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I.—THE STUDY OF THE ENGLISH BIBLE AS A CLASSIC.

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ALL Christendom understands that the Christian revelation has been delivered in the form of a literature. The whole world of education is agreed to place literature in the front rank among instruments of education. Yet the conclusion which might seem to follow from these premises by no means tallies with our practice; our directors of education take us for literary training to the Greek and Roman classics, to Old English writers, to Shakespeare and Milton, to every source rather than the literature of the Bible.

No doubt this is due in a large measure to the fact that we do not distinguish the literary from other sides of Bible study. The Bible is a manual of devotion; it is a court of appeal in theological dispute; it contains the history of the Jewish nation and the Christian Church. These uses of sacred writ may be vastly more important than any literary study, but they are none the less outside it. One homiletic commentator may interpret a psalm as a Messianic prophecy; another may see in it only national aspirations; a third develops its thoughts as expressing the experience of the individual soul. But there is a surface interpretation from which all three commentators must start, and which is the same for all; and it is just these primary interpretations that constitute the subject matter of purely literary study.

Such treatment differs even from what has come to be called the "higher criticism." For, whatever may be the intention of the critics, this term is identified in the popular mind with historical analysis, with the question whether in genuineness, in authenticity, in mode of composition, in authority, the sacred writings are or are not what they have been supposed to be. Of course such questions have a right to be included in the general term literary study. But every teacher of literature must have been led by his experience to note the important practical distinction between two kinds of knowledge—knowing books and knowing

about books ; and how great the temptation is to the scholarly teacher to delay his pupils on the threshold with matters of biographical, textual, linguistic criticism, until the student has hardly time left him to get to the very heart of his author. Does not a similar danger threaten the present attitude of the public mind to the Bible ? If the course of present day thinking occupies so large a portion of our thoughts with discussions *about* the sacred writings—discussions, no doubt, of the utmost importance and value—is it not at least desirable that some counter influence should be sought that will keep us face to face with the writings themselves, and saturate us with their words and thoughts ? Now, the literary study here contemplated is just of the nature required ; it takes its stand upon a literary interpretation which is independent of questions of authority, and which would remain the same whether the strictest inspirationist or the most uncompromising iconoclast should triumph in the end. Let our topic be the “*Plagues of Egypt.*” To most people this is a theme full of controversial associations ; it raises the grand question of miracles, while every form of critical discussion is concentrated upon the Pentateuch. But the purely literary student, as such, has no concern with these disputes. He is interested in noting three accounts of these plagues of Egypt, illustrating three different literary styles. In Exodus there is a description of these incidents which may be called epic. The successive physical convulsions pass before us like a moving panorama, and against this ever-darkening background are coming more and more into relief two heroic figures—Pharaoh with the hardening heart, and Moses the wonder-working deliverer—until the whole finds a double climax in Pharaoh with his hosts overthrown in the Red Sea, and Moses leading the delivered Israelites in a song of triumph. In the Psalms we again come upon the plagues of Egypt, but now the description is lyric ; each incident appears artistically diminished until it is no more than a link in a chain of providence ; each plague is told in a clause, with only the lyric rhythm to convey the march of events. A third account is found in the Book of Wisdom. Here the reverent curiosity of a later age has ventured to read into the reticence of the earlier narrative a whole array of terrible details. Where Exodus spoke of a “*darkness that might be felt,*” the author of Wisdom imagines all that the imprisoned Egyptians felt in the overpowering dark : the strange apparitions, the sad visions with heavy countenance, the sound of falling noises, the dread of the very air which could on no side be avoided, and themselves to themselves more dreadful than the darkness. Thus on this one topic we have three literary styles—the epic, the lyric, and the picturesque—perfectly illustrated ; and no more possibility of controversy in the whole than if we were listening to Handel’s oratorio of “*Israel in Egypt.*”

The limits of our article admit only the briefest possible survey of topics for such literary study. One is to be found in the structure of biblical style, more especially such questions of structure as are discussed in Dr.

Forbes's "Symmetrical Structure of Scripture," or Professor Briggs's "Bible Study." It is a startling illustration of the neglect into which literary appreciation of the Bible had fallen that before the Revised Version we were content to have the sacred poetry printed all as prose. We are still so far from a general grasp of parallelism that our most ornate musical services regularly commit the barbarism of chanting triplet verses to couplet chants. Nor is it merely beauty of rhythm which is affected by attention to parallelism: structure is often a key to interpretation. Most of those who repeat the Lord's Prayer in public make the first half of it a series of disconnected petitions.

Our Father, which art in heaven, Hallow'd be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven.

But the true sense is brought out by arranging this as an envelope figure:

*Our Father which art in heaven :
Hallowed be Thy name,
Thy kingdom come,
Thy will be done,
In earth as it is in heaven.*

It is thus obvious that the three petitions, and not the first only, are to be connected with the opening and closing lines, and the sense is: Hallowed be Thy name in earth as it is in heaven, Thy kingdom come in earth as it is in heaven, Thy will be done in earth as it is in heaven.

It is scarcely necessary to mention biblical language and imagery as an element in literary effect. Words that with us are worn out, and become a colorless medium of intercourse, are found in scriptural diction in all their freshness of metaphorical life. It is instructive to note what kind of images attract the sacred writers; still more to observe the bold multiplication and clashing of these images. As we read Psalm XXVII. we merely feel the spirited style in which the poet has expressed his sense of deliverance; it is only when, by a distinct effort, we form a mental picture of every image that lies concealed in the words of this poem that we appreciate the gorgeous wealth of spiritual decoration with which the Hebrew singer has adorned his offering of praise.

But it is when we apply to the Bible questions of morphology—distinctions of epic, lyric, dramatic, rhetoric—that we reap the richest harvest of literary beauty. It might appear to be a merely technical question whether Solomon's Song should be classed as a drama or an amœbean idyll; yet the answer to this question affects every part of the poem. If it be a drama in which (among other tests) the order of speeches must follow the order of incidents, then the plot of this drama presents the Shulammitte heroine as wooed by King Solomon with offers of royal splendor, as remaining faithful to her shepherd lover, until (as it were, in the fifth act) Solomon gives way, and the humble lovers are united. But if the very

different tests of an idyll be applied, Solomon himself becomes the shepherd lover; the incidents shadowed forth are that Solomon, visiting his estates in Lebanon, had surprised a fair Shulammitte keeping her brother's vineyards, that when she fled from him he visited her disguised as a shepherd and won her love, that he came in royal state and claimed her as his bride, and they are espoused and dwelling together in the royal palace before the idyll opens. Thus the very story underlying the poem comes out quite differently according as one or another technical classification of the work is accepted. The Bible is full of opportunities for comparison of literary form, with the literary grasp that such comparison develops. There can be few better exercises in lyric criticism than a minute comparison of Deborah's Song with the prose narrative of the same events in the preceding chapter. Similarly to compare the account of the procession that escorted the ark to Jerusalem, as given in Samuel and in Chronicles, is a great aid toward distinguishing the two types of history, that which leans to epic narrative, and the scientific history that makes selection of details upon some principle—in the case of Chronicles, with a view to their bearing upon the priestly service. It is specially important to study the dramatic element in Scripture, because the assistance to the eye which the proper printing of dialogue gives to every other book seems denied to the Bible. The dramatic form invades some of the most familiar and sacred portions of Isaiah and the other prophets, and yet is scarcely suspected by the ordinary reader. Or, to take the simplest of examples, Psalm CXVIII, is one of those which can only be appreciated when it is recognized as a ritual psalm in which three parties unite; the first portion consisting of alternations between the soloist—representing a worshipper recently delivered from sickness—and his chorus of friends, sung as they approach the temple, while at verse 20 the temple gate opens and discloses a chorus of priests, whose words of reception (in verses 20, 26) make the third element of the dialogue.

It is another obvious line of literary study that the matter of biblical literature should be read in the light of contemporary history. It is a good exercise to analyze the allusions, imagery, etc., of a writer for the purpose of creating the surroundings amid which he wrote: given the Book of Job to describe the land of Uz, or from the books of Ezekiel and Daniel to study the character of those prophets' places of exile. It is still more important to read continuously some portion of sacred history, and side by side with this the poetry belonging to or bearing upon this epoch; the student may puzzle this out for himself, or find the combination ready to hand in the grand work of Stanley upon the History of the Jewish Church. True, this department of work overlaps the field of controversial questions with their opposing conclusions. But the paradox may be ventured, that it is better to read poetry in the wrong historic setting than to fall into a habit of looking for no historic framework at all.

A few practical considerations may be added. It may be laid down that

nothing worth calling literary study of the English Bible can be done in any but the Revised Version. The Authorized version and Coverdale's Psalms are full of beauties ; but these beauties are all of one kind—they belong to the diction of individual verses, while if we seek the general drift of the passage we are forced to go to the Hebrew and the Greek to find out what our English means. These early versions were made under mediæval influences, and reflect the tendency of mediæval philosophy to give prominence to the isolated proposition and not the connected argument. Whatever may be the truth with regard to the devotional use of the Bible, it is certain that for literary purposes the higher unity which binds single verses into paragraphs, and paragraphs into whole compositions, is the foundation of intelligent study ; and it is the great achievement of the Revised Version to have elucidated this higher unity, until the Book of Job (for example) has been transformed from a collection of sacred conundrums into a drama at least as easy to follow as a drama of Æschylus.

It is a good exercise to read a whole book of the Bible at a single sitting ; and the longer the book is, the more necessary does this treatment become in order that the general drift may not be lost in the multiplicity of the details. The book may need preparation for this treatment. The devices of modern printing which make the arrangement of matter so clear are not admitted into our versions of the Bible, but title-pages, prefaces, foot-notes, colophons, inserted documents are all incorporated in the text without distinction. When this confusion has been remedied with the aid of pen or pencil, then the reader may give himself the luxury of taking the whole substance of the work at a single view. The Book of Deuteronomy is one which gains immensely by this exercise. It contains the orations and songs of Moses before his ascent of Pisgah ; and a cursory perusal easily appreciates the richness of its eloquence. But when the whole is read together, then the personal drama of the speaker is felt underlying his lofty discourse—the recurrent thought that he, the only one who appreciates the land of promise, is the only one who must never see it ; until from the loftiest height of poetry in Moses' final blessing we drop to plain, bald prose as the most fitting medium by which to convey the solitary ascent, the one last survey, and the lonely death and burial.

This is an exercise for a private student ; but it might be done with tenfold effect from the pulpit if the preacher would, as an occasional variation, instead of *expanding* a short text to the orthodox length of a sermon, *compress* into these limits a whole book of Scripture, keeping its general drift clear by condensation, and letting the emphatic passages tell in a full recitation.

Enough has been said for the present purpose. Let the distinctively literary treatment of the Bible be once grasped by the public mind and its place in education becomes assured. The study of literature, all will feel, must be carried up to its fount and origin. But the inspiration of our

Great Master is not to be looked for in the early English writers, however important these may be for their bearing upon the development of our language. The foundations of English literature are mainly two—the classics of Greece and Rome, and the sacred literature of the Bible. One is accepted as a basis of liberal education. When the Bible has in its turn become recognized as an English classic, our education will be a faithful reflection of our history, moulded as we have been by the united influences of Hellenic culture and the moral earnestness of the Hebrews.

II.—AN HISTORICAL STUDY OF HELL.

PART II.—RELIGIOUS BELIEFS.

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THE future life, in the opinions of primitive men, treated of in a former paper,* is believed, in the main, to be a continuance or a reproduction of the present life; different destinies in that life are determined, arbitrarily, by the will of some deity, or by the conditions which separate men here into higher and lower, happier and more miserable classes. The doctrine that men will receive retribution according to their moral conduct and character in this present life finds only a beginning among some of the lowest tribes, and is but imperfectly apprehended and believed by the more intelligent and more moral races and tribes of primitive men.

In the sphere of the great religions of the world, however, conscience is more correct, conception of moral good and evil is more comprehensive, and conviction of future rewards and punishments is more clear and constant.

In a study of the great religious system of the world, a distinction must be made between the idolatrous forms of worship and the philosophy which underlies these forms. To this philosophy—that is to say, to the conception of God and of good and of the laws of life and of the ultimate destiny of men, this paper is limited.

I. The Egyptians, the oldest nation of whom anything is definitely known, had a religion idolatrous in its forms of worship and polytheistic in the number of its divinities, but with a conception of a Supreme Deity so far as his relation to the human race was concerned, and, probably, at least on the part of the more intelligent, a conception of an eternal and absolute God. Their theology, however, cannot now be further considered. One of the fundamental ideas of Egyptian religious belief was the triumph of light over darkness and of life over death. "The Egyptians," says Herodotus, "were the first to say that the soul of man is immortal." "It is, at all events, certain," says Tiele, "that the belief in immortality, the hope of eternal life, was in no other people more deeply rooted than

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among the Egyptians." Immortality, however, like all life in this world, was, in the conception of the Egyptians, conditioned. To share in the triumph of light over darkness and life over death, a man must come to be a partaker of light and life from a heavenly source and become like Osiris, the chief deity who presided over men and was worshipped by the people. The present life and the first punishments inflicted were both ordained to produce this likeness. The Egyptians, like so many ancient people, believed in the transmigration of souls. It has been asserted that this transmigration was not for the purposes of punishment, as it was in the conception of the people of India, but simply for development. Degradation, however, from the life of a man to that of an animal must have had in it an element of punishment, even though it afforded an opportunity for improvement. There were also reformatory punishments lying outside the sphere of this world. The condemned who were not scourged back to earth to live again in the form of an animal were driven into the atmosphere to be vexed and tossed by tempests, or plunged into the tortures of a horrid hell of fire and devils below. Hell had seventy-five compartments. There were different penalties inflicted in hell according to the different sins which men had committed. These punishments seem to have been looked upon as reformatory and designed to bring men out of sin. Every soul moved through transmigrations or immediate future punishments toward a final judgment and an ultimate destiny. The design of repeated lives with their discipline was to bring men unto faith and obedience and holiness. If a man lives piously as a child of light, he becomes Osiris—that is to say, one with the God of men. Whether a man is like Osiris is determined in the judgment. The goddess of truth conducts him within the judgment hall and places him before the divine tribunal. If he would be justified, he must be able to say: "I have done injury to nobody, nor have I caused any to weep or to perish with hunger. I have not told lies or stolen or committed murder. I have not committed adultery. I have not been a hypocrite, or licentious, or a drunkard." According to some authorities, he must also be able to say: "I have given bread to him that was hungry, water to him that was thirsty, clothes to the naked, and shelter to the wanderer." The soul is then weighed in the divine balances by Anubis, Horus, and Thot. The last mentioned records the sum total, and, if it be possible, justifies the soul. Finally, the man is brought before Osiris, who, surrounded by associate judges, gives the final verdict. If the man is justified, he becomes a spirit of light, one of the pious (*amhu*); one of the faithful (*hesu*); one of the wise (*akeru*); one of the rich (*asu*). "All this shows us that a moral life, a life of holiness and beneficence was conceived as being a matter of solemn obligation toward the Deity himself. To become like the god Osiris, a benefactor, a good being, persecuted but justified, judged, but pronounced innocent, was looked upon as the ideal of every pious man, and as the condition on which alone eternal life could be obtained and the means by which it could

be continued." This conception of the source and condition of life is contained and beautifully expressed in a hymn given by the learned Egyptologist Brugsch, in which Osiris is addressed as the Lord of Life, its source and its support, in whom man lives and by whom he renews his youth, and with whom he ultimately finds freedom from pain and sorrow.

