clear the decks for action. Plan for the opening of the work. See that no concerts, lectures, fairs, nor other distractions are admitted for this period. Suspend all young people's associations, lyceums and literary societies for the time. Give the revival the right of way. Give notice of all this.

*Third.* I have no evangelist or helpers, but the local church. The pastor and his church, *with God*, are sufficient. If they *believe* this, they will have the victory. If they have not this faith, all is vain.

*Fourth.* Let the pastor lead the movement with inspiration and courage. If he is aflame with zeal and confidence, the members will take fire and burn with his spirit. Let him be sure that "the spirit of the Lord is upon him, for he hath anointed me," and then they will follow him, as their pillar of cloud and fire. He will tell his discouragements to God, and his hopes to the people. Do not scold them, but electrify them with holy confidence in God. Appear on the field as a general, confident of his cause and of his men. Inspire the Church with courage and faith.

*Fifth.* Employ the members in the revival. Do not wait for the ideal condition, when all shall have the armor on for the battle. Begin with the faithful,

the "old guard," and you will muster more. A revival comprises both the quickening of the Church, and the conversion of sinners. The best way to get the Church quickened is to give them something to do. They will soon find out where they are spiritually, and begin to seek the anointing of the Spirit. Get them to praying for a revival, and they will get revival. Get them to speaking, and the unfaithful will soon be confessing their sins and barrenness. Urge them to talk with sinners, and they will soon feel their need of more grace. The Holy Spirit and conscience are always at your side. Aim all arrows at the conscience. At the same time, instruct them in methods of work for Christ. They feel awkward. Drill them. Set them on picket duty, to speak to strangers, to seek out the wandering, to talk with their families. Produce a conviction of personal responsibility.

*Sixth.* Seek at once the conversion of sinners. A few souls converted intensifies the flame of revival. Seek out those most easily to be reached first. They are the tinder to kindle the fire. Nothing arouses the church like the actual conversion of sinners. There are always some who can be reached quickly, by seeking them out, in every parish. These first fruits thrill with joy and hope, and zeal, the church, and tend to awaken seriousness in sinners.

*Seventh.* Preach directly at the conscience. Sinners know their duty. The Spirit convices them of their condition. Preaching should be aimed at the conscience and will to induce decision. The first and imperative point to be reached, is unconditional surrender to God. Motives urged should be scriptural and pungent. The word of God is the chief instrument. But this preaching must be red-hot; searching and simple; pressing on the conscience as the dentist's instrument on the nerve. Penitential pain should follow the preaching. Not elaborate sermons, but short, sharp, searching exhortations are most effective. During the revival meet-

ings the preacher must forget his reputation for preaching.

*Eighth.* Vary the services night by night. Largely use the members in prayer and speaking. Get them to tell sinners what led them to Christ, what they did to find peace, what evidence they had of conversion. It is surprising what interest this has to the unconverted but awakened ones.

*Ninth.* Continuous services are better than occasional meetings. Night after night press the battle. Hard work? I guess it is! It is not the sortie, but the *seige* that conquers. Persistence is power. Pluck wins.

*Tenth.* Insist upon open confession. Christ allows no secret disciples. In some form demand that the surrender to Him shall be open commitment.

*Eleventh.* The greatest means of promoting the revival is in private personal persuasion of sinners. I know whereof I affirm. There is no method that is so effective as face to face appeal to the unconverted. I always spend the day in visiting and pleading with sinners, and the effect is seen at night in the presence of penitents seeking Christ.

*Twelfth.* Urge the church to this personal labor with the unsaved. It intensifies them and strikes the sinner a telling blow.

The above points, skeletonize some of the methods which I have found royally effective. Limited in space, I could only hint, not unfold them.

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### THE PRAISE SERVICE.

No. II.

By CHAS. S. ROBINSON, D.D., NEW YORK.

It does not seem necessary to keep up the fashion of an actual assembly in these sketches; once we have been over that in order to make a suggestion concerning one of the ways in which a praise-meeting might be conducted. It will be better to leave forms to the ingenuity and taste of each pastor, and give our time and space here to annotations upon the hymns.

On the Tuesday before his death, Mr. Thomas Bywater Smithies—the genial



hearted editor of the *British Workman* for so many years, known all over the habitable globe for his works of kindness and philanthropy—while quietly resting and apparently asleep, suddenly broke the silence of his chamber by repeating in a firm and joyous tone the verse :

“Father of mercies ! in Thy Word  
What endless glory shines !  
For ever be Thy name adored  
For these celestial lines.”

This is the opening stanza of a hymn containing twelve verses, from which in our modern collections seven are usually omitted. The original poem was written by Miss Anne Steele, of Broughton, Hants, in England. She was the daughter of a clergyman of much piety and force, who ministered without salary or stipend to a Baptist congregation for sixty years in succession, in that village where she was born and lived all her life. What Isaac Watts was on the one side, Miss Anne Steele was on the other ; differing in sex, but both unmarried, they sang the sweetest songs of praise and experience for the Christian home, and gave to the church of Christ some of the noblest lyrics for divine services in the sanctuary. And they lived tranquilly in the South of England, only fifteen miles apart. This devout and spiritually-minded woman became a member of her father's church when she was only fourteen years old, and for all the rest of her life she was the faithful associate and worker with him in everything that was for the glory of the Master whom he loved. In her early life, she was betrothed to a gentleman named Ellsworth ; but on the day previous to their expected wedding he was suddenly drowned. Her heart was almost broken ; she remained true to his memory ; and for all the long subdued years afterwards, she spent the little strength she possessed in doing affectionate and generous deeds of good among the neighbors with whom she was thrown. She wrote many hymns, some of which are among the most prized by God's people of every name. Her health was always feeble ; her spirit was pensive, but not

sad ; aspiring, but never excited ; for many seasons a great sufferer, she sang for the churches some of their most cheering songs ; then in full faith died at the last in 1778, aged sixty-one.

“Abide with me ; fast falls the eventide.”

This hymn, now grown to be dear all the world over, was given to the Christian public in the year 1847. It was written by the Rev. Henry Francis Lyte, a clergyman of the Church of England, then traveling for his health, and in the final stages of his disease. His home was in Lower Brixton, in the midst of a community of sailors and fishermen, who were generally kind and attentive to him, but had little or no education or cultivation of life. Indeed, from reading his biography, one would be led to say that he does not seem to have ever been happily settled in his ministry. He was born of gentle blood at Kelso, in Scotland ; but his fortune was scanty, and he had a severe struggle to obtain his education. Giving up his early purpose to study medicine, he took orders as a preacher ; and though during his academic studies his scholarship was quite promising, he immediately fell into what he himself called “a dreary Irish curacy.” His life was filled with disappointments and afflictions. His ambitions were crossed, his affections were betrayed, his health failed. He died in his fifty-fourth year, and was buried away from home in the cemetery at Nice, on his way to Rome, where he had hoped to find more helpful rest and more soothing air than that of his seashore parish in England. The incidents connected with the composition of this, his last poetic utterance, are singularly pathetic. Before leaving for the south, he girded himself up for the administration of one more communion service, although in strength, as he wrote, he was “scarcely able to crawl.” The final words of his address at the table have been preserved : “Oh, brethren,” said he, “I can speak feelingly and experimentally on this point ; and I stand before you seasonably to-day, as alive from the dead, if I may

hope to impress it upon you, and induce you to prepare for that solemn hour which must come to all by a timely appreciation of, and a dependence on, the death of Christ." Then he gave his farewell to the members of his flock, and retired to his chamber. As the evening of the Sabbath day gathered its shadows, he came forth wearily, and laid in the hand of one of his relatives this hymn of eight stanzas, together with some music set to it, which he had himself prepared. The tune has perished, but the hymn is immortal.

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"Jesus, I my cross have taken."

Nearly half a century ago, Professor Wilson, in his *Noctes Ambrosianae*, exclaimed: "Have you seen a little volume entitled 'Tales in Verse,' by the Rev. Henry Francis Lyte, which seems to have reached a second edition? Now that is the right kind of religious poetry." It is evident that the critic had a foresight of the merit which the church would recognize before long. This obscure country rector was to become famous among the singing children of God. The fine poem arrested so much attention at once, that for many years it was credited in all the American collections to Sir Robert Grant; for nobody knew even the name of this modest curate, who was dividing his time with working out unwelcome parochial tasks and teaching African freedmen, just liberated from slavery, so that they might go as catechists and schoolmasters to Sierra Leone. In 1829 the familiar piece of

poetry appeared in the Home Missionary Magazine, its general form being the same as now, with six double stanzas. But it must have been composed several years earlier than this. It has a living connection with the most interesting fact that up to 1818 he was not a truly converted man. He was preaching a gospel which experimentally he did not understand. This he did not suspect, till, on a certain occasion, he was sent for by a brother clergyman, who was dying and needed counsel. Then he found that he knew no more than this unfortunate neighbor about the way of salvation by a crucified Redeemer. They were both frightened and subdued. Together they commenced an eager and anxious study of the Scriptures, and in turn each was soon changed by the Spirit of divine grace in the whole temper of his mind and life. From this moment the author of the hymn began a career of thorough devotion. It is evident that these verses were inspired by the one great text of the New Testament: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Often in the American manuals the last two stanzas are used as a hymn by themselves, commencing "Know, my soul, thy full salvation." The sentiment of the poetry changes rapidly from surrender to triumph. And it is well to know, and sometimes to call to mind, that the last glorious words of this troubled man, who sang almost till breath failed him, were just these: "Peace—joy."