" Heil dir Osiris !
Ein Herr des Lebens lebt man durch sein Wesen
Und kein Leben wird geschaffen ohne sein Zuthun.
Man lebt, man lebt, man verjüngt sich und
Kein Leid ist nirgends zu finden wo du Weilst."

" Accordingly to be with the Deity and to be like Him is, even in this oldest development of the doctrine of immortality, what constitutes salvation."

Punishment, in the conception of the Egyptians, whether consisting of the transmigration of a soul through lower forms of animal life or of inflictions of suffering in a lower world, was designed, in the first instance, to lead to a forsaking of sin and to union of the soul with light and life—that is to say, with goodness and with God. He who through repeated births and lives and punishments has not learned this lesson and lived according to it, but is found at the last judgment to be the slave of sensuality and sin, will be condemned by Osiris to undergo the second death, and will be delivered up to annihilation. He will first be decapitated and then cast into everlasting flames—a mode of punishment which first destroys consciousness and then the very form of being.

According to the belief of the Egyptians, the incorrigibly wicked will be ultimately destroyed.

II. The belief of the Persians may next be considered, not because of any chronological connection with that of Egypt, but because Persia lies geographically between Egypt and India, which has been the birthplace of at least two great religions. Mazdeism, or the religion of Zoroaster, which prevailed in Persia, is a system of religious belief which is dominated by the principle of dualism. Its organic principle is the separation of the world and of divine beings into two hostile camps, each commanded by a supreme leader; these leaders and Ormuzd the god and author of light and love and goodness, and Ahriman the supreme spirit of darkness and of evil. In the older idiom of the Persian language the names given them are Ahura-Mazda and Angra-Mainyas.

Moral obligation is comprehended in the sense that man should be the ally of Ormuzd in his lasting struggle with Ahriman. The substance of Ormuzd's law, or the law of righteousness, is, "Think purely, speak purely, act purely." This system of religion which exalts Ormuzd to the place of supreme adoration and power and holiness in his ultimate triumph, is almost, if not altogether, monotheistic. In the literature of this religion, evil is everywhere conceived of as inferior and secondary to good, and the one pernicious thing in the universe. "*Bei dem Menschen wie*

bei der Welt ist Böse nun das Schadhliche." But evil is temporal and destined to be transient. "Some later Persian sects," says Johnson, "conceive of its relation to the good simply as that of the shadow to the light."

In the conflict of light and darkness, good and evil, man must share. In the ultimate victory of light and good man may have a part if he chooses now to take the side of Ormuzd. The idea of a future life and the immortality of the soul pervades all the later Avesta literature. Heaven is "Garatman" ("the house of hymns"), because the angels are believed to sing hymns there. Hell is "Drūjūdemāna" ("the house of destruction"). Every man when, at death, he passes out of this world must cross on the bridge "Chinvat" to "the house of hymns," if he would reach the heavenly home. From this bridge—"the bridge of the gatherer"—the wicked inevitably fall into the house of destruction. They have their portion in hell where they are punished. These punishments, however, were conceived to be limited in duration, and to be followed by a resurrection, a last judgment, and the final destruction of evil. "Zoroastrianism could not be satisfied with eternal punishments; it would purify the whole universe, and such a hell would immortalize impurity. Zoroaster would utterly suppress evil, and such a hell would be an endless demonstration that the evil will stand fast even in chains. It was too much in earnest not to wish the terrible strife to end. There were only two ways to end it—either to annihilate the hostile will or to convert it. The interpreters of the Bundehesch are divided on the question whether Arhiman would be destroyed by the purifying fire of judgment or brought to sing the praises of Ahura with all his hosts." Both these solutions are sustained in the modern Parsee church. With respect of men there is no difference of opinion. At the resurrection and the end of the world all who have fallen from the bridge "Chinvat" into the "Gulf of Duzahk" and have been tormented by the "Daevas" will be obliged to suffer in the fire which consumes the world. The righteous will also pass through this fire; but to them it will be only as an agreeable heat. Sinners will burn in this fire with intense pain for three days and three nights. At last, being penitent and purified and prayerful, they will call upon Ormuzd and will be received into heaven. There will then appear for the abode of all mankind a beautiful earth, pure and perfect, and destined to be eternal.

III. Two great religions, at least, have originated in India among a people of serious spirit, speculative mind, and a heart impressed heavily with a sense of the suffering and the sadness of existence. The elder of these two religions is Brahmanism, or the belief in Brahma. "The Brahmans believe that Brahma is the only entity in the universe. The world, with all that it contains, is only a manifestation of the supreme spirit; it is part and parcel of his individuality. The soul of man partakes of the same essence; it is not a separate monad, but a portion of the deity." All the Hindoo systems of philosophy agree in considering existence—that is, life in time and space—as an evil. All are idealists, and regard the life

of time and sense as a snare, a delusion and a vanity. All accept the doctrine of transmigration. All hope for the cessation of repeated births and lives as the ultimate goal to be desired. All agree in ascribing this deliverance to knowledge of reality—that is to say, of Brahma, with whom at last there is to be perfect union, so that all separate and conscious individuality shall cease. Before this is accomplished, however, every man must be punished for his sins and according to them. Out of the heart of man proceed three classes of sins—sins of the mind, such as atheistic, covetous and disobedient thoughts; sins of the tongue or lips, such as base, false and unkind words; sins of act, such as licentiousness, injury to the bodies of others and theft. If a man is guilty of any of these sins, he shall be punished. The laws of Manu expound in detail the law of transmigration. For great sins one is condemned to become one of the lower animals, as a spider, or a snake, or a dog. The change which he experiences bears some relation to his crimes. “Thus, he who steals grain shall be born a rat; he who steals meat shall be born a vulture; those who indulge in forbidden pleasures of the senses shall have their senses made acute to endure intense pain.” “Action,” says Manu, “verbal, corporeal, mental, bears good or evil fruit according to its kind; from men’s deeds proceed their transmigrations.” But this world of animal life, though affording opportunity for retribution and development of character, has too much of goodness and of pleasure in it to seem a mere sphere of retribution. Brahmanism believes, therefore, that there is a place for harsher penalties than those inflicted through animal life in this world. In an invisible sphere there is a world where what might more properly be called future punishments are inflicted. “Manu represents the vital spirit of the wicked as furnished with a coarser body expressly provided with nerves and susceptible of extreme torment; while that of the good shall have a body formed of pure elementary particles, as closely related to delight in the celestial spheres.” The Oriental imagination allows itself scope to paint the horrors of punishment, and “the Athorvaveda is cognizant of an infernal hell; but there is no description of hell, and we can learn nothing of its torments.” Brahmanism, in this particular, differs somewhat from the religion which so largely superseded it. In the conception of Brahmanism there are no eternal torments. The wicked, at last, purified by their punishments in the invisible sphere or by repeated births and lives upon earth, are reabsorbed in Brahma and lose individual existence and personal consciousness, sinking to rest, like a troubled wave within the sea, in the one eternal and infinite spirit.

IV. “The Buddhists,” says Hardy, “deny the existence of any such entity as Brahma. They are not pantheists, but atheists. With the Brahmans, they deny also the existence of a separate ego, a self; but the Brahman idea is that ‘I’ is Brahma; the Buddhist idea is that ‘I’ is a nonentity.” It has been claimed, however, that “Buddhists are not atheists, any more than a child who has never heard of God is an atheist.

A child is neither a deist nor atheist ; he has no theology." The Buddhist, however, is not a child, and he has a theology. The god of Buddhism is the Buddha himself, the deified man ; and the Buddhist does not believe in the reabsorption of man into an infinite spirit, but in the absolute cessation of being ; the profoundest philosophy of Buddhism is, therefore, practically, atheism, though an atheism which admits of beings who may be called divine to be worshipped in time, all of whom are to be lost in eternity. "The Buddhist morality is one of endurance, patience, submission and abstinence rather than of action, energy and enterprise." To avoid vices, to pay obedience to superiors, to reverence age, to provide food and shelter for men and animals, and to love enemies constitute the virtues of the Buddhists. One of the metaphysical principles of the system is that which is called Karma, or the law of consequences—every act committed in one life entails results in another. "Karma," says Buddha, "is the most essential property of all beings ; it is inherited from previous births ; it is the cause of all good and evil, and the reason why some are mean and some exalted when they come into the world. It is like the shadow which always accompanies the body. The doctrine of transmigration is connected with this law of consequences." Saint Hillaire says : "The chief and most immovable fact of Buddhist metaphysics is the doctrine of transmigration." Through transmigration, where the principle that "whatsoever a man soweth that shall he also reap" prevails, men are punished for their past sins ; at the same time, they are given an opportunity to rise through the exercise of virtues such as love, self-denial, pity and charity, so that they shall be born into a higher form of existence and then into the heavenly life, and at last attain Nirwana. The kind and quality of punishments in this system of transmigration agree with those already described under Brahmanism. Buddhism also teaches that, in addition to these transmigrations, there are future punishments in other spheres than this world. As all existence is evil, the worst forms of existence are for the worst sinners. The philosophy of Buddhism which makes good and heaven to be ultimately equivalent to nothing exaggerates evil and hell and makes both to be most positive. Heaven is a blank ; hell is a substantial reality. The Buddhists believe that the one great hell is divided into many hells, which are places of torment. Some of these hells are among fabled mountains ; some are upon the shore of a great sea ; one is a place of terrific darkness ; another is a place of red-hot iron ; another contains pits of burning charcoal ; another consists of heated caldrons ; another is a dense forest whose leaves are sharp swords ; another is a plain paved with iron spikes. "Everything in the hells of Buddhism is painted as vividly as in the hell of Dante." Every form of mental and physical torment is inflicted upon the unhappy victims. The extremes of cold and heat, cutting, flaying, biting and insulting must be endured. All that fire and water, knives and clubs can by any ingenuity be made to do in tormenting is there done. The torments inflicted bear

also some appropriate relation to the sins committed. The poor creatures who are driven thither are wrapped in shrouds of fire, and writhe and yell in frenzy and pain. Devils in human shape are depicted pulling out the tongues of slanderers with red-hot wires, pouring molten lead down the throats of liars, screwing the damned between planks, pounding them in husking mortars, and grinding them in rice-mills, while other fiends in the shape of dogs lap up their oozing gore.

This is horrible! But these hells are not places of eternal punishments. "They are merely temporary purgatories intended for the purification of those who have led wicked lives." "There are no eternal torments." All men at last, purified and perfected like Buddha, attain Nirwana. Felix Neve says: "They arrive at Nirwana, where they cease to exist." All Buddhist works agree in stating that Nirwana is a condition incapable of beginning or ending, without birth, without death. Burnouf says: "*L'acception propre de ce terme est celle d'extinction.*" "This word Nirwana," says Burnouf, "is derived from *va*, to blow or breathe, and the preposition *nir*, which has a negative sense." Nirwana signifies calm and unmoved. "*Ce mot (Nirwana) signifie éteint comme par exemple un feu qui est consumé ou une lumière qui cesse de luire.*" This similitude of a fire which has burned out or a light which has ceased to shine represents fairly the idea of Nirwana. The weight of authority is in favor of the opinion that Nirwana is not absorption into an eternal spirit, but annihilation. In this opinion Max Müller, Turnour, Schmidt, and Hardy agree. Hardy says: "Nirwana is the destruction of all the elements of existence. Nirwana is the end of *sangsara*, or successive existence; it is free from decay, and, therefore, called *ajaraga*; it is pure, and, therefore, called *wisundi*; it is firm, and, therefore, called *sthirawa*; it is free from sorrow, and, therefore, called *awypaga*; it is free from death, and, therefore, called *amurta*; it is free from the evils of existence, and, therefore, called *tana*." It is, in reality, nonentity.

V. The religion of the Greeks, whose gods were idealized men and women, cannot properly be classed with the great religious systems of the world. But as the Greek language became the language of early Christianity, and as many of the illustrious Church fathers were educated in Greek philosophy, it may be well to add a few words in respect of the belief of the Greeks in a future life. The belief in the immortality of the soul and in a future life cannot be said to have been universal in Greece. "The soul wings its flight," says Homer, "vanishing like a dream." In the tragic poems of Sophocles and Euripides occur such passages as these: "The dead feel no grief;" "He that is dead is nothing." "Death," says Aristotle, "is the most terrible of all things; for it is a limit, and it is thought that there is nothing good or bad beyond to the dead." "Death," says Socrates, "may be one of two things—either the dead may be nothing, or death is the transference of the soul from one place to another." There seems, however, to have been a popular belief in another life, and

in Christian times, the doctrine of the soul's immortality as taught by Plato exerted a positive and a profound influence. The growth of the doctrine of the future life may be indicated in few words. *Hades*, from *a*, not, and *eido*, to see, was the name given in Greek mythology to the invisible place where departed spirits were supposed to dwell. The disembodied spirit was believed to be an invisible and impalpable *shade* leading a cheerless existence in the invisible world. Originally, the dead, if occupied at all, were supposed to be engaged in the unreal performances of the things which they had done on earth. Orion is engaged in chasing the disembodied spirits of such as he had killed on earth; Minos is busied in holding mock trials; Achilles retains his ancient pre-eminence among his companions. "The idea of retribution was not generally associated with the future life." But in later Greek history, judges, tribunals, and trials of the dead were added to earlier conceptions. Tartarus, which Homer describes as "a deep gulf beneath the earth, with iron portals and a brazen threshold, as far below Hades as heaven is from earth," became more prominent, and seems to have been raised up into Hades as the prison in which the wicked suffer the punishment due for their crimes. Elysium also was moved down to Hades and became the place where the good were blessed with purest pleasures. These two places, which seem originally to have been regarded as the abodes of good and evil spirits of a divine order, became the places for the administration of the rewards and punishments of men. The Platonic doctrine of the soul's immortality, and the Greek names and conceptions of Hades, Tartarus and Elysium have exerted a considerable influence upon Christian thought.

VI. In respect of Mohammedan belief, it will be sufficient to say that "Infidels and those who refuse to fight for the faith shall be cast into one of the seven hells beneath the earth and seas of darkness." "And they who believe not," says the Koran, "shall have garments of fire fitted unto them; boiling water shall be poured on their heads; their bowels shall be dissolved thereby and also their skins; and they shall be beaten with maces of iron." "All non-believers in Islam go into eternal fire."

VII. There are three facts common to the four great religious systems of Egypt, Persia and India which are worthy of note.

1. There is a clear conception of sin, of moral obligation, of righteousness, and of holiness. To avoid vice and to become like Osiris, to resist evil in thought, word and deed, and to take the side of Ormuzd, to love and to suffer voluntarily and to become one with Brahma or Buddha, is the supreme principle of life in all these religions.

2. There is the idea that the pain of punishment is, in the first instance at least, purgatorial and reformatory. Transmigration of souls and punishment in hell are designed to save men from sin.

3. There is the common belief that evil, whatever may be its essence, is not eternal and pain is not endless. The incorrigibly wicked shall at last be annihilated, said the Egyptians. The wicked shall be finally purified in

the fires which consume the world, say the Persians. All souls shall be purified and reabsorbed in Brahma as waves sink into the sea, say the Brahmans. All men shall at last attain Nirwana, say the Buddhists. All agree that in some way sin and suffering, sorrow and sighing shall pass away, and the peace of non-existence or the peace of purity and perfectness shall prevail.

The following is a list of the principal authorities for the statements made in the foregoing paper :

"Manners and Customs of the Ancient Egyptians," Wilkinson ; "History of Egyptian Religion," Tiele ; "Religion und Mythologie der alten Ägypter," Brugsch ; "Language and Religion of the Persians," Haug ; "Oriental Religions," Samuel Johnson ; "Religions of the Ancient World," Rawlinson ; "Eastern Monachism," Hardy ; "The Religions of India," Barth ; "Religious Thought and Life in India," Williams ; "Religionsgeschichte," Chantepie de la Saussage ; "Introduction à l'Histoire du Bouddhisme Indien," Burnouf ; "Esoteric Buddhism," Sinnett ; "Chinese Buddhism," Edkins ; "Buddhist Literature in China," Beal ; "Life of Mahomet," Muir ; "The Koran," "Ten Great Religions," Clarke ; "History of Religion," Tiele ; "Le Bouddhisme," Felix Neve.

III.—THE IMMORALITY OF MYSTICISM.

BY EDWARD JUDSON, D.D., NEW YORK CITY.

THE word "mysticism" is derived from the Greek *μύω*, which means to close the eyes. A mystic is a man who closes his eyes to those sources of religious knowledge which are accessible to ordinary and uninitiated minds, in order that he may have a clear vision of an inner light which is vouchsafed to himself alone. He claims to be more directly *en rapport* with God than one who communicates with Him by the winding processes of nature, conscience, or even Holy Scripture. He has a kind of private wire that connects him with the Supreme Mind. God talks directly to him without the mediation of natural laws, the general moral sense, and Scripture given by inspiration of God.

The mystic believes that there is vouchsafed to himself a special preternatural revelation. The view of the ordinary Christian is that the Bible is God's message to man—that wonderful Book which spans so many ages of the world's history, and in which seem to be crystallized the best religious thinking and experience of humanity's most gifted spirits. It is a pond large enough for any soul to swim about in. Searchingly perused and scrupulously followed, the Bible is an all-sufficient guide in the domain of morals and religion, and one can fully sympathize with Luther's language : "I have very often prayed my God that I might not see any vision or miracle, nor be informed in dreams, since I have enough to learn in His

Word." No essentially new truth in religion has been discovered by the greatest thinkers outside of the Bible. It is the sun, and all moral and religious warmth and light may be traced directly or indirectly back to it. The Holy Spirit resides within the Christian, not to reveal to him any new truth, but to quicken and to intenerate his nature beneath his consciousness, so that he will recall and comprehend the truth of Holy Scripture. But the mystic believes that God talks directly to him, telling him to do this and that, just as we speak to one another. All he has to do is to write down what God says to him, and he has a little Bible of his own. But why should God send us a message or letter if He talks directly to us? If my child is in the same room with me, do I write her a letter? The very existence of the Bible as a revelation of God's will shows that we are, as it were, in a state of exile, and that, though our absent Lord is directly conscious of us, we are not directly conscious of Him. We know His thoughts only as He has seen fit to make them known to us by letter.

But the mystic believes not only in *preternatural revelation*, but in *preternatural providence*. Miracles with him are every-day occurrences. The view of the ordinary Christian is that miracle and revelation flow along side by side. When revelation stopped, miracle stopped. Miracle stamped revelation as authentic. "Him hath God the Father sealed," said Christ, intimating that the miracle of the multiplication of the loaves and fishes was to be regarded as the evidence of His own divinity. He was the bearer of a message from the King of Heaven, and miracle authenticated his doctrine just as a seal attached to a document of State proves its genuineness and authority. People sometimes regard the Bible as a sort of wonder-book. It teems, they say, with supernatural occurrences. The fact is, that the miracles of the Bible occur in a few groups separated from each other by hundreds of years. They are related to great crises in the history of religion. But because the sacred writings, which reach over the whole life of man, happen to be bound together in one volume, the notion arises that miracles, instead of being exceptional and epochal, are of every-day occurrence.

The mystic seems to look for frequent interferences with the continuity of natural law. He trusts in the Lord for preternatural *support*. "In the sweat of thy face shalt thou eat bread" is not his favorite text. He does not quite approve of laying up money for a rainy day, but expects that in some way or other "the Lord will provide." And while he is indulging in this delightful *sans souci*, usually some one else has to do the planning and lying awake o' nights required to keep him from going unfed and unclad. It seems hardly fair that, on the plea of trusting the Lord, one person should shift upon others the burden of his own support.

Again, the mystic looks to the Lord for preternatural *healing*. When sick he disregards medicine and refuses to call in a physician. He cheerfully and confidently sends missionaries to the Congo unprovided with

quinine. He presumes upon Divine benevolence, and forgets the solemn warning, "Thou shalt not tempt the Lord thy God."

He depends on the Lord, too, for preternatural *guidance*. He uses the Bible *ad aperturam*—opening it at random and taking the first verse that his eye lights upon as a telegraphic message direct from heaven. He regards sudden impulses as Divine voices, and he is fond of saying that the Lord has told him to do this or that. A man was once crossing a prairie. He saw a house far away on his right. The impression came to him with irresistible force that a person lived there who needed spiritual consolation. He made a wide detour to reach the house, and ascertained that it had been unoccupied for years. A ministerial student whom I knew, after retiring to rest felt that it was his duty to arise and visit an unconverted fellow-student and persuade him to become a Christian. He was not disobedient to the impulse, but found that his fellow-student was out. One cold winter night a minister living in Maine felt impelled to awake the village tavern-keeper from his profound sleep in order to urge upon him the claims of personal religion. The untimely visit was regarded as a piece of impertinence, and from that time on the minister had lost his hold upon the man whom he was striving to save. A plain Englishwoman was once asked by her pastor whether she felt a proper concern for the conversion of her husband. "Oh, yes, sir," she replied, "many and many a time have I woken him up o' nights and cried, 'John, John, you little know the torments as is preparing for you.'"

These mystical ideas leave traces of their influence upon the conduct of foreign missions. In fields like the Congo, where mature and consummate prudence is required, men lay aside their judgment and plunge in, expecting God to right their mistakes. Crude and uneducated men are sent to the front, and they are often left without adequate support from America. The great death-rate among the missionaries is due to the fact that many immature and incautious men have been sent out, and insufficient provision has been made for their comfort and health.

Mysticism has its immoral side. Lovely spirits, indeed, are found among the mystics, and in these days of chill materialism it may be said that such men serve to make a good average. But as Amiel has it: "An error is the more dangerous in proportion to the degree of truth it contains." If I depend upon God to tell me directly what is right and what is wrong, then my moral sense will become weakened through disuse. The mystics are loose reasoners. They will go through the whole history of the Church, raking out the exceptional and extraordinary cases that seem to favor their views, and upon these they base their vast conclusions. They are unsafe exegetes. They read their notions into the Bible, and they quote from eminent writers only those passages that make for their own views. They do not see things as they are, but as they want them to be, like the Frenchman that ate his cherries, looking at them through a magnifying glass. It is such a strong temptation to lie for God. In con-

ducting their charities they never ask for money, they only lay the case before the Lord, and money always comes in mysteriously at the very nick of time. But they constantly issue highly colored reports of how wonderfully they have been delivered in hours of extremity, and these reports prove to be the most effective appeals possible; as an old colored street-sweeper in Baltimore used to protest fervently that he never asked for alms, but all the time his old hat was extended within easy reach of the passer-by. The most pathetic and successful way of asking for money is not to ask for it.

How difficult it is to ascertain the exact facts regarding the so-called faith-healing! The diseases cured are usually so occult! Man is unfortunately not transparent like a jelly-fish. You cannot see what is going on in his internal organs. There must be a great deal of guess work. And it is in this concealed realm that faith cure is most successful. Not so with Christ. There was no doubt about His miracles even in the minds of His enemies. He dealt with unmistakable ailments. He applied His healing to the withered hand, the sightless eye-balls, the skin pitted with the hideous tetter of leprosy. In modern healing, only the apparently successful instances are tabulated. No record is kept of the failures and the relapses.

The modern mystics are not prone to self-denial. I have found them usually shrewd at a bargain. They like to incite others to deeds of heroism and self-sacrifice. They name their children after missionaries; they entertain missionaries at their houses; but they do not go out themselves.

Mysticism is proud and self-conscious. The really best men and women are not aware of it. The mystics are apt to be censorious. If you do not endorse their peculiar vagary, they come to regard you as a part of the world against God. They make bitter persecutors. They misrepresent you and blacken you—anything to get you out of the way of the glorious car of salvation, of which they have special charge.

The results are bad. The mystics themselves are in the end spiritually impaired. A reaction is sure to come. The flame that shot up so fiercely goes out. The delusion collapses, and ordinary religion seems dull

“As moonlight unto sunlight, and as water unto wine.”

Fanaticism may succeed for a time. About one such establishment may thrive for a few years in a large city. People like to be hoodwinked, especially the sick. What fortunes have been made out of patent medicines! But at last the bubble must burst, and then come discouragement and despair.

Mystics do not build up compact social organisms. They usually prey on the churches, and are split up among themselves. In the nature of the case there arises a morbid individualism. The Bible is the only safe guide. Christ is mirrored there, and yet with mellowed rays that do not dazzle and scorch our eyes. In one of Browning's curious psychological

studies entitled "An Epistle Containing the Strange Medical Experiences of Karshish, the Arab Physician," he describes the morbid condition of Lazarus—a case of spiritual knowledge :

"Increased beyond the fleshly faculty—
Heaven opened to a soul while yet on earth,
Earth forced on a soul's use while seeing heaven."

Through the medium of nature and of Holy Scripture divinity beams upon our souls with a softened radiance, for

"Under a vertical sun, the exposed brain
And lidless eye and disemprisoned heart
Less certainly would wither up at once
Than mind, confronted with the truth of Him."

IV.—PREACHING AND TEACHING.

BY PROFESSOR THEODORE W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

In a preceding paper in the HOMILETIC REVIEW, attention has been called to the relation of the clergy to literature—of preaching to authorship. A kindred and an equally interesting inquiry is the one now before us—the relation of the clergy to education, or, more specifically, the clergy as educators.

Such a relation may readily be shown either by a reference to the history of our educational institutions or by a consideration of those *a priori* reasons that exist for such a connection. If we turn to the history of education, our own American institutions afford abundant confirmation, as seen in such volumes as Tyler's "Prayer for Colleges," Thwing's "American Colleges," and ex-President Porter's "American Colleges and the American Public." From these and similar treatises it is clear that, in the early history of the country, the school of divinity and the college were practically one and the same institution, the supply to the Church of a scholarly and godly ministry being the avowed object of each. Hence, we read of Harvard, Yale, Princeton, and the older seats of learning, that their original spirit and purpose was not only distinctively religious, but specifically clerical and ecclesiastical—to furnish, as it was said, "able and learned ministers of the Word." Even the common and secondary schools were of this parochial character, and never lost sight of the fact that the prime function of education was a religious one, and that, as teachers, they were to train preachers and pastors.

Thus it was, especially, in that "New England Two Hundred Years Ago" of which the lamented Lowell so suggestively writes.

It was eminently natural, therefore, that college presidents and faculties of arts were chosen, with but rare exceptions, from the ranks of the minis-

try. The facts here in evidence are so abundant and conclusive that but few of them can be cited. Harvard College, whose founder, John Harvard, was a clergyman, had for its first president the Rev. Henry Dunster, and for its second, the Rev. Charles Chauncey, each of whose six sons became a preacher, and of whom it is said that he wished that "Paradise Lost" might be rendered into prose so that he could understand it. If we run over the list of the presidents of Yale, from Pierson to Dwight, through Williams and Stiles and Day and Porter, the succession is strictly clerical; while of the twelve presidents of Princeton—Dickinson, Burr, Edwards, Davies, Finley, Witherspoon, Smith, Green, Carnahan, Maclean, McCosh, and Patton—all, without exception, are clergymen. The results would be almost as striking should we scan the lists of Williams and Amherst, Dartmouth and Bowdoin, Rutgers, Lafayette and Columbia, the same ministerial principle holding, in approximate measure, as to the professors constituting the respective faculties—the entire faculty, in some cases, being clerical.