### PREACHERS EXCHANGING VIEWS.

*He hears but half who hears one partly only.—ESCHYLUS.*

#### The Church and the Children.

LET me commend to the consideration of all pastors the following extracts about the relation of the pastor and the Church to the children:

A Christ-loving pastor will be always a child-loving pastor. The real victory over a young heart is a castle for your life. Pray for the young. Pray with them in language perfectly simple, in terms expressive. Lay aside your grandeur, and be yourselves little children with them. They will cling to the knees which have

bent with them before the throne. You can never have a happier ministry than this. And if you are truly faithful in it, you will get, in the affection and faithfulness of the young of your flock, a most abundant reward.—*Stephen H. Tyng, Sr., D. D.*

A child of ordinary capacity and destitute of property, but converted to God in childhood, is frequently worth more to the Church than ten wealthy men converted at the noon of life.—*Rev. John Todd, D. D.*

It is desirable that children should be received into the Church when we see them from day to

day seeking to come into the ways of the Lord. In my half-century of experience, children taken into the church at eight and ten years have done better than those who entered as adults.—*Rev. Henry Ward Beecher.*

A child who does not want to go to church is permitted to stay at home without any good reason. He "does not want to go," he "does not see the use," he "will not go." And so parents allow their children to do as they please. Not, indeed, in reference to the public school are they permitted to choose for themselves. To that they *must* go, whether they wish to or not: and so they go. Parents are not afraid to prejudice their children in regard to secular studies, but when the attendance at preaching is in question there is no parental authority—or, at least, there is the largest degree of laxity. Now I assert, that parents are responsible for the absence of the children from the pews on Sunday morning. Let a man resolve that his family shall be at church, and they will be there.

It is not merely authority that is needed at home, but an appeal to the child's conscience. Let a boy express disinclination to attend service; show him that he owes all that he has to his heavenly Father; show him the propriety of keeping up the public recognition of God; show him the divine commands that call us to the house of God. In ninety-nine cases out of one hundred the boy will see the duty in a clear light, and his conscience will take him to the sanctuary.

The pulpit itself is not without fault. Do our ministers always make the service of the church interesting and instructive to the children? Do they preach so that plain, unlettered men and little children can understand what they have to say? Do the pastors of our churches in their casual intercourse with the children urge them personally to come? Do the pulpits ring with pleadings and exhortations with parents as to their duties in the premises? Do ministers visit from house to house in this interest? And do the children of our ministers go to church by the authority of their parents?—*Rev. J. H. Vincent, D. D.*

I devote as much time and labor to my children's sermons as to those prepared for the elder people.—*Rev. Richard Newton, D. D.*

The reason why it has come to be a received truth that so few are adapted to talk with children, is because so few take the time and thought necessary to prepare themselves for the work. Then, after thorough preparation they must put themselves in sympathy with their youthful hearers, and should aim rather to talk to them than address them.—*Rev. Alfred Cookman.*

We should get at the children as soon as we can. The devil begins early enough; if possible, let us steal a march upon him.—*Rowland Hill.*

I hope that the above extracts may be as suggestive to other clergymen as they have been to me.

New York. CHILD-LOVING PASTOR.

### "We Spend our Years as a Tale that is Told."

In the exposition of this text in the *JAN. HOMILETIC REVIEW* (p. 76), you say, "Our version renders it as a tale that is told"—i. e. "An idle story that is told for a moment's amusement and is then forgotten." You note, however, that in the margin of our Bibles it is as a "meditation." Some render it as a "thought," the most rapid of all things; others as a "sigh," that escapes from us and vanishes."

Now is either one of these renderings the true one? I think not. Does not the word "tale" here have the same meaning as in the expression, "the tale of bricks?" (*Ex. viii: 8, 18.*)

Webster gives as the second definition of "tale": A number told or counted off; a reckoning by count; an enumeration; a count in distinction from measure or weight; a number reckoned or stated." He also gives the following illustrations of its use:

"The ignorant who measure by tale, not by weight." *Hooker.*

"And every shepherd tells his tale

Under the hawthorn in the dale."

(i. e. Counts his flock.) *Milton.*

"In packing they keep a just tale of the number." *Carew.*

With this definition in mind, the passage under consideration means: We pass the years allotted to us, counting them off, one after the other, until the whole number is completed, or until "the tale is told."

Without criticising the translation in our version, it will be seen how well this turn of the passage makes it harmonize with the thought of the 10th verse:—"The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength, labor and sorrow; for it is soon cut off, and we fly away." Also with the 12th verse: "So teach us to number"—tell the tale of—"our days, that we may apply our hearts unto wisdom."

West Melford, Mass. C. W. WILDER.

How to Economise Time and Strength.  
IN HOMILETIC REVIEW (JAN. p. 80),

Rev. W. F. Crafts advises young ministers to learn shorthand; will you state 1. Which is the best system to learn? 2. After writing one's sermon in shorthand could one read it from the pulpit, if intelligibly written, without difficulty?

A. 1. The best system, on the whole, is Munson's. Text Book: "The Complete Phonographer." The "Phrase book" and "Dictionary" are also necessary for one who learns without a teacher. This system may be "learned" in twenty lessons of not less than 4 hours each, *i. e.* allowing a half hour per day, about 7 weeks will give one a speed of 30 or 40 words per minute on ordinary work. Practice of a half hour a day for ten or twelve weeks longer ought to give one a speed of 100, easily. Verbatim reporting speed is 140-160. This is very difficult to attain. 2. It is not advisable to read whole sermons in the pulpit from shorthand. The eye is too closely confined to the paper, to the loss of anything like freedom in delivery. No amount of "familiarity with the signs" will do away with this objection.

W. F. CRAFTS.

"Going Out of Church," once more.

"W. E. T.'s" method (Aug. H. M., p. 665) was a good one, for it was crowned with success. Another plan was once tried in an "out-of-the-way" appointment. The people had not been educated to "staying in during meeting;" so the preacher told them that at his

next appointment he would arrange his sermon in three parts: Part 1st, of five minutes duration; Part 2d, ten minutes duration, and Part 3d, fifteen minutes. So, at his next monthly appointment, he preached for five minutes by the watch and stopped to allow any one who desired, to leave the church. Then ten minutes more were consumed, followed by a pause, after announcing that he desired anyone who could not remain to go quietly out. After this he concluded his discourse in fifteen minutes, and *no one left the church at either of the pauses.*

H. E. H.

#### Ministerial Education.

I send you the following as a fitting illustration of Dr. Van Dyke's theory, judging by his article in the February REVIEW, and as a proof that "a little learning is a dangerous thing," and that a self-made man needs something more than to be hewn out with a broad ax. A little hamlet near a theological seminary supports a small chapel. A preacher holding forth there not long since, chose as his text, "What is man?" and in the course of his remarks said that some men were self-made—that he himself was a self-made man—that desiring to learn the ancient languages he bought a *Latin* grammar, and in less than six months he was able to read *Homer's Iliad!*

Cobleskill, N. Y.

W. S. H.

## EDITORIAL SECTION.

### SERMONIC CRITICISM.

*He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him.*—PROVERBS, xviii: 17.

#### Expository Preaching.

EXPOSITORY preaching cannot be very sharply defined: for every sermon worthy of the name is more or less pervaded with the Word of God and exposes the meaning of that Word. A sermon is a text unrolled, a divine seed-thought unfolded, a tree whose roots are in deep waters while the dew lies all bright on its branches. It grows in

the preacher's mind like a plant in the earth: first the seed, then the blade, then the ear, after that the full corn in the ear. To write an essay upon some subject which is not discussed in the Bible, and then to search the Scriptures for a suitable *motto* with which to adorn it, is not sermon making.

But, while all good preaching is more or less expository, expository preach-

ing (technically so called) consists in the selection of a large text or passage of Scripture and making the whole discourse to consist in the explanation and application of the very words. This, when it is well done, is the highest style of preaching. It looks easy to one who has not tried it; but it is, in fact, the most difficult mode of preaching, requiring the most profound knowledge of God's Word, and the highest skill in the use of clear and simple language. But, difficult as it is, any diligent and devout student of the Bible may attain by practice to a useful proficiency in this mode of preaching. Let the minister be moved by a desire not to show his own learning nor to astonish the people by his ability as a sermonizer, but simply to impress upon the minds of others the meaning of a passage of Scripture with which he has first fed and refreshed his own soul; and let him persevere in the attempt, in spite of stumbling and failures, and the difficulties will vanish after a while, like mists before the rising sun. The parables and miracles of our Lord and the beautiful and frequent stories of the Old Testament, furnish the best subjects for a beginner.

The advantages of expository preaching are manifold. The following are a few of them:

1. It honors God's Word: "By reading in the book of the law of God distinctly and giving the sense, and causing the people to understand the reading" (Neh. viii: 8); and this, by the way, is the divine authority and the best definition of expository preaching.
2. It enriches the mind of the preacher. If it is persevered in for years it will so fill him with Scripture thought and illustration that he need only turn the faucet of his mouth, and the word of truth will flow out from the fullness of his heart like water from a fountain.
3. It is the most profitable to the people. What they most need is instruction in the truth—not every kind of truth, but the truth God has revealed and recorded for their enlightenment and sanctification. "Sanctify them through the

truth: thy word is truth." 4. It will furnish an exhaustless variety in preaching. It will *hit*, in their turn, all classes of hearers, and hit them without the offence which often comes from personal preaching. Hearers who will resist the authority of the minister without a "thus saith the Lord," will bow to the authority of God's Word. There is no danger that a preacher who is "mighty in the Scriptures" and skillful in their exposition will run in a rut or preach himself out. Ministers who take their texts out of the newspapers and fill up their sermons with their own speculations, and find it necessary to move every few years because they are themselves exhausted, or because the people crave fresh novelties, would "dwell among their own people" and "still bring forth fruit in old age," if they would only labor from the beginning to feed the flock out of the crib God has filled with an everlasting fullness.