In the universities of Great Britain the ratio is not so large, and yet sufficiently so to confirm the principle in question. The larger number of those English writers referred to in our paper on Clerical Authors were connected with educational work. If we pass from the organization of the faculties to the courses of study, we shall find that the same condition holds true. The college curriculum was, in a true sense, scriptural and theological—in a sense, clerical. Mr. Lowell, in speaking of Harvard, writes: "In founding the college they had three objects;" and he cites as the first "the teaching of the Humanities and of Hebrew as the hieratic language." This "hieratic" or ministerial purpose was second to none.

In the opening years of Harvard's history, therefore, we are not surprised to learn that "to read the originals of the Old and New Testaments into the Latin tongue and to resolve them logically, withal being of godly life and conversation," entitled the graduate to his degree; and it is added: "Every one shall consider the main end of his life and studies to know God and Jesus Christ, which is eternal life." In addition to the Bible in the original and in English, special stress was laid upon such studies as ethics and the evidences of Christianity, while branches the most secular in their type were studied and taught on ethical methods and with reference to religious ends. As a consequence, the oversight of students was pastoral rather than official and disciplinary, the members of the college being treated by their clerical masters as members of a parish and amenable to moral suasion.

Such, in brief, was the educational order in our earlier history, and it is clear to see that the preacher and teacher were substantially one; that teaching was considered the clergyman's proper function and safest in his hands; that the pulpit and the professor's chair had this in common—the development of character and manhood and fitness for life; the discipline

of all the human faculties, mental and moral, in unison · in fine, the training of men.

Some of the presumptive proofs of such a relation and interaction it may be of interest to state.

We note, at the outset, that the general purpose of teaching and preaching is the same, the communication of the truth. The Latin original for preaching, *præ-dicare*, and the English original for teaching, *tæc-an*, alike mean to set forth truth, to make it known to others. If we ask specifically as to the educational element in the work of the preacher, we answer that it consists, first of all, in giving instruction as to the truth in hand, and then in making such instruction impressive and stimulating and practically effective on mind and character. The exposition of the truth, in order to make it plain, is equally emphatic in preaching and teaching ; the clear and logical unfolding of the text or subject matter. Equally emphatic in each is the vital enforcement and application of the truth. No preaching reaches its end, as no teaching does, in which the results are not intelligence and impulse.

Hence the general mental preparation for each of these high functions is the same, namely, the acquisition of truth in order to its imparting, and the cultivating of the faculty of imparting and applying it on such wise that it may have the effect that truth ought to have. These two essentials are not always co-existent, and yet it must be so both in teacher and preacher, or the results are limited.

The acquisitive and the expressive functions must have a mutual development. It is probably because their union is so normal and essential that educational records disclose so large a number of clerical teachers.

As to the *a priori* connection, we may go still further and assert, as already intimated, that the general moral purpose, as well as the mental, is the same in each : the determination of character and conduct, the elevation of human nature to loftier ideals, the discipline of the Divine element in man.

If we inquire as to any existing or possible elements of difference between preaching and teaching, we may note that, in the one, a body of truth is furnished at hand to interpret and apply, while, in the other, the truth must be secured ; in the one, a supernatural element has place in connection with the natural, while, in the other, the natural exists alone ; in the one, spiritual methods prevail, while natural methods obtain in the other. The final purpose of the one is the salvation of the soul, the application of redemption to man, while that of the other is less exalted and more limited in its range, not to speak of those purely physical requisites of voice and manner which belong to the office of the ministry.

These are differences, and, in their place, have special significance as separating preaching from all other callings. With the thought before us now, however, all such differences are reduced to the minimum, and we view preaching and teaching on common grounds, with common aims and

ideals, requiring similar qualifications and employing similar methods. All successful preachers are good teachers of the truth, as all successful teachers are good preachers or expounders of the truth. Each is an interpreter and a herald. Each has a message for men. Each is brought into personal contact with his constituency. The ultimate ideal of each, if rightly conceived, is moral training; and, the supernatural apart, how little difference is there, after all, between the pulpit and the class-room desk!

In modern education the changes have been so rapid and extensive that many of the conditions which formerly existed have now no place, or have been so modified as to lose much of their original character.

As to the office of the college president, not only is it true that the laity, as well as the clergy, are now considered eligible, but, as a rule, the more desirable.

In Harvard and Amherst and Rutgers and Lafayette and Columbia and Johns Hopkins and other institutions, all precedents at this point have been ignored, and the interests of education, as it is said, have required a change. So as to the constitution of college faculties. The clerical element has become the subordinate one. Even the denominational element has been more and more eliminated. If we turn to the courses of study, the change from previous conditions is all the more marked. As already noticed, the central idea in the old curriculum was the theological or biblical one, introduced and developed by the clergy themselves as presidents or professors of the institutions. The expansion of studies in the present century, and, especially in the last two or three decades, has reversed these adjustments, and, while retaining the religious feature, has modified its form. Courses are no longer developed with special reference to the supply of the Church with an educated ministry, but rather with reference to more immediate and practical demands. The very conditions of civilization have changed, necessitating corresponding changes in systems of education that propose to meet the new conditions.

The rise and unwonted progress of modern science has been a most important factor in such changes. The Humanities, which have always been closely identified with liberal training, and which have thus been regarded as an essential requisite of clerical culture, have deferred, more and more, to the scientific tendency, and, to that extent, have made the distinctively clerical feature secondary. As a necessary result of this modern movement, the methods of education have changed, and, to some extent, its immediate and ultimate objects have changed. As before, so now it might be argued, that preparation for life constitutes the final purpose of educational training, but how differently is such preparation now interpreted, and how the word life itself has taken on a different meaning! In a word, education is becoming less and less clerical and ecclesiastical. The teacher and the preacher, under the wider law of division of labor, have been separated and assigned to their respective functions.

Higher education has outgrown its earlier and narrower limits, and, in a sense not true before, its field is now the world—the world of man, the world of thought, the world of human activity.

While all this is true, it is suggestive to note that the strictly religious feature of our modern institutions is still a prominent one. With the increasing elimination of the ministerial element in its official character, the Christian element, in its substantive form and force, has remained, and, in our oldest colleges, was never more marked than it is now. If we compare the present decade with the earlier decades of the century, we shall find a steadily increasing ratio of religious students in our colleges. In not a few of them, two thirds of the undergraduates are professedly Christian; in many of them, one half and more, while it is difficult to find one of our evangelical institutions where the proportion is as low as one third.

Never has academic religious life been more intense than it is now, and never more active and efficient in every form of Christian work open to students.

One of the signal features of modern higher education is the place of the Bible in the curriculum. We seem, in this respect, really to be reverting to the old conditions, when the Word of God was the chief text-book. Chairs of biblical instruction are being established, the best methods of such instruction are being applied, and college students, as never before, are graduating with a good knowledge of the Scriptures. In many instances, the Hebrew language is made a part of the course, while New Testament Greek and ethics and Christian evidences and the relations of science and religion are receiving increasing attention.

It thus appears that, while the religious element in its official or clerical form is reduced to a minimum in our modern schools of learning, that element in its unofficial and essential vitality is more pronounced than ever before.

Preaching and teaching are not now identified as they were, nor could they be so; but special care must be taken by those who, therefore, hastily conclude that our educational institutions are less and less Christian. The inference, though natural, is not supported by facts. Indeed, there is a sense in which it is true that better results are obtained in that the official has given place to the unofficial; presidents and professors, as such, being responsible for the character and conduct of students.

The main point of difference between the old collegiate *régime* and the new lies in the fact that students are not now taught, as before they were, that a course in divinity is the object of a liberal education; that college graduates as such should enter the ministry. While in all our evangelical institutions the claims of the Church are presented, they are presented in connection with other and important claims; with due deference to all those secular callings which now more than ever demand Christian men at their head. While in a sense the Church may thus be said to suffer loss, it is equally true that the community at large and the secular liberal

professions thus secure a gain, so that, in the end, the interests of truth and of the kingdom of God on earth are thereby fully subserved. The change has been one of form and method only. The substance and spirit of the old economy still remain.

All criticism to the contrary, higher education in America has never been Christianly higher than it is now; the ratio of Christian students has never been higher; Christian life and work, collegiate and intercollegiate, have never been more marked, and the religious tone or spirit never better. The teacher and the preacher are more and more relegated to their respective spheres, and yet, in the highest sense, they are as much one as ever before.

Teaching is the exposition and enforcement of truth to recipient and formative minds for their advancement in all good knowledge and all right living, and, thus interpreted, the professor's desk is a Christian pulpit. The true educator is one of God's prophets and priests.

SERMONIC SECTION.

THE DEBT OF POWER.*

By MARVIN R. VINCENT, D.D. [PRESBYTERIAN], NEW YORK CITY.

I am debtor both to Greeks, and to Barbarians; both to the wise, and to the foolish.—Rom. i. 14.

THE place of the Apostle Paul in history is beyond challenge. His greatness is conceded on all hands. To the faith and devotion of the earlier apostles he added superior intellectual endowment, learning, and personal power. When he wrote, at Corinth, this letter to the Romans, he had already been for over a score of years a Christian apostle, and was recognized throughout the Church in Asia and Europe as a leader. His counsel was sought, his rebukes were feared, his services acknowledged, and his personal friendship valued and cherished. Already he had made that record of travel, toil, hardship, and persecution which appears in his Second Epistle to the Corinthian Church, and to which few autobiographies can furnish a parallel. Perhaps it would have been

* Baccalaureate Sermon before the class of '92, Columbia College, N. Y.

only natural for him, who had served so many, to ask now some little consideration for himself. Perhaps he, who had done and borne so much, might have been pardoned for thinking that he had mostly discharged the obligations of his apostleship, and that the Church had incurred some obligation to him; but nowhere in Paul's writings can there be found a hint to this effect. On the contrary, the feeling under which his entire ministry is prosecuted finds expression in our text—namely, that he is under obligation to men of all classes, nationalities, and grades of culture. "I am debtor both to Greeks, and to Barbarians; both to the wise, and to the foolish." The world has a claim on me. What I give it, I owe it.

How fully and literally he justified that statement his familiar history testifies. His power was placed at the service of all men, without regard to nationality, social position, or culture. He addressed himself to the Stoics and Epicureans at Athens, and to the Asiatic purple-seller and the brutal Roman jailer at Philippi. He had a ministry of healing for the household of the dig-

nitary at Malta, and for the crazy slave by the Gangites. He had a word of wholesome wisdom for Agrippa, and put heart into the desperate sailors on the corn-ship. He did not shirk contact with the superstitions nor with the speculations of Phrygia. He reasoned before Festus and harangued the howling mob at Jerusalem. He served the slave Onesimus and his master Philemon.

This is the truth which invites our attention this evening—the *debt of power*, under all its phases, intellectual, social, personal, religious. Power is a debtor. Power owes. Power is under obligation; and the greater the power, the heavier is the debt.

The proposition involves a principle which finds its proper place at a critical point of life like the present, where preparation is about to merge into practice. The direction, the effectiveness, the success of life will turn on the acceptance or the rejection of this principle. In other words, life will be one thing to him who enters it saying, "I owe myself to the world;" and quite another and a different thing to him who enters it saying, "The world owes everything to me."

This issue has made a good deal of history; for history is largely occupied with the fight over the individual's assertion that men were made for his use and pleasure. It is at the bottom of the great struggle of the democratic idea for recognition; of many a popular revolution, of many a summary dethronement. It is the wind which has driven many a social wave, gathering and mounting before it over leagues of dreary waste, to break at last resistlessly upon the so-called Divine right of kings.

It is not denied that power in the individual, the endowment of genius, the wealth of knowledge, the gift of leadership must move and direct the masses of mankind. It always has been so and always will be; but the point at issue is not the fact of individual mastery, but the conception and the use of it.

The fact that the popular intellectual, moral, and social level is raised or depressed by the individual sage, saint, philanthropist, or king is the very fact which makes these debtors. Carlyle says the king, the *König*, is the *Canning*, the man who *can*. If we stop with that we have gotten no farther than that might makes right; but that is not all. Real kinghood is determined not by the possession, but by the direction of might; depends not on right being might, but on might doing right. The man may say, "Because I can, I am absolved from obligation, and all are under obligation to me." He may seize the throne, but he is not king. Or he may say, "Because I can, I must; because I can more than other men, I owe the more to other men." He is the real king.

This is the principle by which Paul's whole life and work were propelled. It was not an original principle with Paul. He took it from Christ, who not only uttered, but incarnated it. It was He who was "in the form of God" before eternal ages, who was made in the likeness of men, and came to them saying, "I am among you as he that serveth." Under the inspiration of such an example Paul writes to this mother city, the mistress of the world, there where such multitudes have laid their gold and their lives and their manhood at the feet of a Tiberius, a Caligula, a Nero, saying, "I want not your gold, your service, your adulation. I ask but to serve you. You owe me nothing. I am debtor, both to Greek and to Barbarians; both to the wise, and to the foolish." Seneca would have shaken his head over that. Vedius Pollio would have laughed at it as he ordered his slave to be thrown to the lampreys. Augustus, the gentleman, the literary man, would have echoed the laugh as his minions nailed his slave to the mast. "Debtor to that slave, forsooth! Did not the wretch kill my favorite quail? Is the slave any better than the quail? The slave is for me; not I for the slave." Fancy

Claudius or Nero reading Paul's letter to Philemon! "Only hear this fool, interesting himself in a runaway slave, and a thief at that. See here! Calls him brother! Absolutely gives his note of hand for the amount stolen!" True, all true. Laugh on, Nero! Here is a man beside whom you, poor, pampered, brutalized wretch are little more than a beast, putting his magnificent manhood at the service of this poor Onesimus. Debtor to a slave! The world has been slowly coming round to Paul's view. It cost a fight even in this nineteenth Christian century; but social sentiment is with Paul to-day, and not with Pollio and Augustus.

Culture is as aristocratic as titled nobility. Knowledge is power, and power of any kind is a temptation to arrogance and selfishness. These are no less real because they do not assert themselves with whip and sword. The point is not that culture imparts a conscious superiority to ignorance. It must do that. It is rather that it is too often regarded as absolving its possessor from all obligation to ignorance and rudeness, and as conferring the right to develop culture as an end unto itself. Culture tends to isolation. The higher and wider it is, the more difficulty it has in finding affinities. Culture leans toward the ideal rather than the actual. That is well if the actual be not sunk in the ideal. The highest ideal can be worked out only through the actual. The tendency of culture is to ignore uncongenial facts in striving after an ideal which shall do away with the facts; and to build up isolated, ideal personalities which are as irresponsible to the world's piteous appeals as is the exquisite effigy on a sarcophagus to the tears which bedew its marble feet. Culture has a right to its affinities, but not to insist on its affinities to the exclusion of its obligations; not to seek only appreciative response and to refuse to strike its hand into any hand which cannot return its secret grip. Because the ideals of culture are pure and truthful, it does not follow that

they may not be wrongly pursued. *Spiritual* culture may be prosecuted in a way to make a very dubious kind of saint. It is right to love beauty, yet beauty is constantly made the minister of sensuality, and æsthetic sensibility is not infrequently allied with hardness and cruelty.

Culture, knowledge, taste, practical skill—any form of power is impaired and perverted to the degree in which it misses the element of ministry, holds itself absolved from debt to mankind, and regards mankind as its debtor. This is the truth which youth will do well to face as it faces the world and steps out from the quiet halls of study to take its place and its part in the world. Culture is obligation. Knowledge is debt. The world is creditor, not you. A talent belongs in the market-place, not in a napkin. That man in Christ's parable who buried his pound would not see that principal meant interest. He found it out to his cost when the day of reckoning came. In the popular conception mastery is the opposite of service, and excludes service. In the Christian conception mastery means service. The ideal king is the one who serves his people best. You know who it was that threw this truth into living and eternal embodiment, as He girded Himself with a towel and washed the feet of His disciples, saying, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

"For He before whose sceptre
The nations rise or fall,
Who gives no least commandment
But come to pass it shall,
Said that he who would be greatest
Should be servant unto all.

"And in conflict with the evil
Which His bright creation mars,
Laid He not aside the sceptre
Which can reach to all the stars?
Of the service which He rendered
See on His hand the scars!"

Opposed to this ideal is the exaggerated and false estimate of the significance of possession, that life consists in

having. Possession may be nine points in the law ; it is only one point in the Gospel, and that not the principal point. There possession is always regarded as a means, not as an end ; as aggravating responsibility, not as lightening it ; as a call to work, not as a summons to rest. Possession is ordinarily conceived as merely having and keeping. You have so many dollars. You have so much knowledge of biology or classics or physics. You have so much skill to build or carve or paint. That is yours. Nobody has the right to say how you shall use it or that you shall use it at all. You hold the key to your own treasury. To demand it of you is highway robbery. If you choose to impart any portion of what you have, that is your own business. It is a favor which you condescend to render. It is pure, gratuitous generosity on your part. If you do not so choose, that is equally your own business, and no one has the shadow of a right to complain or to remonstrate. Your own personality and all that attaches to it are sacred. You are a law unto yourself ; you are your own.

"You are not your own," replies Paul ; and the flat contradiction is Christ's no less than Paul's. Drop your plummet down into those apparently simple little aphorisms of Christ, and it strikes very deep on a hard bottom of absolute and eternal truth. This, for instance, "No man liveth unto himself." Do you think that is merely a moral commonplace—a thing to point a sentence, a rhetorical generality which will not stand analysis? I tell you, nay! No man liveth unto himself. No man *can* live unto himself in the nature of the case. It is an *essential* impossibility, a philosophic law. Nothing in the universe is or can be a purely isolated unit. Every object involves and includes an environment, from a man down to a mollusk. The environment and the thing belong and go together. The existence of the thing implies the existence of the environment ; and its normal existence implies

adjustment to the environment. To separate them is not to separate two things, but to cut asunder a whole. Man belongs in the universal frame of things as represented by nature and society. His existence as man involves relation to other men—active relation, mutual relation, his action on them as theirs on him. If he refuse either he becomes abnormal. The integer of society is made up of units. The withdrawal of a unit impairs both the integer and the unit. Of a little French town on the Adour the guide-book says, "It has a population of one thousand and one." The sum total of the population is not complete until that "one" is in its place. The "one" needs the "thousand," but the "thousand" also has the right to take in the "one." Hence, the fact of possession is modified by the fact of relation. Throw out relation and you impair both the range and the tenure of possession. You cannot truly possess and ignore the relation of your having to those who have not. They are not entire until you complete them. You cannot truly live and merely possess. You are out of line and out of touch with God's great order if you keep yourself and its belongings to yourself. If you merely accumulate, if you merely grow big in fortune, knowledge, culture, deftness, or anything else you are a monstrosity, a deformity.

Society has to form a knot round you as nature does round a break in a bone. Society has to take you in by some exceptional process, and get round and over you as the roots of a tree accommodate themselves to a rock. You have your share of right in mankind, but for the same reason mankind has its share of right in you and yours ; and its right is an inherent right, a natural right, like the right of the earth to the sunshine or of the river to the streams—the right of organic connection. You are debtor to your environment. It is entitled to draw on you at sight, and its check is endorsed by God. According to the current phrase, to "pay the

debt of nature" is to die. That is the only way in which some men ever pay it. Nothing in their life becomes them like the leaving of it. There is a popular type of religionism which concentrates its attention principally upon the life which is to come, and consoles itself for its stuntedness with the prospect of celestial perfection. The sooner such people get into the life which is to come, the better. Perhaps they will find consolation there. At any rate, society will gladly give them a receipt in full for their debt for the sake of getting rid of them. To pay the debt of nature is to live and serve.

The thing which the world is suffering most from to-day, the troublesome quantity in the social equation, is simply the fact of the refusal of one section of society to recognize its debt to the other; the attempt to compound the debt by the payment of a certain percentage; the protest by the upper side against the claim of the under side. Dives is willing to throw scraps to Lazarus, willing even to send him occasionally a full meal, but Lazarus is to understand that this is a pure gratuity; that he has no right in the case, and that it is only through Dives's generous condescension that he is tolerated at the gate at all. Do not understand me to overlook or to depreciate the noble acts of individual charity with which our own city, not to go farther, so abounds. I am speaking of general tendencies, social drifts; and I affirm that a large section of even so-called Christian society has not yet gotten hold of the idea of gift and duty and sacrifice as a debt instead of a generous concession. Ignorance, degradation, stupidity do not justify the protest of wealth and culture against their claim. They constitute the claim, and emphasize it. "I am debtor, not only to the Greek, but also to the Barbarian; not only to the wise, but to the unwise, too." Their claim may be exaggerated and unreasonable, it often is; but when these elements are sifted out there is still a claim. They are un-

pleasant facts, but the chief end of man is not to be pleased. They are troublesome, but man is born to trouble, not only as inevitable, but as something to be assumed and accepted as a factor of life. They are burdensome, but Christ calls men to bear burdens. One of the great mistakes of people is the assumption that they are entitled to pleasantness, and that unpleasantness of any kind is an infringement of their rights.

The obligation of power to weakness, of culture to ignorance, of skill to helplessness, is, as I have tried to show, a natural debt, an obligation inherent in the organic connection of things; but the natural obligation is emphasized a hundred-fold by Christian principle, Christian love, and Christian enthusiasm. Very few people, I take it, have grasped the whole meaning of Christ's gift of Himself to the world. Certainly there are not many who have taken His ideal in its full dimensions as their own standard of obligation. The current Christian conception of the individual's debt to the world includes a large measure of personal reserve. It is an accepted Christian principle that a man owes something to his race; but along with this goes the principle that a man owes something (usually the larger share) to himself. The peculiarity of Christ was that He ignored the latter element entirely, and gave His whole self, His best, His life to the world, and thus backed with His own practical, Divine sanction His injunction to all His followers—that which constitutes the very essence and key-note of Christianity—to deny self, to say that self is not, and thus to follow Him.

Possession and impartation are not contraries. They do not exclude each other. Just as mastery means service, possession, in the highest sense, means impartation. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." Some one once said, "What I kept I lost; what I gave away I have." You do not truly possess without giving. You never

know anything so thoroughly as after you have taught it to some one else. You are never so fully possessed of your own thought as after you have given it voice and expounded it to others. You have not all that there is in your money until you have made it help and lift some one. The value of power is in what it will do. You are very poor if you have only power and not its product.

Moreover, power, like everything else, depreciates by hoarding. Nothing in God's universe can violate its own law and not suffer from the violation. Issue, use, application are the laws of power. If your reservoir does not give out its water, the water stagnates and breeds pestilence and fouls the reservoir. A man may hold money, but he holds with it a shrunken soul. You may build up a big self on symmetrical lines, filled out with learning, threaded with the sinews of power; if that is all, you will be smaller and meaner and more contemptible than was that rough fisherman who was crucified head downward for Christ's sake.

You know the law of the conservation of force. You know that force does not achieve its utmost and best by retaining its original character. Conversion is a law of force. Suppose you convert so much soap or leather or sugar into a college, a church, a hospital; do you not see how those vulgar bulks have been transformed into active ministers; how they have lost their material character, and have passed up into the sphere of moral and spiritual forces? Do you not see how your original possession has gathered round itself the best human affections, and has initiated new and beneficent forces, how it has not only multiplied itself beyond the power of figures to state, but has taken on a quality which is Divine?

And so it is with knowledge. Suppose you heap up knowledge. You know all the languages, and all the philosophies, and all the sciences. What then? If that is all—if your

knowledge and culture do not go out from you, are not worked at their highest power to form and stimulate society's thought, to lift its ignorance, to expose and fight its popular fallacies—you are nothing better than an unloaded lumber-wagon.

This man Paul was well stocked with knowledge. He had a large and vigorous intellect to begin with. He had all the Rabbinical lore that Hillel could give him. He had gathered something from the Greek schools of Tarsus. Let him go back now to Tarsus and spend the rest of his days brooding and musing beside the Cydnus and poring over Rabbinical rolls. He would have escaped a good deal certainly. He would not have known the inner prison and the stocks and the scourge at Philippi, nor the howling mob round the stairs at Jerusalem, nor the wrecked corn-ship at Malta, nor the chain and the Prætorians at Rome, nor the block and the axe outside the Ostian gate. He would probably have died quietly in his bed. I doubt not his work would have been done by some one else, for it had to be done, and "God has no necessary men;" but as to Paul himself, there would have been one more learned man at little Tarsus—Saul the forgotten Rabbi instead of Paul the Apostle to the Gentiles. Saul without Paul's vast heritage of power and love and blessing and spiritual stimulus and helpfulness, which is still rolling up its accumulations beyond all power to tabulate them. "I am debtor." Was not Paul the greater, was not his power the greater for his acknowledgment and payment of that debt? Do not forget that debt is also opportunity; and that if payment of the debt of power takes much—all out of a man—it gives back far more than it takes. Virtue went out of Christ to heal her who touched the hem of His garment; but Christ had no less virtue and had besides a glowing, grateful, happy child of humanity laying her love and allegiance at His feet. Truthfully says Emerson: "A wise man

will extend this lesson to all parts of life, and know that it is the part of prudence to face every claimant and pay every just demand on your time, your talents, or your heart. Always pay; for first or last you must pay your entire debt. Benefit is the end of nature. But for every benefit which you receive a tax is levied. He is great who confers the most benefits. He is base to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom; but the benefit we receive must be rendered again line for line, deed for deed, cent for cent to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort."

I give you, then, this truth with which to face the world's work and warfare. You are not your own. You owe yourselves to the world. Whatever birth, fortune, education may have given you, society has a right to draw on it. You are not an isolated unit. Whether you like it or not you are an integral part of society, and your power and function are as truly tributary to society as the hand or the foot or the eye to the body. You may refuse the tribute, and society may let you alone and pass you over. So much the worse for you. You will lose more than society will; and though society may let you alone, your own swollen and deformed self will not let you alone, but will turn upon you like a demon and tear you. The story of Frankenstein is a sermon.

Power only enhances responsibility. Ability only emphasizes duty. Endowment means service. Have you thought something? You owe the world your thought. Circulation is its birthright. Not that the thinker is always welcomed by society. It is quite possible that you may owe it a debt of which it would gladly quit you; which it would much rather you should not pay. It is quite possible that you and society may differ as to the nature of the debt—that is to say, you may think that you owe

it to society to speak out, and society may think that you owe it to keep still. They thought so in Jerusalem when Christ told the truth about the scribes and Pharisees. The Church of the sixteenth century would have paid Luther to stay quietly at Erfurt. Savonarola was not a favorite at Florence, and certain modern Christian thinkers have not found the Church over-grateful for their speaking. The exaction of payment may come from the stress of your own soul rather than from without. In any case you are debtor, to tell what your thought has found, if your thought strikes at a social falsehood, or knocks out a window in a moss-grown wall of social or religious custom which keeps out the light. This is a wonderful age for a young man to begin his career. If there is a vast deal behind him there is a vast deal waiting for him. The hard questions are not all settled yet. The practical problems are not all discovered yet. The professions are full, but there is plenty of room for men of the right mould, for men who have real power and are not afraid to use it. Manly holiness and purity will find plenty of occupation. There is a good deal yet to reward earnest truth-seeking on all lines. Mind is busy, and the old is being shaken and sifted, and the new is crowding to the front. It is an age of immense material resources, of rapidly increasing knowledge, of tremendous forces, both for good and for evil. If a young man can go out into such a century without a call to do and to give and to suffer ringing through his soul and stirring his blood, he is a juvenile mummy, and his true place is the cemetery.

The greatest danger to many of our youth lies in their fathers' wealth, and in the accompanying fallacy that the removal of the physical necessity of service is the removal of all obligation to service. It is quite within the power of some of you to spend your life amid books and pictures, to lounge in the shadow of sphinxes and pyramids, to

nurse æsthetic fervors at the beauty of Italy or the mountain glory of Switzerland. Quite within your power to dawdle away life at the club and to attain eminence in the waltz and at tennis, and to leave the world to stumble along on its blundering, tearful, weary course, while you

"live and lie reclined
On the hills, like gods together, careless of mankind ;
For they lie beside their nectar, and the bolts are hurled
Far below them in the valleys, and the clouds
are lightly curled
Round their golden houses, girdled with the
gleaming world ;
Where they smile in secret, looking over wasted
lands,
Blight and famine, plague and earthquake, roaring
deeps and fiery sands,
Clanging fights, and flaming towns, and sinking
ships, and playing hands—
But they smile."