#### Declaring All the Counsel of God.

No feature of Paul's example comes home to the preacher of our day with greater force, than that which he describes in his address to the Elders of Ephesus, when he says: "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." The Bible is full of themes which are avoided and tabooed in multitudes of pulpits. How many ministers have preached during a year past on the *sinfulness of sin*, the *nature and authority of God's law*, the *necessity of being born again*, the *day of judgment* or the *future punishment* of the wicked? Does any one say that these themes are not the Gospel? Then neither Christ nor Paul confined himself to the preaching of the Gospel, for they certainly discoursed on these subjects. The Sermon on the Mount is but an exposition of the Law. True, there is here no thunder, nor lightning, nor terrible voice, at which the hearer trembles. But how the clear light of the Savior's words searches the dark scenes of the human heart; how it puts to flight the false

glosses by which men have made void the law of God with their traditions ; how it brings out the secret motives of men and blackens them into guilt, showing us that hatred is murder, lust adultery, and covetousness theft ! The truth is, that Sinai stands in the way to Calvary, and we must come to the burning mountain of the Law before we can come to the Cross. Men must be convinced of sin and of their personal need of salvation, before they will accept of Christ as a savior. If we would preach with the demonstration of the Spirit, we must make ourselves the Spirit's instruments in convincing the world of sin, of righteousness, and of judgment to come.

It is easy to flatter men, to prophesy smooth things, to declare only that part of God's counsel which it is pleasant to hear. But it is not *honest* to do so, and in the long run it is but a cruel kindness. The very people who are amused and pleased with the skill that plays on the surface of the Gospel, and substitutes sweet sentiments for the hard doctrines of God's Word, if they were alive to their own interests would rise up in protest against it. They would say : "We do not want to be flattered and amused in the house of God on the Sabbath day. We came here for a better purpose. Tell us the whole truth. Show us our sins. Let us hear what the law says to them who are under the law, that we may understand why we are shut up to faith in Christ. If we are sick, let us know the full extent and danger of our disease, that we may see our need of the great Physician, and the greatness of the remedy He offers." This will be the judgment of all men in the day when the secrets of all hearts are revealed. And the minister must anticipate that judgment, if he would be like Paul, "pure from the blood of all men." It is better to convince one man of sin, that he may know also the blessedness of pardon—to slay one soul by the law, that it may become alive forever in Christ—than to sing a pleasant song and play skillfully on an instrument for the admiration of a multitude.

It is the primary object of all preaching to prick men in their hearts, that they may cry out : What must we do to be saved ? But a sermon ought not to be made up exclusively of the exposition of the Law. The remedy should always accompany the diagnosis of the disease. The Law, with its penalty and its punishment, is the dark back ground on which the light of the knowledge of God, in the face of Jesus Christ, shines with celestial brightness.

#### A Sermon Criticised.

"J. M." sends us the plan of a sermon for criticism from the text, "Whatever a man soweth, that shall he also reap." His theme, "Morality does not save." We make the following criticisms and suggestions :

1. We would never have thought of taking from this text the theme, "Morality does not save."

2. We would not be willing to use the word "morality" with M.'s definition, "A studious conformity of our actions to the relations in which we stand to each other in civil society." This gives us no real standard of moral judgments. What are these relations? Something unsettled, differing in different ages, civilization and communities. Perhaps M. means the relations which *ought* to subsist between members of society. But who is the judge of these? Society is divided as to what these laws of social morality really are. The conflict of to-day is not solely between those who obey and those who do not obey social morality, but between those who hold radically antagonistic views of the principles on which society should be built. There is no worthy definition of morality which does not take in the consensus of the enlightened consciences of men. And there can be no definition of it worthy of the Christian pulpit which does not go even higher, and take in the principles of right as declared in the Word of God. Indeed, these are now commonly understood to be involved in all real morality. An openly unchristian deed would be called an immoral deed in almost any community where



the Gospel is known. Besides, M.'s definition excludes all the private actions of men from the field of morals. While our lives are largely interwoven with the lives of others, we are constantly conscious of an independent, even isolated, sphere of responsibility, viz. : to ourselves. The use of our time, the treatment of our bodies, the whole brood of "secret sins," are certainly of moral import.

3. This incorrect definition of morality leads M. into other misstatements, e. g.: "Morality is confined to outward

acts," a statement in which even Pagan moralists would not follow him. If we are not mistaken, M. will find that even the unconverted men of his congregation will mean something vastly higher and better by what they term their morality, than their preacher gives them credit for. Better allow to morality its noblest significance, the answer of a good conscience, the obedience of all laws of right; and then preach the Bible doctrine that no man is really perfectly moral; "there is not one that doeth good; no, not one."

### HINTS AT THE MEANING OF TEXTS.

*Our ideas like pictures, are made up of lights and shadows.*—**JOUBERT.**

#### Christian Culture.

#### SIX KINDS OF EVANGELICAL JUSTIFICATION.

*How should man be just with God?*  
Job. ix: 2.

I. By *Christ*, its Righteous Author.—Gal. ii: 17.

II. By *Grace*, Sovereign in its origin.—Rom. iii: 24.

III. By *Blood*, Divine in its merits.—Rom. v: 9.

IV. By *Knowledge*, Intelligent in its character.—Isa. liii: 11.

V. By *Faith*, Appropriating as an Instrument.—Rom. v: 1.

VI. By *Works*, Evidential in Results.—James ii: 17.

OR,

I. *Divinely*, by *Christ*, its appointed Author.—Rom. iii: 25.

II. *Freely*, by *Grace*, its unmerited source.—Rom. iii: 24.

III. *Meritoriously*, by *Blood*, its precious purchase.—Rom. v: 9.

IV. *Intelligently*, by *Knowledge* of Christ's character.—Isa. liii: 11. Ps.

V. *Instrumentally*, by *Faith*, as an Instrument.—Rom. v: 1.

VI. *Declaratively*, by *Works*, as an evidence.—James ii: 17.

#### GOD'S THOUGHTS AND WAYS.

*For my thoughts are not your thoughts, etc.*  
—Isa. lv: 8, 9.

With *God*, salvation is a present gift and experience (Jno. ii: 36), with *man*,

it is a future hope and blessing. The one works from *happiness* to *holiness*, the other from *holiness* to *happiness*. With *God*, faith brings joy and peace, then works by love, purifies the heart, and overcomes the world. With *man*, it is a nauseous medicine, taken not from pleasure, but to remove pain; he "turns earth into a hell, in hope to merit heaven."

God gives a new heart and thus secures a new life (Ezek. xxvi: 26, 27). Freedom first, service next (Ex. iv: 23). Man would make himself a new heart by leading the new life, sweeten the stream and so filter the fountain, improve the tree by raising better fruit. God works from *within*, from the centre to the circumference. Man from *without*, beginning with the circumference in hope to reach the centre.

Diseased humanity spends all its living in the use of quack medicines, and only grows worse, when a touch of Christ cures the patient.

#### THE SOUL'S SOLILOQUY.

*Why art thou cast down, O my soul? and why art thou disquieted in me?*—Ps. xlii: 5.

I. DAVID'S DISQUIETUDE.—1. *God's forgetfulness*; 2. *His own mourning*, and 3. *Enemy's oppression*.

II. DAVID'S HOPEFULNESS.—1. *God is*; 2. *God is mine*; 3. *God will yet be praised by me*.

Though a fugitive, David could thus encourage himself in God. Do trials drive you to God as *delighting in, submitting to, and commencing with Him?* Joseph sold, yet saving his brethren. Job, bereaved of children, friends, property, yet richer than ever. Nebuchadnezzar eating grass like an ox, then wearing the crown of Babylon. Jonah three days in the whale, yet living to preach in Nineveh. Lazarus dying, yet raised to everlasting life. All, all are instances of God's mercy, illustrations of what we too may be or do, and the recollection of which will draw forth the sweetest songs of praise.

#### Revival Service.

LINGERING LOT; OR, "GOLD MAY BE BOUGHT TOO DEAR."

*And while he lingered, etc.* (Gen. xix: 16.)

I. LOT WAS A CHRISTIAN.—2 Pet. ii: 7, 8. To be a Joseph in Egypt, an Obadiah in Ahab's palace, a Daniel in Babylon, a "saint in Nero's household," and a "righteous man in Sodom," one must have the grace of God in his heart.

II. LOT LINGERED. The gold became dim, a disastrous eclipse darkened the disk of his luminary, the dry rot of worldliness spread through his soul. (xiii: 10.) Perhaps he reasoned: "I can dispose of my herds to better advantage, consult the 'Sodom Sun' or 'Gomorrhah Gazette' as to the state of the markets, procure a higher culture for my daughters, and introduce them into fine fashionable society." So he lingered, was loath to leave the city, and would not have left it, had not the angels thrust him by force away from the impending ruin.

III. HIS LINGERING DISPOSITION GREW UPON HIM. At first he pitched his tent towards Sodom. (xiii: 12.) Though he knew the character of the citizens, we find him next in Sodom. (xiv: 12.) Though rebuked for his worldliness by God who gave him and his goods into the hands of Chedorlaomer, he did not learn the lesson; he was mean enough to keep the advantage obtained through the generosity of the grand old Christian gentleman, his uncle; a spiritual par-

alysis seems to have mastered him; he succumbed to temptation, and, were there no distinct Bible testimony, we could hardly believe he was a righteous man at all, so effectually did "evil communications corrupt good manners."

IV. THROUGH LINGERING, LOT'S LIFE WAS A FAILURE. So feebly did he represent the cause of truth and righteousness in Sodom, that he must have passed for a hypocrite. To justify themselves in sin, they would naturally taunt him with his inconsistencies, scorn his religion, disbelieve his warnings, and so perish in the fiery flood. Homeless, friendless, wifeless, he welcomes a cave in the mountain as a refuge for himself and two daughters; who tempt him first with the intoxicating cup, and then to deeds of darkness, over which the angels must have wept. God could say of Abraham, "I know him that he will command his household after him"; not thus could He testify of Lot. "The evil that men do lives after them; the good is oft interred with their bones." The Midianites and Moabites perpetuated his sin and shame to distant generations. Not one soul saved in Sodom, or in his own house by his instrumentality; this world's wealth all lost. Lot passes away to the judgment, the Spirit of God not deigning one word of information as to the *time, place, or circumstances* of his death. Lot bought gold too dear.