Oh, place for a moment this sensual, selfish, rotten Epicurean conception of Divine felicity beside St. John's pictures of the girded Christ washing the disciples' feet, and dropping His tears over the tomb at Bethany! Place side by side Paul chained to his prætorian guard, and Nero with lyre and painted face, master of the world, and singing to the rabble in the theatre. Which is the nobler? Which is the richer? Which best fills out the Divine ideal of manhood? Remember that intellectual power is not unselfishness. Remember that literary and artistic pursuits, while they may be beautiful ministers to humanity, may be only ministers to self. Remember that there may be an intellectual and æsthetic sensuality, no less than a physical and gross sensuality. You are debtors. The worse the world is, the more it needs the good man. The more ignorant it is, the louder is the demand on the Christian scholar. The place of the true man to-day is *in* the world, not *above* it. "Above it all." The words linger in my memory with a sad sweetness, as they fell from the lips of my dear and honored friend, Roswell D. Hitchcock, one of the choicest spirits that ever adorned this city of ours—a man whose culture was

as fine and rich as his spirit was brave and his life consecrated. He was speaking to a large audience on the subject of Christian education, and depicting in his graphic style certain social menaces which were looming up on the horizon like thunder-clouds. Not many years and their bolts would strike. "But," said he, and he paused an instant, and his lip quivered and his clear voice broke, "I shall be above it all!" He was in less than a year, but he kept *in* it all until the time came for going above.

That is the watchword now: In it all!—to fight, to purify, to enlighten. In it all, yet not of it all. In it all; yea, deep in it, so deep as to have leverage for an upward thrust. For above the mire is the sky; above the gross vapors are the stars; and there is large room between earth and heaven for him who will raise toward heaven and light. If there is an attraction from heaven, it must be supplemented by a pressure from beneath. If society is to be pulled upward, it must also be pushed upward; and he who would lift must first go down. "I am debtor." The man who said that said also of tribulation, persecution, nakedness, peril, sword: "*In* all these things we are abundantly the conquerors." Above them all is to come later. "*Henceforth*," wrote the apostle from his prison, "there is laid up for me a crown." Only he who bears himself well and faithfully in it all, as part of all, as debtor to all, may hope to be peacefully and forever above all by and by.

It is with deep feeling that I stand here and speak these words to-night. Memory runs back over nearly forty years to the hour when, like you, I stood on Columbia's threshold, and looked forth upon the world. How sadly sweet is the recollection of the bright mornings when the quivering leaves of the old sycamores threw their shadows on our Xenophons and Homers! How the faces of my class rise up before me! How widely scattered

they are! How many have finished their life-work! And the good and learned men at whose feet I sat—King, McVickar, Anthon, Renwick, Hackley, Schmidt—all gone! But the sadness which waits on such memories is offset with the pride and joy which wait on the fact that Columbia's second century is far richer than her first; that Columbia is a far larger and grander factor in the life of this city and country, and is fraught with a richer promise to the future, than the Columbia of my day; that she recognizes her debt, and is setting herself to pay it with usury. God bless our old college! The best wish which her best wisher can cherish for her is that her existence and her work may be justified in the efficient and fruitful manhood of her sons. That she may be not a mere splendid aggregation of libraries, laboratories and sages, but a perennial fountain of Christian culture and social influence and blessing; a perpetual manhood-making force which shall be felt in every heart-beat of the generations to come.

THE MISSION OF THE TRUE MAN.*

BY PRESIDENT CHARLES F. THWING,
D.D., CLEVELAND, O.

These twelve Jesus sent forth.—Matt.
x. 5.

THE college is apostolic. Its members are sent forth. The missionary element is as conspicuous in the college as it was among the twelve or the seventy of Christ's followers. Men come to college from what we call the "world" in order to go from college back into the world. The college receives in order to give forth. The college receives boys of eighteen in order to graduate men. This college, founded for Christ and the Church, is sending you forth, O men of 1892. Our text describes the scene—"These twelve Jesus sent forth." The college

sends you forth, you who have spent four years within these college walls.

And what have these years in college been to you or done for you? What has the college done, that it may be said to send you forth? What is the type of manhood which this college and every other worthy college is seeking to train and to train in apostolic motives? This college desires to train in you largeness of personality. It wants to make you strong. It aims to make you great. It desires to discipline individuality. It seeks to make you yourselves into larger and better selves. You are to be yourself, the largest and most perfect self. The college is supposed to train by pruning. The knife is its symbol. The college cuts off and prunes the heavy branches of the vine of character, in order to strengthen the vital forces of the vine itself. It loses to save. It lops off leaf to get fruit. The college does lessen the size of the diamond of manhood, in order to gain greater purity and a more splendid brilliance and a larger value. The running track is the symbol of the college. The college is training and converting fatty tissue into laborious muscle. It creates compactness to create force. The symbol of the college is a book. The college teaches you knowledge, but it is your knowledge, and in the same teaching each scholar learns a different lesson. The college teaches you to compare, reason, judge; but each act of comparison, reasoning, judgment, is your own act. Your best intellectual self the college has been trying to train. Your best ethical self the college has been trying to train. A knowledge of the laws of the moral universe the college endeavors to teach. Obedience to these laws it seeks to inspire. It tries to make the right a principle of being, and the good an object of attainment. It endeavors to restrain the impulse of appetite, to crush unworthy desire, to guide worthy wish, to purify affection, but it never forgets that the appetite, desire and affection of each man are his own, a part of his

* Baccalaureate Sermon before the class of '92, Adelbert College, Cleveland, O.

individual, personal being. It holds aloft moral ideals, but it urges each man to run on his own feet toward them, and by his own hand to grasp the waiting prize. Mr. Lowell has said that the more general purpose of the college "is to free, to supple and to train the faculties in such wise as shall make them most effective for whatever task life may afterward set them; for the duties of life rather than for its business, and to open windows on every side of the mind, where thickness of wall does not prevent it. Let it be our hope," says Mr. Lowell, speaking once before a college audience, "to make a gentleman of every youth who is put under our charge; not a conventional gentleman, but a man of culture, a man of intellectual resource, a man of public spirit, a man of refinement, with that good taste which is the conscience of the mind, and that conscience which is the good taste of the soul." Nobly spoken are these words by Mr. Lowell, but he would also say that each man's faculties and powers are to be trained in accordance with their foreordained tendency and inclination, and also that each man, each gentleman, is to keep his own individuality; to develop that individuality into the largest and best manhood.

This large personality is to grow from within, outward. The college is to aid in this development. The college is not to supplant the individuality of the student by its own corporate individuality. Some colleges do thus seem to be supplanters; but the college is to summon all its powers to draw out the forces of the student himself. This is education. I would not have you known as Adelbert men, or Western Reserve men, except as Adelbert and Western Reserve stand for the highest, purest, strongest, largest personality. The college is not to grind out its annual grist, in which every kernel is like every other kernel—a machine-made product in which each individual is like every other—but rather this college should graduate men who are

hand-made, mind made, heart-made, soul-made; a result in which mind has been fed by mind, heart by heart, soul by soul; individuality always respected, individuality always developed.

Individuality is never to become eccentricity. Personality is never to stand for oddity. A strong personality is to be as a mountain range, composed of the same material as the plain, yet rising above the plain; lifting the plain skyward, its highest peak hidden in the cloud of mystery, its slopes resting firmly on the solid earth. A strong personality is a part of humanity, but it seems to be more and higher than humanity, lifting humanity itself above its low-lying plains of being. Into this humanity you are sent forth. Sent into the same world into which Christ sent His apostles, sent into the same world into which the Christ came. From this world you should not wish to escape. I know that you stand for scholarship, and scholarship is supposed to be esoteric and monastic. I know that you stand for culture, and culture is supposed to be dainty. As if limitation were superior to breadth! As if confinement were better than freedom! As if daintiness were nobler than strength! Aye, you can make your life monastic, and its monasticism will be the loneliness of the grave. Ah! you can make life a series of petty dainty prettinesses, or of dainty pretty prettinesses. Ah no! you *cannot*; your will rebels against such an inane fate. No, you are of the world, and in the world you must be. This world of yours is a very good world, too. The best you have ever known. The best you will know, I hope, for threescore years. It is not a bad world, as some say. You are not to be a Christian pessimist, and to hide yourself in the monastery of your selfhood, against a world whose temptations you cannot meet. Do not be a St. Anthony. You are not to be a philosophic pessimist, and to write books against the world. Do not be a Schopenhauer.

It is a world of badness and of good-

ness strangely intermingled, of weakness and of might; of poverty and of riches; of sin and of purity. It is like the image of gold, silver and of clay, of brass and of iron. It is a selfish world, anxious for glory and fame, place and power. It is a self-sacrificing world, holding truth better than fame, duty than dollars, character than place. It is a self-satisfied world, folding its arms in its dainty strength. It is a needy world, stretching forth empty palms. It is a far-sighted world, seeing the golden argosies sailing the remote seas of its worthy endeavors. It is a blind world, like some Polyphemus clutching the rocks of its power to hurl at innocent foes. It is an indolent world, content with itself and its belongings. It is an ambitious world, moving forward as some great engine, with the force and the swiftness of the lightning. Of this world you are a part. Into it you must go and stay. You are to make up your mind and your heart what you will do to and for this world, and what relation to it you will bear. Will you add an ounce of selfishness to its tons of self-hood? Will you lay the stone of truth in its temple, and make a sacrifice on its altar of prayer and of song? Will you stand cold as stone and silent as a statue in mild disdain of the struggling masses, or into some empty palm will you lay your own right hand? Will you make its blindness more blind, and its madness more mad, or will you with broad wisdom and noble courage endeavor to see clearly, to guide rightly, to do well? This world needs you, my friends. This world wants you to hold truth better than name, duty than dollars, character than place. The world wants you to lay some stone of truth in its temple. The world wants you to be, not a Ulysses, but rather the world wants you to be as some one else, also named in the *Odyssey*. Do you know who is the hero of the *Odyssey*? Is it he, think you, who has sailed many a tempest-vexed sea and vanquished many a wily, mighty foe? Is

it he who escaped from Circe's cheats, and was deaf to the Sirens' honeyed songs? Is it he who bent his mighty bow to slay his would-be supplanters? Is it he who, in the teeth of every charm, remained true to his own Penelope? Ah no! the hero of the *Odyssey* is not Ulysses. The hero of this poem is one whose name you hardly will recognize—Eumæus. And who is Eumæus? Eumæus is the swineherd. The "noble swineherd," as he is called, who guards with care the estate of Ulysses, and whom Ulysses returning finds in his place doing his humble duties. A hero—yes, a hero, you desire to be. But faithfulness to simple duty is the heroism to which the world calls you.

In this Western Reserve, and in association with this college, there lived, some years ago, a man to whom the President of the college of which he was a graduate addressed a letter.* It bore date:

* WILLIAMS COLLEGE, JUNE 10, 1880.

"Has the time of telegrams so passed that you can read a letter? The hour has struck sooner than I thought. You know I thought it would come, and now that it has come I rejoice with you. I congratulate you not only on your nomination, but on the manner of it and the enthusiasm with which it is received. The students here are wild over it, and I care not how wild, if they will but learn the lesson there is in it. It is one reason of my joy that there is a lesson in it. How well I remember those early struggles and your manly bearing under them, the confidence you at once gave your instructors and received from them, and the combination, so apparently easy and yet so rare, among students of a genial spirit with pure habits and high aims uniformly pursued. That was the beginning of a course in which you have not faltered, and the lesson therefore is that this honor is the result of no accident, but of achievement by steady work in scholarship and statesmanship, so that

when the occasion called the *man* was there."

Thus Mark Hopkins wrote James A. Garfield. Crises are always striking, and crises will at no distant day strike in your life. When a crisis does strike, the result of its striking depends upon whether you are a *man*.

But, as you go forth into this world, neither you nor I can forget that you are going forth into a world more the world of God than of man. The world has universal relations. Into these relations you come. You cannot put them off. You would not put them off. But your chief relation is to Him whom we call God; God, who was before time; God, who shall be when time is not; God, who is in all places; God, who shall be when the heavens are rolled up as a scroll; God, our creator, our preserver, our benefactor; God, whose being we dimly shadow forth to ourselves in the names of Father, Son and Holy Ghost; God, who is in all, and God in whom is all. This God has defined himself as Love. He is above the world; inspire yourself with His might. He is in the world; with Him commune. He is compassion; wrap your soul around with strength of His consolations. A revelation He has made to the world, and He is the author in a sense other than that in which He is the author of other volumes of what we call the Bible. The book is inspired, for it inspires men. It is a human book, for its writers were men. It is a Divine book, for its author was God. It was given to man, not for its scientific teaching, not for its secular history, but as a history and as a prophecy of God's endeavors to bless and to redeem man. This book thus receive and use. Obey its commands, remember its precepts, follow its suggestions, live the life it commends.

But also, in this world of God and of man, you find what is called "the Church." Some of you are its formal members. I wish you all were. The Church; it is the Church of the Son of God. Its origin is the principle of Di-

vine love. Its history is the history of the human redemption. It is the Church of the Son of man. It embraces all those who accept the principle of Divine Love and endeavor to obey the duties which this love reveals. "It includes all those who are predestinated," says Wiclif. "It embraces all those who hold the Divine word and observe the sacraments," says Luther. "It is the visible organization where pure doctrine is taught," says Melancthon. "It is the society in which every new-born soul is a component part," says Schleiermacher. This Church is worthy of your love, is worthy of the service of your devotion and of the devotion of your service. I recognize its limitations. I am well aware of its imperfections, but never will you find in this world of God and of man an agent more worthy of your co-operation than the Church, and never will you find aim more worthy of your working for than the aim which the Church sets before itself. It has been anointed with the blood of martyrs. The wisdom of the prophets and the songs of the angels are its triumph. Of this Church become a member. Thus into the world of God, with the Bible of God in one hand and the Church of God in your heart, go forth.

Much of what I have tried to say receives illustration in the life and character of one who since I last served as college preacher has passed into the world of infinite light. He was a member of the Faculty of this college fifty years. In his veins ran rich and red the best blood of New England. The scholar's learning, the teacher's enthusiasm, the poet's soul, the prophet's impulse were all his. Like Coleridge, he read Shakespeare and Milton in conjunction with the Greek dramatists. With all learning he was on terms of intimacy. In the year 1840 he came from the old Western Reserve to the new. He came from New Haven to Hudson. He came, as came that body of most remarkable men who were the professors in this college in the middle

of this fast passing century. He came, as came Hickok and Long and Loomis and Barrows and St. John and their peers, that he might the better obey the command of the Christ. He came to a college small and new and poor; to a college so poor that one subscription to its funds was paid in clocks, and another in tomb-stones. I commend to you the example of Nathan Perkins Seymour—Nathan Perkins Seymour, the scholar, the teacher, the poet, the prophet, the saint: the friend of man, the friend of God: the missionary who heard the Divine call, and ever the Divine call obeyed.

You, my friends, members of the class of 1892, by the simple fact of your graduation are sent forth. You are sent forth from and by this college. You are sent forth into the world—the world at once of man and of God. There is a sadness in these parting hours, yet for these parting hours you came to the college and the college received you. And here you stand together. After these three days, you will never stand together as now. These days are the point whence you will go forth on the divine purpose into the waiting world. Your pathways will more and more widely separate as the days increase. But also, as the days increase, your pathways will converge, and at some point of time in the future you will again come together at one and the same point in space. In that world of infinite light into which Professor Seymour has gone, you again may stand as one. From this world, in the nearer parts of which to-night you linger, may you go forth to its farther borders with the same courage, strength, hope and triumph with which you leave this college, only with a courage more brave, a strength more strong, a hope more vigorous, a triumph more victorious. Thus, may the words of the Christ which to-night I speak to you, "These twelve Jesus sent forth," be at last translated into these words: "Come, ye blessed of my Father, inherit the king-

dom prepared for you from the foundation of the world."

THE FAITHFUL HEART AND THE PRESENT GOD.

BY ALEXANDER MACLAREN, D.D.
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I have set the Lord always before me: because He is at my right hand, I shall not be moved.—Psalm xvi. 8.

THIS psalm touches the very high-water mark of the religious life in two aspects: its ardent devotion and its clear certainty of eternal blessedness beyond the grave. These two are connected, as cause and effect, since there on my text follows this great "therefore"—"Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope, for Thou wilt not leave my soul in the grave, neither wilt Thou suffer Thy Holy One to see corruption." So this ancient singer speaks to us across the centuries, and bids us ask ourselves whether we, with all the blaze of light of a far fuller, more blessed, and heart-touching and soul-satisfying revelation of God than he had, can place ourselves by his side, and take for ourselves his great declaration, "I have set the Lord always before me," and, therefore, "because He is at my right hand, I shall not be moved."

There are three things then here—the effort of faith; the ally whom the effort brings; and the courageous stability which His presence ensures.

I. The effort of faith. "I have set the Lord always before me."

The very language expresses for us the thought that it took a dead lift of conscious effort for the Psalmist to keep himself continually in touch with that unseen God. This is the very essence of true religion, for what is our religion if it is not the turning of our hearts continually, amid, and from amid, all the trivialities of this poor, low planet up to Him, and the realizing—by a conscious effort of an outgoing soul toward Him

which is winged by desire, and impelled by a sense of need—the thrilling and calming presence of Him who is invisible.

We talk about being Christians; we profess, some of us, to be religious men. Let us bring our pretensions to this simple test, Is the conscious effort of our lives directed with a frequency, which may deserve to be called habit, to the realization, amid our daily duties, of that Divine presence?

Mark how the Psalmist came to this effort. It was because his whole soul clave to God, with the intelligent and reasonable conviction and apprehension that in God alone was all that he needed. No man will ever seek to bring himself into the presence of that Father unless he knows that he can sun himself in the presence. If it is only a great Taskmaster's eye which we think is resting upon us, we shall crouch to hide from it rather than court it. But the Psalmist tells us how he came to make the attempt, and to carry it through all the changes of his life—"to set the Lord always before him." For what goes before is this: "I have said unto the Lord, Thou art my Lord; my good is none but Thee . . . the Lord is the portion of mine inheritance, and" . . . (therefore) "I have a goodly heritage" (having Him for the portion of mine inheritance, "and of my cup"). And because thus he felt that all his blessedness was enwrapped in that one Divine Person, and that whatsoever might call itself and *be* good, in some subordinate fashion, and as meeting some lower mental or material necessities, there was only one real good for him, satisfying all the depth and circumference of his being. It was only because this was his rooted conviction that he grudged every moment in which he was not living in the light of that countenance, and feeling the worth of the treasure which he possessed in God. But we are often actually ignorant, so to speak, of what we habitually know, and often without the conscious realization of the possession (which is the only

real possession) of the riches that are most truly ours. If a man does not think about his wife and his children it is for the time being all one as if they did not exist. If he does not think about God and His love, it is all one as if he had not Him and it. If we truly are knit to Him by inward sentiments of dependence, thankfulness, love, and obedience, our hearts will not be satisfied unless we make the effort to reach our hands through all the shadows, to grasp the reality, as a man might thrust his fist through some drum, with thin paper in it, in order to clutch some treasure lying beyond.

"I have set the Lord always before me," is the voice of true love, and true love is true religion. If we can count up the number of times to-day in which we have thought about God—and I am afraid some of us could do it very easily—we have thought about Him too little. "I have set the Lord *always* before me," like a long band of light running through the whole life. But in the lives of far too many so-called Christians the points of light are dim and far apart, and sending little illumination into the dark intervals, as in some ill-lighted back street.

The effort of faith is the essence of religion, and we have no right to call ourselves Christians unless we can say in some real measure, "I have *set* the Lord"—for it took a dead lift to do it—"always before me."

II. Notice the ally of faith.

I suppose that the second portion of my text is to be interpreted as being the consequence of the effort. "He is at my right hand." Would He have been, David, if you had not set Him there? No! Of course, apart from effort there would have been that real sustained presence of God without which no life is possible, nor any existence. For I believe, for my part, that when we talk about Omnipresence we mean that where God is not nothing can be; and that this influence, which is His real presence, "preserves the stars from wrong," and keeps in life every

living thing; so as that it is the simplest and deepest truth "in Him we," and all creatures, "live and move and have our being." But that is not what the Psalmist means. He is thinking of a presence a great deal more intimate, and of the communication of blessings a great deal more select and precious than creatural life when he speaks about the presence of God at his right hand, as the direct result of his own definite, conscious, and habitual effort to keep Him there. He means that by the turning of his thoughts to God, and the effort he makes—the effort of faith, imagination, love, and desire—to bring himself as close as he can to the great heart of the Father, he realizes that presence at his side in an altogether different manner from that in which it is given to stones and rocks and birds and beasts and godless men.

That Divine presence is the source of all strength and blessedness. "At my right hand;" then I stand at His left, and if I stand at His left I stand close under the arm that carries the shield, and the shield will be cast around me, and stretched above my head to protect me. "At my right hand;" then He is not only my Ally in the fight, but He stands close by my instrument of activity, to direct my work, so that I can

Labor on at Thy command,
And offer all my works to Thee.

"At my right hand;" then He is my Protector, my Ally, and Director of my work, and He lays His strong, gentle hand upon my little, feeble one, and puts deftness into its fingers and power into its muscles, as the prophet did when he laid his brown, strong hand on the thin fingers of the dying king, to help him to draw his bow. So God stands at our right hand, to defend us in peril, to direct us in effort, and to impart to us power for toil and service. Thus blessed, real, communicative of all needful good, and bringing it all with Himself, through His presence, realized by the effort of a loving faith, God stands at our right hand, and

we are blessed and safe if He be there.

Solitude is no word for a true, God-loving heart. We are least alone when we are most alone, for then, if we are His, we may most fully realize His presence. So if any of you are disposed sometimes to say the road is dark and long and rough, and I have to tread it unaccompanied, "set the Lord always before" you, and, with Him at your "right hand," He and you will be—I was going to say, enough for one another, and, at any rate, will be too many for all opposition. "I was left alone, and I saw this great vision." I was left alone, and God came to keep me company. That may be the experience of every soul.

III. Lastly, notice the courageous stability of faith.

Because He is "at my right hand, I shall not be moved." Well, that is true all round, in regard of all the things which may move and shake a man. If we have the felt presence of God with us, making sunshine in our lives, look how it will keep us from being unduly moved by our own emotions, fluctuations, hopes, passions. Hope and fear will equally be toned down: calmness will be given to us instead of agitations; we shall not be tossed about by every wind of desire, nor beaten about by every surge of temptation; but, anchored on Him, we may ride out the storm, and, safe behind that breakwater which keeps the force and weight of the wild ocean off us, we may feel but a modified and calm pressure from storms that otherwise would shake us from our composure. The secret of a quiet heart—which is a very different thing from a stagnant one—is to keep ever near God. Leaning upon Him, we shall not be shaken as we otherwise would, and shall be masters of ourselves; and if we are masters of ourselves nothing outside of us will much move us. "His heart is fixed, trusting in the Lord." In everything, by prayer and thanksgiving, make God present to yourselves, and yourselves present to

God, and "the peace of God, which passeth understanding, shall keep your hearts and minds."

In like manner we shall not be moved, if we have a present God, by circumstances. There will be a wholesome and wise obstinacy, like that displayed by the apostle when he said, "Bonds and afflictions abide me, but none of these move me; neither count I my life dear to myself" in order that I may carry out to the end, whatever that end may be, the mission which I have received of the Lord. And, depend upon it that, if we live, taking counsel from our Father in heaven, and realizing, as we may do, His presence with us, and the continual communication, by underground channels, of His grace to us, the world, with all its changes, will not much affect us. Like those disciples of whom we read in connection with Paul's wholesome obstinacy, "when he would not be persuaded," we cease, saying "The will of the Lord be done." The world will let you alone if it finds out that it cannot shake your purpose nor induce you to swerve from the path of duty, either by flashing before you pleasures or by frowning at you with threats and sorrows.

How quietly we may live above the storms if only we live in God! Some workmen in London in the last fogs happened to be engaged in repairing the weathercock upon a tall steeple, and when they got to the top they found that they were in the sunshine, with blue sky above them, and all the noise of the city below their feet, there in the blackness. If you will get high enough you will be far above the reach of the agitations and distractions of this life. Because "He is at my right hand I shall not be moved."

But there is a yet more wonderful and higher application of the words, which results from the closing verses of this psalm. For the Psalmist passes beyond this confidence that he shall not be moved amid all the changes and possibilities of earthly life, and feels certain that even the great change from life

to death will not move him, in so far as his union with God is concerned. It is beautiful to see that, whether the doctrine of a future life and of a resurrection were part of the common religious possession of his age or no, we catch in this closing strain of the psalm the religious consciousness of the singer in the very act of grasping at the truth, which, whether revealed or no to his generation, was at all events very imperfectly revealed. Why was he so sure that death and *sheol*—the grave and corruption—were things that he had nothing to do with? Because he felt that God was at his right hand. If you translate that into more abstract terms, it is just this—a realization of true communion and intercourse with God is the real guarantee that the man who has it shall never die, and whosoever can feel "the Lord is at my right hand," may look forward into all the darkness of death and the grave, and say, "These have nothing to do with me. They may touch the husk; they may do what they like with the outside shell and wrappage, but I shall not be moved." Even when that which people call me is laid in the grave, and sees corruption, Thou wilt show me the path of life. If here on earth we are able, by the effort of faith, to set Him at our right hand, the movement from earth to a dim beyond shall only be this, that instead of His standing at our right hand, our Ally and Director, we shall stand at His, and there find how true the Psalmist's confidence was, "At Thy right hand there are pleasures forevermore."

ENTHUSIASM.*

BY GEORGE EDWARD REED, D.D.,
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For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us.—2 Cor. v. 13, 14.

PURPOSING, this morning, to speak

* Abstract of sermon delivered before the Graduating Class of Dickinson College, June 5th, 1892.

to you upon "The Value and Power of Enthusiasm as an Essential Factor in the Successful Accomplishment of One's Life-work," permit us, in the first place, to call your attention to the concrete illustration of our theme furnished in the life and character of the illustrious man mentioned in the text chosen as the basis of what we have to say—the Apostle Paul.

Born of a proud, impetuous, heroic race—"of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews"—as first he comes before us in the sacred story, we find ourselves face to face with one who, even as a young man, gave evidence of a nature of no common mould; one of whom the world might well expect to hear more when once the burning enthusiasm with which, almost from his mother's womb, he seems to have been filled, should have field and opportunity for ultimate expression. For such a man anywhere a great career would seem to have been inevitable.

Born at Athens, amid the classic glories of a land every foot of which was hallowed by the words and deeds of men the world can never willingly forget—where all that was great in art, in learning, in literature, in poetry, oratory, and song found fullest and highest expression—who can doubt that he would have been a dialectician emulous of the renown of an Aristotle, an orator envious of the fame of a Demosthenes, a statesman and man of affairs of the type and school of a Pericles, or a philosopher before the splendor of whose talents even the broad-browed Plato would have been glad to bend in reverent recognition?

Born at Rome, surrounded from infancy with soldiers whose very names were terrors even in the confines of Roman power and civilization; breathing an atmosphere surcharged with the military spirit, the love of conquest, of power, ever dominant in the life of that tremendous people, who will for a moment question as to the field of action such a man would have been likely to choose? Who can doubt that wherever

went the eagles of the all-conquering city, there would have been found the enthusiastic, ambitious, heroic Jew, destined, in other fields of service, for a fame rivalling that of the proudest of the Cæsarian line?

Born, however, in Asia, of a nation renowned not so much for love of art, for learning, for military spirit and power, as for its fierce, almost fanatical devotion to matters theological and religious, what more natural than that the impetuosity of his fiery soul should have expended itself in the single, overmastering, all-consuming desire to further, by life or by death, the interests of the great faith of which the devout Jew believed himself the delegated representative of God in the earth.

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Such is his introduction; such was Saul of Tarsus—fierce, bigoted, cruel, fanatical; persecuting the Church, making havoc among the Christians, and, when they were put to death, ever giving his voice against them.

Such in temperament, in spirit, he continued to be. Smitten down by overpowering light, converted to the faith he had persecuted and hated, conversion changed not the glowing energy ever his leading characteristic. In the great transaction nothing passed away, save that in the light of new convictions, new hopes, and new experiences, the outward things in which he had so gloried—his birth, his lineage, his hopes of ecclesiastical preferment, of secular power, of wealth, of position, of earthly renown—which had been gain to him—which had been his very life—gave place to the single, overshadowing, overmastering ambition to serve Him who, as he felt, had called him from darkness to light; from the power of Satan unto God, to the end

that, as he himself tells us, "I may win Christ and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Such was Paul the enthusiast. Such he was, and such he continued to be, even to the hour of his final departure. Youth passed into manhood, manhood into age, age into old age; but neither in youth, in manhood, nor in age were dimmed the fiery ardors of that divinely enkindled soul. "None of these things"—perils of water, perils of robbers, perils by mine own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren—"none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God," was his ceaseless cry.