#### SINS OF OMISSION RUINOUS.

"How shall we escape, if we neglect so great salvation?"—Heb. ii: 3. See Barnes *in loco*.

The Indian did not row himself over Niagara, he simply moored his boat some miles up the river and went to sleep—the current did the rest.

Archbishop Usher used to pray, "O Lord forgive me all my sins, especially my sins of omission." In the judgment, men will be condemned for neglect, and not for positive violations of the Decalogue.—Matt. xxv: 42-6.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James iv: 17.

## LIVING ISSUES FOR PULPIT TREATMENT.

Where my people think I am bound to think."—H. W. BEECHER.

The practice of divorce, though in some countries permitted, has been discouraged in all.—BURKE.

## The Divorce Question.

For the Lord, the God of Israel, saith that he hateth putting away.—Mal. ii: 16.

NOWHERE is the problem of divorce so poorly solved, or so charged with danger to the future, as in the United States. It is certainly an alarming fact that the ratio of divorce to marriage is rapidly on the increase, and has already reached frightful proportions. We give below some statistics on the subject, gathered by the Rev. Samuel W. Dike, Corresponding Secretary of the National Divorce Reform League, who has given years to the study of this question, and is generally accepted as the best authority on the subject of divorce in the United States.

In 1849, Connecticut granted 91 divorces, about 1 for every 35 marriages. In 1878, the annual average for 15 years had become 445, or 1 to every 10.4 marriages. In 1860, Vermont granted 94 divorces, or 1 to every 23 marriages; in 1878, 197, or in the ratio of 1 to 14. In 1860, Massachusetts granted 243, or 1 to 51 marriages; in 1878, 600, or 1 to 21.4. In New Hampshire there were 107 in 1860, and 314 in 1882, or in the ratio of 1 to 10.9 for the latter year, against 1 to 31 in the former. Rhode Island granted 162 in 1869, or 1 in 14 marriages, and 271 in 1882, the ratio being 1 to 11. In Maine, in 1880, there were 587 divorces, or 1 in 10, or, possibly 9, marriages. And a similar condition of things is found in other States. In Ohio the ratio of divorces to marriages, in 1865, was 1 to 26; in 1882, 1806 were granted, or 1 to 16.8 marriages; while in 1883 the number reached 1965, or 1 to 16. In two large counties of Minn-sota the ratio of divorce *suits* to marriages rose in 10 years, in one county from 1 to 29.3 to 1 in 22.9; and in the other from 1 in 19 to 1 in 12. In 6 years the ratio of divorce *suits* begun in Cook County (Chicago) to marriage *licenses* granted was 1 to 9.5. In 1882, the ratio of divorces actually decreed

was 1 to 13.4. St. Louis granted 205 divorces one year, and the very next 430 suits were entered.

The state of things in California is still more alarming. The Rev. Dr. Dwinell, of Redwood, Cal., in an admirable article in the *New Englander* (Jan. 1884) shows that there were in a single year, in 29 of the 52 counties of California, 789 divorces to 5,849 marriage licenses, or 1 divorce to 7.41 *licenses*. San Francisco divorced 333 married couples in 1880, and 364 in 1881. Making the estimate of 9 marriages to 1,000 inhabitants, there were actually granted in that city, in 1880, 1 divorce to each 5.78 marriages! Other parts of the Pacific State, it is claimed, make as bad, if not a worse, showing. Philadelphia, in 1862, granted 101 divorces; in 1872, 215; and in 1882, 477, or more than quadrupled in 20 years! New York city divorced 212 in 1870, and 316 in 1882. The number since has greatly increased, but we have not the exact figures at hand.

One of our New York daily papers recently printed a full summary of the divorce suits now pending in the cities of Philadelphia and Chicago. All told there were 719 cases, of which 426 were brought by women, and 293 by men, with seven cross suits, in the four Courts of Common Pleas in Philadelphia. This list, however, goes back to the March term of 1881, and is hence the accumulation of nearly four years. Chicago has pending at the present time no fewer than 674 cases—45 less than our supposed exemplary Quaker City. The period covered, however, is somewhat less. And it is to be said for these and other of our large cities, where the laws make divorce easy, that they are sought unto by parties who only abide there for the required statutory time. But, palliate it as we may, the showing is most disgraceful. It speaks in trumpet tones of the utter passion and selfishness of many men and women; of their disregard of both the moral and material

welfare of their children and of the community.

Complete returns for 1878 show that New England granted 2,113 divorces, and probably the number in 1884 was still greater, notwithstanding important legislation which has reduced the evil in some of the States. "*It is safe to say,*" says Mr. Dike, "*that divorces have doubled in proportion to marriages, in most of the Northern States, within 30 years,* and present figures indicate a still greater increase."

Comment on such facts seems needless. If such a state of things, existing even in New England, the centre of Puritanism, as well as in all our Northern and Western States, and measurably at the South, does not excite deep and wide spread alarm, and arouse the people to take concerted and active measures to check the growing evil and save the Family from actual spoliation, alas for us! our glory and our strength will quickly depart.

It is a noteworthy fact that this fearful increase of divorces has quickly followed the *relaxation of divorce laws, and the new facilities for obtaining them.* In many of the States the causes on which divorces are obtainable have been ma-

terially increased. Some of the States have gained an unenviable reputation for granting divorces on the most frivolous grounds, and thousands have flocked thither to have their marital relations dissolved. And, worse than all, the possibility of getting a divorce without publicity, on manufactured evidence, and by means of fraud and collusion—lawyers, for "filthy lucre's" sake, selling their services for such a despicable and criminal purpose—has had a potent influence.

The remedies to be urged are patent to every reflecting mind. First of all, public sentiment must be aroused by means of the pulpit, the press, and leagues of citizens, and concentrated and voiced in clear, ringing tones throughout the land. Next, the divorce laws of the several States must be materially changed and made more stringent and uniform, and conformed to the teachings of Christ on this vital subject. And last of all the Constitution of the United States should be changed, so as to have one uniform law everywhere. So eminent a jurist as Chief Justice Noah Davis says that it is necessary to add only *two words* to existing provisions in order to secure this important end.

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#### EDITORIAL NOTES.

##### High License No Remedy.

"Do you not think high license a good solution of the Liquor Question?"—A READER.

We do not; and for three reasons: (1) It makes more respectable, and hence more dangerous, the liquor saloon. The effect, of course, of a high license is to reduce, for a time, the number of saloons, but *not* the amount of business done. The saloons which remain are larger, richer, more royally furnished, and more inviting. (2) It intrenches the liquor traffic behind the selfishness of the tax-paying citizens. In some towns, where high license prevails, nearly all the municipal expenses are met by the Whiskey tax. Every property-holder thus becomes financially interested in keeping up the Whiskey business. (3) Say what we may in explanation of such tax, the

effect cannot but be immoral for the State to raise a revenue from the vices of its citizens. Paris licenses licentiousness, and we are horrified; the next generation of Americans will be, probably, as much horrified at the licensing of the liquor traffic.

Nor, where tried, are the results of the liquor traffic beneficial. Says Dr. Herriek Johnson, of Chicago, after studying the effect of the high license experiment in that city: "High license induces the saloon-keepers to resort to other evils to make good their loss by it." It has passed almost into a proverb: Make the license \$100, and the saloon-keeper says, "I must have your boy;" make it \$1,000, and he says, "I must have your girl also." In Lincoln, Nebraska, the license tax is \$1,000, and we understand that there are but two

or three saloons in the town. What is the result? The following is the testimony of Hon. H. W. Hardy, ex-Mayor of Lincoln, and the father of the famous Nebraska high license bill: "There has been no improvement in our saloons; high license has done nothing toward waking up temperance sentiment; saloon-keepers violate the law, as they always did. Gambling and prostitution go hand in hand." The Hon. John B. Finch, of this same State, Nebraska, and who was one of the chief advocates of the high license measure, bears similar testimony to that of Mr. Hardy's touching the results of the measure: "I now know I was terribly mistaken in my theories. Many of the delusions urged in defence of high license have been exploded by the trial of the law."

Let us not seek to heal the frightful wound of intemperance slightly, saying, Peace, peace, when there is no peace.

#### Where Our Faith?

"Poor Gordon! What a sad ending!"  
Who says that? Look at it. That name

of Gordon has passed into history as one of the few heroic names never to be forgotten. Isn't that something? But it is not all, nor the best. Gordon's death has been a revelation to the world of true heroism, of a love of humanity greater than love of self, a faith in "unseen things" so strong that the things which are seen are accounted as dust. These things hundreds of millions in Africa and in Asia will hear of for ages. A hundred missionaries could not so affect the minds of those hordes in favor of Western civilization and of Christianity. "Poor Gordon!" He, of all the hundred thousand men who left earth that day, is least to be pitied! When put to a real test, how little faith the world has as yet developed in soul elements!

#### Yes; we Know.

To Editor HOM. REVIEW:

On page 266, HOMILETIC REVIEW for March reference is made to "Ecc Homo by Dr. Parker." It must have been a mere slip that caused you to make that mistake. As you know, "Ecc Homo" is by Professor Seeley, while Dr. Parker wrote "Ecc Deus."

W. F. McDOWELL.

Oberlin, O., March 3, 1885.

### CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

GERMANY.

BIBLICAL.

*Works on the Old Testament* in 1884. An article on this subject, by O. Zöckler, is found in Luthardt's journal (*Zeitschrift für kirchliche Wissenschaft und kirchliches Leben*), first number, 1885. The attacks on the Old Testament by Wellhausen and others have been the occasion of numerous works and articles of a critical character. Scholars have been more intent on gathering and developing learned aids to the study of Scripture than on the interpretation of particular books. Little has been done for the purely biblical and theological literature of the Old Testament. Improved editions of commentaries have appeared, various articles on particular passages in learned journals, and practical expositions of Genesis and the Psalms; but on the exegesis of the Old Testament nothing of special importance has been published. Much has, however, been done in text criticism, grammar, lexicon and antiquities. Riehm's *Hand Lexicon of Biblical Antiquities*, 2 vols., was completed in 1884. Its contributors belong mostly to what is called the Middle Party, and its standpoint is between the extremes of orthodoxy and the negatively critical school. The *Calver Bible*

*Lexicon*, edited by P. Zeller, is of a more practical character, and quite a number of preachers contributed articles. Many on the Holy Land were prepared by the anti-Darwinian geologist, Oscar Fraas, of Stuttgart; those on Assyriology are by F. Delitzsch. Zeller's enlarged and improved edition of the *Biblical Lexicon*, 2 vols., aims to be biblico-theological and edifying rather than critical; nevertheless it is also an important help for the critical study of the Bible. In the new edition of Zöckler's *Handbook of the Theological Sciences*, the articles referring to the Old Testament have been much enlarged. All these works take into account the recent critical attacks. In the negative school, Wellhausen has published a sketch of the *History of the Old Testament*, based on his article in the "Encyclopedia Britannica." Equally negative, or still more so, is the work of L. Seinecke, whose second volume of the *History of Israel* (the post-exile period to the destruction of Jerusalem) recently appeared. *The Chief Problems in the History of the Israelite Religion*, F. E. Koenig, is more moderate. He holds that the Pentateuch was composed gradually, down to the post-exile period, but opposes the inferences usually drawn from this by the negative school. He claims that the Jahveh re-

ligion had already essentially become the religion of the whole people at the time of the departure from Egypt, and that, while it was at times obscured by idolatry, it was never overthrown. Jahveh was never regarded as merely a national deity, like Baal of the Canaanites, but as Lord of the whole earth. It is simply a fiction of the theory of natural development, that it was not until the time of the prophets (9th and 8th centuries B.C.) that the former nationally limited Jahveh worship was developed into ethical monotheism. Already, before the prophetic period, Jahveh was worshiped as a purely spiritual god, and this idea of him is not, as the negative criticism holds, the result of naturalistic development.

*First Epistle to the Thessalonians.* There is a critical examination of the genuineness of this Epistle, by H. V. Soden, in *Studien en Kritiken*, 1885, 2 Heft. Critics have usually considered the first and second letters together, and as a consequence the conclusions respecting the one have been regarded as determining those respecting the other. Grotius, Baur, Ewald, Laurent, Davidson and others, pronounce the second the older; when, consequently, it was regarded as not genuine, the same argument was used *fortiori* against the first. Soden separates the two epistles altogether, examines the question of the genuineness of the first entirely on its own merits, and uses as the standard of comparison the four epistles, admitted even by the Tubingen school, to be genuine—namely, Romans, Corinthians, and Galatians. He discusses, 1. The Formal Character of the Epistle (its language and its style); 2. Its Dogmatic Contents; 3. Its Historic Data. His conclusion is as follows: "No passage in First Thessalonians bears the stamp of being un-Pauline, and none occasions difficulties on the supposition of its Pauline origin. On the contrary, with all the originality in linguistic form, many passages bear the unmistakable stamp of the Pauline mind and spirit and ideas." No evidence is found in the letter itself against its origin in the days of Paul and against his authorship. Less dogmatic than Romans and Galatians, this epistle gives the apostle's conception of the Christian life of faith and love and hope, and of the blessed confidence in the power of redemption. "The object contemplated by the eye of faith is Christ, as the Son of God. Paul saw Christ, the glorified Christ, at his conversion: and here it is not the historic or the crucified, but the glorified Christ who is the centre of his faith. His eye rests neither on the past nor the present, but looks into the future; and in that future he expects the return of the Lord whom he viewed as glorified."

*The Glory of Jesus.* By Georg Rietschell (*Christotrope*, 1885). The Gospel does not attempt to describe persons, but by means of a few words and deeds frequently gives striking revelations of character. From the accounts of Peter, John, Thomas, Nicodemus, Nathanael, Pilate and

others, we obtain distinct ideas of their peculiarities. Is it possible to give the characteristics of Jesus, as of other persons in the New Testament? A century ago the theologian, Niemeier, of Halle, prepared a large work, in which the biblical characters were described according to their individual peculiarities. His avowed aim was to complete the work by giving the characteristics of Jesus. During the author's life, in a period of nearly fifty years, five editions of the work appeared; but Niemeier did not venture to add to any edition the promised sketch of Jesus. After his death the publisher requested Professor Hase, still living in Jena, to prepare for the sixth edition a separate volume on the characteristics of Jesus. But, he says, "I prudently declined, and no one else has undertaken the task. The representation of the history of Jesus encounters this peculiar difficulty: that in the life of Jesus, what is strictly characteristic scarcely appears at all. It belongs to the character of Christ not to have that which is characteristic." In Him is found what is universal—the perfectly human, free from sin and from all that is partial. He has in perfection all the noble qualities of manliness, yet He has the submissive patience, the endurance in bearing pain, the power to sacrifice and silently to bear injustice, which are regarded as specially characteristic of woman. In Him strength and tenderness are blended. He is at the same time a lion and a lamb. His power was felt equally by men and women. Not a woman is mentioned in the entire Gospel as hostile to Him; the heathen wife of Pilate not even forming an exception. With all His heroic strength, He was specially friendly to children, and made them models in His kingdom. He was equally superior to national limitations and to the prejudices of the times. Men are frequently distinguished according to temperaments, and are pronounced sanguine, choleric, melancholic or phlegmatic. Which of these four temperaments was peculiar to Jesus? "No one of the four. Without any prominence of the one or the other He unites in a wonderful manner in His person the most eminent peculiarity of each temperament, without partaking of the weaknesses, partialities and dangers which belong to each sharply marked temperament."

#### SYSTEMATIC THEOLOGY.

Among the most important of the recent works in this department is the *Science of Christian Doctrine* (*Die Wissenschaft der Christlichen Lehre*), by Prof. Dr. Martin Kaehler, of Halle. The first part gives the Introduction and Apologetics, the second, Dogmatics. Here, not even an outline of the rich contents can be given; only its general tendency can be indicated. The author belongs to the right wing of the Prussian Union, in which the prominent parties are the Positive Union, the Protestant Association, and the Middle Party. He belongs to the first, or most orthodox, and is one of its intellectual leaders. His book is profound and scholarly; but, unfor-



tunately, written in a style which makes it difficult even for German scholars. He holds that the objects of theology can exist only for him who seizes them by faith; they must have become a personal element to him who would apprehend them. Mere speculation can never discover them. But while individual faith is essential for the construction of theology, it is not the aim of theology to represent the faith of an individual, but what is common to the whole of Christianity. Besides faith, theology presupposes an historic revelation and a church. Revelation was an historic process, which is represented in sacred history and is concentrated and consummated in Christ. All religions culminate in Christianity; the other religions do not compose it, but it rises above them, containing the ideal which they strive after. It aims to make man conscious of sin, but also to remove the same and restore him to communion with God. Sin destroys the harmony of man with God and also with his fellow-men; and in redemption this harmony is to be restored. The deep conception of sin in the work prepares for a corresponding conception of the need of redemption and of the work of redemption itself. The author, in fact, regards the doctrine of justification by faith as the substance of dogmatics. God is personal and supernatural: by means of religion man is brought into communion with Him. The essence of religion consists in the personal relation to God as the one who determines the whole moral life. Christ is God, yet truly man; the divine in His person is the bearer of the human, and the human yields itself perfectly to the divine. On the one hand He reveals to man the love of God, on the other He is man's substitute. Revealing man's redeemability, He also actually redeems him by bearing the curse of the law. Sin is a free act; but sin can be removed from man by an act of divine grace.

Another work, evangelical in doctrine and spirit, is by Prof. Dr. F. H. R. Frank, of Erlangen: *The System of Christian Morality, First Part (System der Christlichen Sittlichkeit)*. Since Dörner's death, Frank is probably the most eminent writer on systematic theology. Of his *System of Christian Certainty* a new edition recently appeared, and his recent work is sure to excite much interest. Far removed from all blind faith or thoughtless acceptance of authority, he seeks that certainty in Christian dogmas and ethics which is attained by a thorough, comprehensive, and critical examination of these subjects. In his work on Morality he aims to establish the purely Christian view of morals as drawn from Scripture—not any of the various phases assumed during the development of the Catholic or Protestant Churches. Like the work of Kaehler, his book holds that the central Christian doctrine is that of justification by faith in Jesus Christ. Its thought and style are also obscure—somewhat scholastic.

#### BIOGRAPHICAL.

*The Life of Tholuck*, by Prof. Dr. Witte, first

volume, extending from 1799-1826. In interest for ministers, no German biography equal to this has appeared for a long time. The arrangement, unfortunately, is not as good as it might be, and one finds material for a biography rather than a finished work. But the subject and the matter are such as to interest a large circle of readers. The author had various journals of Tholuck at hand, much of his correspondence, and a large stock of reminiscences furnished by friends and pupils of Halle. The book gives a view of his childhood at Breslau, in a home where the father was violent, and often cruel, and where a stepmother did her utmost to prostrate his ambition for learning. He himself became extremely morose, frequently threatened and several times attempted to take his own life, and passed through many inner, as well as outward struggles in his youth. His acquisition of languages was phenomenal; his greatest ambition was to master those of the Orient, and of all, the Arabic was his favorite. At the age of eighteen he went to Berlin on a romantic errand, became the inmate of the house of an eccentric Oriental scholar, von Diez, and here received lasting religious impressions. In the University of Breslau he had been matriculated as a student of philology, but through the influence of his benefactor, he entered the Berlin University as a student of theology. The most marked change in his religious views is, however, traceable to Baron Kottwitz, a man with heroic faith, boundless sympathy, and a marvelous power over seekers after spiritual light. At the age of twenty-one Tholuck became tutor in the University of Berlin, soon afterwards professor, and at the age of twenty-seven he was transferred to Halle, then frequented by more Theological students than any other German University. But even as a teacher of Theology he was frequently tortured with doubts. Faith came and vanished; peace blessed his spirit, and then yielded to the most violent agitations. His soul seemed to be harassed by all the theological distractions and religious conflicts of the day. It is specially interesting to watch the development of his personal spiritual influence, for which afterwards he became so celebrated. The book closes with his journey to Halle, to become the successor of Professor Knapp. The second volume is to complete the biography.

An interesting and learned biography of *Ambrose, Bishop of Milan*, by Dr. Th. Förster, has recently appeared. It is the result of six years of research. The author first gives a sketch of Milan, and the condition of the age, and then an account of the life of Ambrose. The second chapter treats of him as a theological writer; the third as a preacher and poet.

#### SOCIALISM.

Among the burning questions of the day is what to do with *Socialism*? All repressive measures against the press and meetings of the social democracy have not had the desired effect. Its

growth has startled the nation. In 1867 the parliamentary candidate of the party received 67 votes in Berlin; in 1871, 2,056; in 1874, 11,279; in 1878, 56,146; in 1884, 68,582. In the whole Empire the party cast a little over one hundred thousand votes in 1871; last year 550,000. This enormous increase has led to lively religious and political discussions as to the causes of this growth. These discussions are found in papers, pamphlets and books, altogether too extensive for even a survey here. The religious aspect of the social democracy can, however, be given in outline. Those who regard the party as composed solely of atheists, are greatly mistaken. Many of the leaders are atheistic; but it is not their religious views which give them their influence. The laboring classes are attracted by the hope of bettering their material condition, and this accounts for the large number of votes. Even the leaders do not propose to antagonize religion; but they oppose a State Church supported by taxation of the people. They want religion to be treated as a private affair, left entirely to the choice of each individual. Even among the leaders there are some who do not reject the Christian religion, but claim its author as the first social democrat. In Hanover the leaders of the party even accepted all the articles of the apostle's creed a few years ago. The strength of the movement must therefore not be viewed as a growth of infidelity among the masses. Nor is the purpose of the party as revolutionary as formerly; the leaders have declared their intention of seeking to accomplish their end legally. This moderation has also led to the growth of social democracy.

The Catholics claim that their Church alone can bring the masses back to religion, and restrain the tendency to lawlessness. The confessional, and the power of the keys of Heaven, undoubtedly have a restraining influence over the faithful. But Belgium, a Catholic country, is the hot-bed of communism; and in Italy and France, Rome has lost its hold on the people. The Evangelical Church is by no means an idle spectator. Vigorous efforts are made in various quarters to win back the masses; but in a State Church, where even the Theological Professors are appointed by the government without consulting the Church, there is little hope of success. The spiritual life is hampered in many ways, and lay activity is not encouraged. In Berlin, however, there is a strong Christian Social Party, under the leadership of court-preacher, Stöcker, which aims at the elevation of the masses and the improvement of their condition according to the principles of the gospel. A volume of addresses and essays, entitled *Christlich-Sozial*, by the leader, recently appeared. The book is divided into four parts: 1. Addresses in the Christian Social meetings in Berlin; 2. The Jewish Question; 3. Addresses on Religious, Political, and Social subjects in various cities; 4. Articles on the religious condition from 1875-80.

## JUDAISM.

Another burning question is that of *Judaism*. Like Socialism, it has both a religious and a political side, and in both respects it is frequently discussed in literature. The Jewish question of Germany is peculiar, and is the occasion of much bitter controversy. The philosopher Hartmann has published *Judaism in the Present and the Future*, of which the second edition has just appeared. Being himself an atheist, he cares little about the religious condition of the Jews, but he holds that they cannot hope to retain their present anomalous position among the nations. They are a people within a people, and will always be regarded with aversion so long as they remain such. Amalgamation with the people with whom they dwell he regards as their only hope.

The Jews, too, feel that something must be done to make themselves more tolerable to their Christian neighbors. Ethical culture, not confined strictly to the Talmud, is advocated; and thus it is hoped to bring them more into harmony with Christians. Their religious differences are very great, some being strictly orthodox, while many others are thoroughly skeptical. In Southern Russia some two hundred families have formed what is called "New Israel"—a sect which has been recognized by the Russian Government. Their leader is a lawyer, Joseph Rabinowitsch. They accept Jesus of Nazareth as the Messiah, and celebrated last Christmas. Their services were conducted according to a liturgy prepared by the leader. This service was also attended by a German Protestant minister. A report has just come that the leader was recently murdered by the orthodox Jews, though I have not seen it confirmed. In Berlin a book has just appeared with the title, *A Solution of the Jewish Question by the Jews*, by Moses ben Hezekiah. The author thinks the time has come for the Jews to cease their opposition against Jesus. "Let us hasten to make good the traditional sins of nearly two thousand years against Jesus. Let us make our own the hero in word and spirit, who arose among our ancestors, and was the last true prophet in Israel. Without Him our propheticism lacks its crown." Jesus is pronounced the most perfect moral and religious ideal. As the book advocates an amalgamation of Judaism and Christianity, it will, of course, satisfy neither party; but it gives expression to what many Jews feel—namely, that their hope is in a nearer approach to Christians.

## DENMARK.

Rev. C. Ewaldsen, Copenhagen, some time ago, published a pamphlet entitled, *The Awakening of the Lord After Death*, of which a second edition recently appeared, as well as a translation into German. It is an exposition of the parable of the rich man and Lazarus.—Luke xvi: 19-31. The substance is given in the following summary: "1. The condition of the soul immediately after death is not a cessation of life, nor the

beginning of an unconscious sleep, but the entrance upon a conscious life of the soul, with a certain corporeality, which we cannot, however, comprehend here. 2. On the awakening of the soul from death, man finds himself essentially in the same mental state in which he departed from this life. For all who have here decided for or against Christ it is the beginning of a continuous development. 3. The awakening of the soul from death is accompanied by an all-pervading light; the sun, however, from which it proceeds, is the holiness of God, which is for one class the mild reflection of his glory and unspeakably comforting, but for the others a consuming fire unto unspeakable pain. 4. The intermediate state brings no revelation of new ways and means of salvation unknown to the Church of God on earth. He, however, of whom Moses and the prophets testify, Jesus Christ, the only-begotten Son of God, will be brought into immediate nearness to the soul. The new element will consist in this, that one will hear only of Him. 5. During the intermediate state believers will be in communion with the Lord; the unbelievers are excluded from this communion. The gospel of salvation through Christ alone will be in some way preached and testified to those who have not here consciously and deliberately rejected the grace offered to them."

The *Autobiography of Martensen, Bishop of Leeland*, gives an insight into the condition of the Danish Church, as well as interesting experiences and personal reminiscences. His position as Professor in the University of Copenhagen, as court-preacher and as bishop, brought him in contact with many persons of eminence; and as an author in the departments of dogmatics and ethics he became known throughout the whole Evangelical Church. His autobiography reveals the scholar and Christian; the conservative who wants to preserve as much of the past as possible, and yet aims to adapt it to the present; the prelate who tries to exalt the Church, and yet strives to be just to those outside. His theological position is with those who try to mediate between Christianity and modern culture, between revelation and reason. Hence the emphasis placed by him on the ethical element in religion. He states that the question—How to unite the Christian and the human elements, continually occupied his attention, and that his entire ethical view of life was based on the contrast and the harmonizing of the two. His views respecting the mission of the preacher were the most exalted. The minister must stand at the summit of the culture of the day, so that he may be a guide to others intellectually, as well as religiously. "Can we not say that, especially in ages inclined to democracy, there is a tendency to cultivate all classes? But for culture a certain degree of freedom and independence are necessary. We want to help all to attain these; and it is our desire that they appropriate the gospel with intellectual freedom

and independence. But in order to accomplish this, it is important to show them that the gospel is in harmony with the human and whatever is truly natural; that it is irreconcilably hostile only to sin; and that it is its high and comprehensive aim to develop perfectly the whole man." Among the most interesting parts of the book are his interviews with Doëllinger, Dörner, and other eminent theologians. Glimpses are also given of the various tendencies in the State Church (especially of Grundtvigianism), as well as of parties outside (especially Irvingites). At the close of the *Autobiography* is a sermon on the Anchor of Hope, preached in 1881, which Martensen regarded as a confession of his faith.

#### FRANCE.

Edmund Stapfer has published a book on Palestine in the Time of Christ (*La Palestine au temps de Jesus Christ*). This is the first attempt to construct a French history of the theology of the New Testament. The first part discusses the social, the second, the religious life of that time. Among the subjects are the geography and people of Palestine; public and private life; art, literature, science; the sects of the Jews, the Scribes and Priests, and the religious observances. The principal sources are the New Testament, Josephus and the Talmud.

The third volume of F. Kuhn's work on the Life and Work of Luther (*Luther, sa vie et son œuvre*), has just appeared. J. Milsand has published a book on Luther's work on the Will (*Luther et le serf-arbitre*). The work of Luther has been subject to many attacks, both from philosophers and theologians. Milsand defends it, claiming that in it the reformer holds that man acts according to the laws of his nature, making his own personality the source of his conduct; while Erasmus and philosophers generally held that man's conduct is determined by his surroundings.

The *Evolution of Contemporary Religion* (*L'évolution religieuse contemporaine*), by Goblet d'Alviella. The author is not in connection with any religious body, but hopes that the solution of the great religious problems of the day will be found in the union of all the rationalistic tendencies in Europe, America and India. Such a union he regards as the best way of promoting the harmony of religion and reason.

Massebieau (Protestant Professor in Paris) has given a brief discussion of The Teaching of the Twelve Apostles (*L'enseignement des douze apôtres*), or the manuscript of Bryennios. He places it at the close of the first century, thinking it possible that it was on a catechism for the instruction of converts from Judaism. He holds that it originated in Rome, not Antioch. On the Study of the Fathers in France (*De l'étude des pères en France*), by the same, gives an account of the great services of the French, especially in the seventeenth century, in patristic literature.

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

By J. M. SHERWOOD.

### UNITED STATES.

#### Books.

*Funk & Wagnalls* have added to their rapidly growing list of standard works another volume of "Meyer's Commentaries" (the Gospels of Mark and Luke). The characteristics and marked excellencies of Meyer's Commentaries on the New Testament are already too well understood among scholars and students to need any commendation from us. The editor of the American edition of this volume is Prof. Riddle, of Hartford Theological Seminary, whose thorough scholarship and conscientious performance of literary work admirably qualify him for the service here rendered. The basis of the work is the fifth edition of the German, translated by Rev. Robert Ernest Wallis, Ph.D., revised and edited by William P. Dickson, D.D., of the University of Glasgow. The supplementary matter by the American editor consists of brief critical remarks and more extended exegetical notes. The work, both of the editor and the publishers, has been well done, and a highly valuable addition made to the critical and exegetical literature of the Scriptures.—The same publishers have just issued the first volume of "Pusey's Minor Prophets." It covers Hosea, Joel, Amos, Obadiah and Jonah. A second volume, soon to follow, will complete the Minor Prophets. Among scholars of eminence, at home and abroad, Pusey's "Daniel the Prophet" and "The Minor Prophets," take very high rank. Since their appearance in England some years since, they have won their way to general favor, and many of the most eminent scholars and divines and high dignitaries of the Church are enthusiastic in their praise. The announcement of their republication in this country was hailed with pleasure on the part of those who knew their pre-eminent worth. Prof. Green, of Princeton Seminary, testifies that Pusey's Minor Prophets "is the most learned, able and instructive commentary on that portion of Scripture that has been produced in Great Britain." Dr. William M. Taylor's opinion is equally decided: "It is the best exposition known to me of that section of the sacred Scriptures." And Dr. Howard Crosby, than whom there is no better critic, says of Pusey: "His Commentaries are of a rare order in mingling the results of the highest scholarship with the unction of the deepest spirituality. His 'Daniel' is far beyond any other commentary ever written on that prophet. In the 'Minor Prophets' he has shown the same careful, scholarly treatment and the same devout spirit. This work is rich in spiritual thought, and must prove abundantly suggestive to every thoughtful reader." We are confident that an examination of this volume will justify and confirm the high encomiums of such distinguished critics.—"Letters from Hell,"

with an Introduction by Dr. George MacDonald. Same publishers. This book, with so startling a title, was published in Denmark some ten or twelve years ago. Quite recently, in a modified form, it was introduced into Germany, where it aroused very great interest, and ran through a dozen editions in a single year. This English version is made from the German, the translator faithfully following the author's powerful conception, but pruning certain parts and omitting others, with the view of making the book, as a whole, more acceptable to English readers. The title is not quite a new one, for in Cromwell's day a book was published entitled "Messages from Hell; or, Letters from a Lost Soul." The book is one of fearful interest. Dr. MacDonald justly says of it: "Its mission is not to answer any question of the intellect to please the fancy, or content the artistic faculty, but to make righteous use of the element of horror; and in this the book is unparalleled." Those familiar with Miss Phelps' "Gates Ajar" and "Within the Gates," can readily see how a vivid and prolific imagination can find ample material in such a theme for a description of thrilling power. It is but just to say that the book is not one of supreme horror merely, conceived and executed with the sole purpose of harrowing the feelings, for no high moral purpose. It is based on a thorough knowledge and appreciation of Scripture teaching on the awful subject of future punishment. Its conceptions and descriptions of personages, characters, experiences and scenes in hell, are not arbitrary, improbable, simply horrible; they are natural and philosophical in the light of revelation and of the eternal laws of retribution. It teaches lessons of awful import—not theories or dogmas, but the tremendous realities of our relations to God and man and duty—all, in short, that belongs to conscience. We have here a most vivid and impressive representation of the power of a guilty conscience, and a guilty memory, in the world of eternal retribution, under the eye of a God of justice and the pressure of self-convicted guilt and endless willful undoing. Surely the advocates of no hell, or of probation after death, or of eternal torment as inconsistent with the Fatherhood of God—a growing persuasion of the present age—will find little comfort in this graphic book; but the preacher, and, indeed, every thoughtful reader, will find in its pages food for solemn reflection.

*G. P. Putnam's Sons.* "Bible Characters": being Selections from Sermons of Alexander Gardiner Mercer, D.D., with a Memoir by Mantou Marble. The memoir is brief, but serves to give the reader a highly favorable impression of Dr. Mercer as a Christian man, a ripe scholar, and an eloquent divine. The Sermons (twenty-eight in number) are all on leading Bible char-

acters, both of the Old Testament and the New, beginning with Abraham and closing with Paul at Melita. They are comparatively brief, and yet sufficiently full to make a definite and complete impression in each instance. The style is simple, pure, almost classical. The author has evidently studied the several characters carefully and critically, and sketched them truthfully and skillfully. We welcome such a book. We have constant inquiries for works on sacred biography. Hearers of Gospel teaching never tire of such themes, if they are properly handled. Preachers, happily, are beginning to appreciate this fact, and to give more prominence to this form of instruction from the pulpit.—“The Religion of Philosophy: or, The Unification of Knowledge.” By Raymond S. Perrin, 1885. Royal 8vo, pp. 556. Same publishers. The mechanical appearance of this stately volume is very attractive and the same may be said of “Bible Characters.” Book making is an art; and some of our publishers are bringing it to a high state of perfection. We wish the contents of this book were equally attractive. The name of the author is unknown to us, but his attempt is a very ambitious one, and, in our sober judgment, a total failure. The title, “The Religion of Philosophy,” indicates the purpose and scope of the work. The “Religion” he seeks to discover, unify and enthrone in human thought, is not Christianity, the “Religion” of *Divine Revelation*, made known by Moses and the prophets and holy men of old, who spake as they were moved by the Holy Ghost, and by the Son of God himself, “who spake as never man spake,” and by the teachings of the evangelists and apostles of the New Testament, but the “Religion of *Philosophy*”—the deductions of human reason; a conglomeration of the religious and philosophical ideas of all nations and systems and ages of the world. All knowledge, all systems, all religions, are placed on an equal footing; and all thought and all existence are reduced to a single principle—the ultimate philosophy—and this is God! This explains the “universe,” solves all problems relating to man's existence and future destiny. Accordingly, the theories and bold speculations of Herbert Spencer and G. H. Lewes are dignified as high philosophy, and nearly one-half of the entire book is devoted to a review of their works and affiliating their results with “the sum of philosophy.” We are not surprised, therefore, to learn that “the ideals of humanity for which Jesus so earnestly contended are found to have been distinct principles in all ancient civilizations,” and that to realize these ideals we will need “a higher intellectual and moral discipline than is taught by Christianity.” The “morality” of the historical faith of Christendom is a “despotism,” and the author earnestly entreats “the mothers of America” to abjure the old superstition. “The religion of mystery” (Christianity) “has been tried and found wanting.” “Is it not time, at least in America, to try some

other religion?” We can conceive of no good end to be subserved by such a false, superficial and unphilosophical mode of thinking. We regret to see so respectable a house lending its influence to give currency to such a silly attack on Christianity; and it is not the first offence of the kind. We submit whether they can afford to adopt such a policy.

### Periodicals.

*North American Review* (February and March). “Shall Clergymen be Politicians?” by Dr. H. J. Van Dyke, Jr., and Rev. Henry Ward Beecher, is a timely discussion of a practical and important matter. The writers, as we might anticipate, take opposite views, and each uses strong words and urges various considerations in support of his position. If we were to express an opinion, we should say that Dr. Van Dyke has decidedly the best of the argument.—“The Certainty of Endless Punishment,” by Dr. W. G. T. Shedd (Feb.). “Future Retribution,” by Archdeacon F. W. Farrar. Dr. Shedd treats the awful theme with great ability, discrimination and fidelity, from the orthodox point of view. He shows that the chief objections to the doctrine of endless punishment are not Biblical, but speculative. The great majority of students and exegetes find the tenet in the Hebrew and Greek Scriptures. Davidson, the most learned of English rationalistic critics, explicitly acknowledges that “if a specific sense be attached to words, never ending misery is enunciated in the Bible. On the presumption that one doctrine is taught, it is the eternity of hell torments. Bad exegesis may attempt to banish it from the New Testament Scriptures, but it is still there, and expositors who wish to get rid of it, as Canon Farrar does, injure the cause they have in view by misrepresentation.” Dr. Shedd claims that the doctrine is not only Biblical but rational. It is defensible on the basis of sound ethics and pure reason, which he proceeds to argue in a way that is absolutely demonstrative. Having shown that future punishment is retributive in its essential nature, it follows that it must be endless from the nature of the case. For, suffering must continue as long as the reason for it continues. The endlessness of future punishment is implied in the endlessness of guilt and condemnation. We rejoice that so full and able a vindication of this Scripture doctrine, now assailed from so many quarters, has found a place in the *North American Review*. Canon Farrar's paper on the same subject (March) is a marvelous contrast in tone and cast and the reasoning faculty, to Dr. Shedd's. There is no reasoning in it—not an argument. It is pure and arrogant assumption and self-assertion. We are amazed, that so weak, superficial and powerless a paper should be put forth as an offset to Prof. Shedd's decisive and irresistible argument, based both on Reason and Revelation, which appeared in the previous number of the same Review. True, it is not a reply, and there is no reference to that

still, beyond a doubt, it was called forth by it, and it bears the marks of great haste in the preparation. The contrast in the two articles cannot fail to impress the reader's mind.

*Bibliotheca Sacra* (Jan.) "The Moral Condition of Germany," by Prof. Hugh M. Scott, 27 pp. The picture here given is certainly a very dark one. "Never before in German life was the prevalent spirit of the people so mercantile, greedy, and of the earth earthy as now; never was the learning of the nation so devoted to physical science and so ready to draw the coarsest conclusions for morals and society from fixed laws and atoms; and never before has the land had so many criminals, or such aggravated offences against common decency, or so many men crying 'Down with the priests,' as well as 'Down with all order, for the time of the proletariat has come,' as during the present generation. In 1876 the eminent economist and liberal, Schulze-Delitzsch, said: 'Any man, who is not in the deepest valley of ignorance of German affairs, will admit that the whole social and moral condition of things has reached a point where they threaten to dash into an abyss of ruin.' Socialists and sober theologians agree in their diagnosis of the diseased body politic." The rapid growth of Socialism is an alarming symptom. In the field of science the prevailing currents run towards materialism. There is also a rank growth of pessimistic views of life. Intemperance is on the increase: "Germany drinks more than four times as much beer, and three times as much brandy as France." The prevalence of crime is astounding. Prostitution has reached a point that threatens the destruction of the family, the brothel taking its place. Divorce rages like a contagion. "The favorite dramas in Germany now come from France, and 99 per cent. of them hinge upon matrimonial infidelity." A great part of the German people, especially the educated, and those in cities, have become estranged from the Church. The writer, however, notes some signs of a reaction: and we should infer as much from the admirable papers which Dr. Stuckenberg, of Berlin, is contributing to the pages of this REVIEW.

#### GREAT BRITAIN.

*The British Quarterly Review* (Jan.) "Memories of an ex-Minister." Lord Malmesbury was not a great statesman, but he held important political offices; and he not only mixed in the best society in England and France for nearly half a century, but was intimate with many of the chief personages who have left their mark on the history of our time. During this long and remarkable period he kept a diary of all that he thought noteworthy in politics, in the affairs of the day, and in contemporary social life; and the present work is the faithful record of these varied and rich experiences. The book is deficient in thought and insight as a commentary on the mighty events which the world has seen in the last fifty years; and the author seems to have had no conception of the significance

and ultimate bearings of the revolutions and gigantic wars which have agitated the Continent and the United States from 1830 to the present time, and of the less striking but most important changes which have transformed England in the Victorian era. Lord Malmesbury, however, has described very well, and occasionally with a graphic touch, many incidents of this wonderful epoch; and his remarks on them, if never profound, are often acute, judicious and shrewd. Nevertheless the real value of the work consists in its simple but life-like portraiture of many of the chief actors on the stage of Europe in a stirring and extraordinary age, and in its rapid, vivid and telling sketches of the national and social life of the time, especially in the upper world of London and Paris; in this province the author has turned great opportunities to excellent account, and has proved himself to be a keen observer. The "Memoirs," of course, will possess far greater interest to Englishmen than to Americans. Still, this sketch is racy and full of anecdotes, and gives an insight into European affairs in one of the most remarkable epochs of history.

*The Westminster Review*. "Madame Necker and Madame Récamier." This interesting paper is chiefly valuable as showing the immense change which has come over French society since the reign of Louis XIV. began. It traces with a graphic pen the rise and influence of the institution known as the *Salon*, which became supreme in national politics, as well as in social life, and had much to do in bringing about the Revolution and the age of the *Encyclopedie*. With Madame Necker and Madame Récamier, the powerful dynasty of female potentates—a dynasty which had ruled with despotic sway over the literary and philosophical innovators of the pre-revolutionary period; over the revolutionists themselves; and, finally, over those who struggled impotently to resuscitate the old social forms in their most refined, fastidious and exclusive expressions—became extinct. Even before the death of Madame Récamier the literary and political influence of the *Salon* was gone; it had a name and nothing more. It had deeply imbued French society with that exquisite taste of politeness which never fails to elicit the admiration, and not infrequently the envy of the world. Much of this fascinating polish, however, has for some time been wearing out and passing into a mere tradition. It was a special product of the times, developed, in great part, from a combination of accidental social and political causes. It is, nevertheless, so congenial to the French character, that no undermining or opposing influences are ever likely very perceptibly to bedim it, much less to obliterate its traces. The *salon* had, moreover, presumed to initiate fashion, and guide the intellectual agencies destined to mould the character of the age which began with the *petits soupers*, and ended with the Revolution. But in the nineteenth century there is no fitting place for such an in-



stitution; its active functions have entirely passed into more efficient keeping. The natural and judicious freedom which existed under the Restoration and the July Monarchy enabled the Tribune and the Press to give wider and fuller expression to public opinion; in presence of unclouded and far-reaching light, the circumscribed artificial lustre which had glimmered in the *salon* disappeared.

*Edinburgh Review* (Jan.) "Spenser as a Philosophic Poet." It sometimes happens that some eminent characteristic of a great poet has almost escaped observation, owing to the degree in which other characteristics, more attractive to the many, have also belonged to him. Spenser is an instance of this. If it were asked what chiefly constitutes the merit of his poetry, the answer would commonly be, its descriptive power, or its chivalrous sentiment, or its exquisite sense of beauty; yet the quality which he himself desiderated most for his chief work was one not often found in union with these, viz.: sound and true philosophic thought. This is the characteristic which this elaborate article seeks to illustrate. It was the characteristic which chiefly won for him the praise of Shakespeare:—

'Spenser to me, whose *deep conceit* is such  
As, passing all conceit, needs no defence;'

and it was doubtless the merit to which he owed the influence which Milton acknowledged that Spenser's poetry had exercised over his own. There is more of philosophy in one book of the "*Faery Queen*" than in all the cantos of his Italian models. The numerous passages cited from the several books of this classic poem certainly bear out the writer's opinion. The numerous admirers of Spenser will be delighted with this discriminating and highly appreciative review of Spenser's works, which is based on Dr. Grosart's edition, in 8 volumes, which recently appeared in London.

*Fortnightly Review* (Jan.) "Coleridge as a Spiritual Thinker," by Tulloch. The writer proposes to look at Coleridge as a religious thinker, and to ask what is the meaning and value of his work in this respect, now that we can calmly and fully judge it. If Coleridge was anything, he was not only in his own view, but in the view of his generation, a religious philosopher. It is not only the testimony of men like Hare, Sterling, Maurice, Cardinal Newman, but of John Stuart Mill, that his teaching awakened and freshened all contemporary thought. He was recognized, with all his faults, as a truly great thinker, who raised the mind of the time and gave it new and wide impulses. If English literature ever regains the higher tone of its earlier national life—the tone of Hooker and Milton and Jeremy Taylor—Coleridge will be again acknowledged as "a true sovereign of English thought." He will take rank in the same line of spiritual genius. He has the same elevation of feeling, the same profound grasp of moral and spiritual ideas, the same wide range of vision. There is

everywhere the play of great power—of imagination as well as reason—of spiritual perception as well as logical subtlety. To speak of Coleridge in this manner, may seem absurd to some who think mainly of his life, and the fatal failure which characterized it. We advise such to read this brief but telling article.

*Contemporary Review* (Feb.) "Catholicism and Apologetics," by Principal Fairbairn. After a brief notice of two recent works by English Catholics, the "Philosophy of Theism," and the "Philosophy of Religion," the paper proceeds to discuss the questions which they have raised:—In what measure has the English Catholic movement helped to a constructive philosophy of religion? To what extent has it, in a way, if not of denial, yet of transition and of the inquiry which leans to doubt, contributed at once to conserve and quicken the Christian faith, making it credible to living mind, real to the men who feel that their religious beliefs are the dearest to the heart, but the hardest to the intellect, and the least practicable or relevant to the life? These are questions it is easy to ask, but very difficult to discuss judiciously or even judiciously, while the most difficult thing of all is to find a just and sufficient answer. Underneath all such questions others still more fundamental lie, and the principles implied in the deeper must always regulate the criticism and the determination of the more superficial. "The writer is clearly conscious that his attitude to religion and our religious problems is one, and the attitude of the Roman Catholic another, and very different; and it would be simple impertinence in him to ignore the difference, or enforce his own canons of criticism on the Catholic mind. He does not mean to judge those who have found refuge and peace in Catholicism—indeed, he would not do so if he could. If it has made its converts happier and better men, it has done a work for which all good men ought to be grateful. But the question that now concerns us in no way relates to the sufficiency of Catholicism for Catholics, but to the adequacy and relevance of what may be termed its special apologetic to the spirits possessed and oppressed by the problems of the time. The power of Catholicism to satisfy convinced religious men in search of the best organized and most authoritative Christianity is one thing, and its ability to answer the questions and win the faith of the perplexed and critical mind is another thing altogether. This is a matter we are all free to discuss, nay, every man concerned for the future of faith is bound to discuss it, and the frankest will always be the fairest discussion." The discussion is candid and thorough, and the paper will be read with interest.

*Nineteenth Century* (Jan.) has some papers that will repay perusal, such as "Cæsarism," by Earl Cowper; "Will Russia Conquer India?" by Arminius Vaméry; "Charles Lamb," by Algernon Charles Swinburne, and "The Savage," by Prof. Max Müller.