And yet, great as he was, great as was his enthusiasm, there were, and there are, those by whom both the man and the virtue were and are despised. "Thou art beside thyself," was the pitying, contemptuous verdict not only of Porcius Festus, but of thousands more, even as it is to-day.

And so he was. For himself he never denied it; never wished to deny it. Why should he? In his breast a great

idea was burning, seizing, controlling, pervading, laying hold of every faculty, bringing all into captivity—the idea of conquering a world for one in whose service life counted as nothing.

To such a man, filled with such an idea, animated by such a spirit, charges of madness, of lunacy, of folly, of overheated imagination, meant nothing. Beside ourselves? Granted. But if we be beside ourselves, it is to God; if we be sober, it is for your cause. "For the love of Christ constraineth us."

Enthusiasm and enthusiasts, however, have seldom been popular; on the contrary, they have ordinarily been among the despised and rejected of men, and chiefly, as we think, for two reasons: first, the confounding of enthusiasm with that from which it should ever be differentiated—namely, fanaticism; and, second, the inevitable tendency of culture to dwarf and destroy the emotional nature, save as this tendency shall be counteracted by appropriate means.

Enthusiasm is not fanaticism; the two are as far as heaven and earth apart, however related in generic significance. A fanatic is a man swayed, controlled, possessed by one idea of minor importance—by things infinitesimal and unworthy. An enthusiast is a man swayed, controlled, possessed by things great as the universe of God.

The general effect of culture, too, is ordinarily adverse to enthusiasm. Culture develops the critical faculties of the human mind—develops them oftentimes inordinately, sharpening the intellect at the expense of the heart, thus depriving men of the electric power, the magnetic force, the irrepressible impulse necessary to the accomplishment of great deeds or the living of heroic lives.

Culture is needed; the very office of education is to impart it; but culture without enthusiasm, without incandescent power—the glow of a soul pervaded, as it were, with living fire—is but a weak and worthless thing.

[Opposed to the small philosophers of culture "falsely so called," the speaker

placed the names of those who in oratory, in song, in poetry, in essay, in didactic discourse have delighted to glorify the virtue which men and women of lesser note have affected to decry, quoting in the progress of his remarks passages from Emerson, Carlyle, De Staël, Guizot, Everett and others, all of whom concur in placing enthusiasm among the qualities most essential for successful work.—Eds.]

Examples of the power of enthusiasm are abroad on every side. Show me a great man anywhere, in any field, whether of literature, politics, philanthropy, or religion, and I will show you a man in every fibre of his being an enthusiast. Point out to me any great movement under any sun which has ever swept the earth with power and I will point you to a movement originating in the mind and carried out by the will of some tremendous enthusiast.

Such a man was the Master Himself. "He hath a devil, and is mad," expressed the general conviction of the cold-blooded critics, unable to enter into or appreciate the all-consuming fire burning in the very life-currents of that Divine nature.

Of such spirit, temperament, and conviction were those who laid the mighty foundations of the Christian Church. Doubtless their creeds were short, their sermons simple. Probably no man of them could to-day stand an examination in the Thirty-nine Articles, the Athanasian Creed, the Westminster Catechism, or the Heidelberg Confession; yet what they knew they knew thoroughly; what they believed they believed intensely; what they did they did with both hands, earnestly.

"To live is Christ; to die is gain" was the heroic song not only of a Paul, but of thousands more destined, like him, to offer on the altar of their faith the superb devotion of their lives.

It was this enormous enthusiasm that so impressed the mind of the philosophic Gibbon, and which, in the end, drew from him the magnificent tribute to the purity and power of the early

Church recorded in the glowing pages of "the decline and fall."

Who can doubt that, had that glorious enthusiasm been continued, centuries ago the flag of our holy faith would have waved above the hosts of the nations of the earth, "the kingdoms of the world becoming the kingdom of God and of His Christ." Alas! that it did not continue.

Soon, as you know, came on the days of priestly assumption. Christian song was hushed. Prayer closed her supplicating lips, and the whole Church, bereft of life and power, passed into the thick darkness of a long and disastrous eclipse.

[In the concluding portion of his discourse the reverend speaker showed, in the light of great historical examples—Garibaldi, Cavour, Bismarck, Gladstone, Livingstone, Martyn, and others—how the spirit, fire, and energy of which he had been speaking might be generated and maintained, dwelling particularly upon love for Christ as the great constraining power for the accomplishment of man's noblest and highest work.—Eds.]

GOD'S GREAT OBJECT IN CONTINUING THE WORLD'S EXISTENCE.

BY REV. R. DINGWALL, CHRISTIANA,
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And this gospel of the kingdom shall be preached in the whole world, for a testimony unto all the nations; and then shall the end come.—Matt. xxiv. 14.

ONE finds it difficult to elude the unpleasant feeling that all the recognized leaders in missions and evangelism are so far ahead of the bulk of their Christian following as to appear in a rather painful isolation. The very vehemence with which they seek to stimulate the dilatory mass of their fellow-believers betrays the fact that there is this burden on their minds: *That the world-wide propagation of Christianity was intended by its Founder to be the BUSINESS of ALL His followers; but, through man's*

natural tendency to earthliness, it has gradually become a forgotten thing with most, a pastime with many, a byword with multitudes, and the definite business of a comparative few: "which thing ought not to be."

This spiritual defection or deflection from the true Christian standard began early, and pained ardent Paul. "I have no man like-minded (to Timothy) who will naturally (or truly) care for your affairs; for all seek their own, not the things of Jesus Christ." And is not this the precise thing that at times tempts Christ's more "zealous" disciples to impatience with their colder brethren to-day? Why will not Christians live whole-heartedly for Jesus Christ, but must place "their own" interests in such strong contradistinction to those of Christ, as that "the kingdom of God and its righteousness," instead of occupying the "first" place in their anxiety, has been rudely relegated into a corner, as a matter of second-rate or even third-rate importance? Why do we not meet more Christians whose anxiety for Christ's kingdom is greater than their concern for their personal interests? Ah! I hear a rippling murmur breaking from the multitude: "That is hard; that is extreme; Christ would scarcely require that: at all events, it is quite against the grain of human nature, quite contrary to the sentiments of society, and certainly impracticable for us ordinary Christians."

Oh, that I could say but one word that might help even in the least to dissipate this dangerous delusion, and place in bold and unmistakable relief the incontestable truth that it is not enough for a Christian to "do something for Christ" while winning his way in the world, but, be his calling sacred or secular, he must win his way with the definite aim and conscious "one-eyed" purpose of thereby all the more effectually enabling himself and others to assist the Gospel in winning its way through the tangled wilds of sin. He is to alter the ordinary proportion thus: I am going to do something

for myself so that I may do my possible best for my Lord with the talents He has lent me. I am going to make self-interest a means, not an end. I shall never have two "ends" to seek—one for self and the other for God—but shall regard myself as a talent to employ abundantly and wisely "for the glory of God" in my day and generation; and then pass away with the sweet consciousness that I was a co-worker with Christ; that I sought not my own, but always "the things of Jesus Christ;" that I sought "first, the kingdom of God and His righteousness;" that my eye was "single" in my lifetime; that I did not invert the Lord's prayer into "Our Father which art in heaven, give us this day our daily bread," etc., beginning with self as my uppermost thought; but I fell in, heart and soul, with the great plan of my Master and Lord, and contributed with uncalculating joy my imperfect best toward its triumphant execution: "To me to live was Christ, and now to die is gain." Oh, may God help all true Christians to see this; many are good, but too empty-minded; they feel far too lightly the "burden of the Lord;" they by no means comprehend their place in the plan of God.

That plan I find in the words I have chosen as a motto: "*And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all the nations; and then shall the end come.*" From which I deduce this one inference:

That God's great object in the prolongation of the world's existence is the universal promulgation of the story of redemption; that the world is being spared for the Gospel's sake; and therefore to live for any other thing's sake is a direct or indirect contravention of the plan of God and His Christ.

Why is "this present evil world"—this world in which mingled good and evil is the lot of all; sin and misery the doom of many; and tribulation the penalty of godliness—why is it still spared? "For my enjoyment," says the worldling. "For my enrichment,"

says the miser. "For my advancement," thinks the ambitious. "For my investigation," replies the scientist. "For my speculation," answers the philosopher. "For my meditation," says the mystic. "To be gradually converted into a Paradise Regained," so says the buoyant optimist. "To be man's prison, man's grave, and man's hell, till some fell catastrophe engulfs it," so growls the gloomy pessimist. "No man can tell," is the answer of the bewildered agnostic. While majestic, loud and clear above them all comes the authoritative reply of the Man Christ Jesus: "*And this Gospel,*" etc. If God had not a Gospel of salvation to give to the world for its general temporal amelioration; for the eternal salvation of its receivers, for the condemnation of the suicidally self-hardened; and for the manifestation of His character to the universe, the continuation of the world's history after the fall, nay, the creation itself, would be a matter of questionable benefit to man or glory to God, despite all the optimistic endeavors of the race to garnish and improve it into a place fit for man's permanent abode. Every man would live an optimist, hoping for the best, and die an ill-concealed pessimist, murmuring, "Why was I born?" The only reasonable solution of the problem of this earth and its half happy, half miserable generations of human beings is Jesus Christ and His Gospel. The world was created "for Him;" was preserved through sinful centuries for Him; and is continued still for the full proclamation of the love of God in Him, the triumphant demonstration of the power of the Gospel and the wisdom of God, and the sad exhibition of the dirturpitude of the rejecters of a gospel so beneficent in its nature, so magnificent in its results. Had this desired object already been achieved, "the end" would already have come. God would not prolong human history simply to protract human misery. The harvest is ripening, but not yet ripe. Goodness is yet to blossom in its fullest beauty, and

be laden with its richest fruitage. Evil is yet to ripen into its most rancorous and refined virulence. The happiest time that earth ever saw is yet to come. The greatest devilism that ever possessed men is yet to come. A beautiful manifestation of godliness and brother-love through a general imbibing of the principles of a universally preached Gospel is yet to deck the earth. A fiendish ebullition of satanic malice and intolerance of goodness is yet to astonish the universe, and vindicate the action of God in terminating the history of a world that, after having witnessed the full power of the Gospel for good, from the crucifixion to the millennium, demonstrates its inherent diabolism and enmity to God and goodness by its final and most deadly attempt to drown virtue forever in its own blood—a sterile world, incapable of producing another crop of "faith," "rejected and nigh unto cursing, whose end is to be burned." "*When the Son of Man cometh, will He find faith in the earth?*" "*And this Gospel of the kingdom shall be preached in the whole world for a testimony to all the nations; and then shall the end come.*"

Such is the plan of God and His Christ. Can you call me a Christian, a follower of Christ, if this, His one great object, is to me a comparative nothing? Can Christ be my Lord, my Master, if I, the servant, instead of asking, "*Lord, what wilt Thou have me to do?*"—what part shall I take in the great plan of human restoration in which Thou art engaged?—simply purpose to myself: "Well, I am going to be a farmer, a merchant, a doctor, a lawyer, a statesman, or whatever else I choose," without first considering: What am I going to be that for? To gratify my own self and satisfy my own wants? Or have I the ulterior aim of *doing by these means* my Master's will? Can I, a servant of Christ, dare formulate my own baby-scheme, and, in my God-given lifetime, run it to miserable failure or splendid success; then, dying, meet my Master and tell Him that I

"did something for Him," while, like Gehazi, I made self-aggrandizement my life purpose, inwardly regarding as hair-brained enthusiasts the few devoted heroes and martyrs who made the execution of God's gigantic Gospel scheme the sole object of their existence, saying, like Jesus: "*My meat is to do the will of Him that sent Me, and to finish His work*"? Much more, when I am reminded that the very time which I thus misappropriate is given by God for His Gospel's sake, and might have ended even prior to my coming on the stage had that Gospel been already fully preached in all the world. Shame on civilized Christendom for living such a self-seeking life with stolen time! "My brethren, these things ought not to be so." To live for any *final aim* but the Gospel is fatally to miss the object of God in my mission into the world in this dispensation. Every earthly engagement, calling, or enterprise should be purposely undertaken by me as a handmaid to this all-absorbing Gospel enterprise of God and His Christ. My talents, my goods, my family, my ambitions should all cluster around a banner bearing this honored motto: "AND THIS I DO FOR THE GOSPEL'S SAKE."

Woe is me if I selfishly neglect or ruthlessly run counter to God's great plan! "Necessity is upon me, yea, woe is unto me if I preach not the Gospel," be it by my voice or by the concentration of all my other talents according to God-given ability. "*Let him that heareth say, Come.*" Who can evade that, even if his elastic conscience could admit of his escape through the great command, "*Go ye therefore,*" etc.? Christianity was intended to be a "hot," eager, "zealous," joyful proclamation from land to land till not an ear was left to hear it. Such it actually was at its first promulgation. Men "counted their lives not dear to them if they might but finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God." And such is it des-

tinued soon, perhaps very soon, to become again, if the present colossal preparations on the part of truly awakened Christians and the many providential indications are not misleading. Surely the broad, world-wide foundation that is being silently laid by devoted missionaries scattered here and there mean something; surely the exploration of continents, the conquest of territories, the mastery of languages, the formation of treaties, the desire for peace, all mean something; surely the fact that deathless thoughts have been implanted by God in the minds and hearts of Christendom's leading men, making them restless till the whole Church awakes, and even already transplanted into the minds of thousands of ardent volunteers, while religious literature wafts the seeds all round the Christian world, to be quickened by the Spirit in individual hearts—surely all this does seem to say that another mighty onset is imminent which shall never subside again into that long mediæval truce through which the conquest of the world has been so fearfully retarded, and the followers of Christ have so far forgotten what they are Christians for, as now to require mighty effort to get them to abandon long-indulged habits of thought and courses of action.

Oh, let it be diligently inculcated on old and young that every "hearer" of this Gospel is thereby laid under imperative obligation to employ himself directly or indirectly in the spread of the Gospel as his chief work on earth. Sound it out, ye men of God, to a slumbering, self-seeking Christendom, that the world is being spared for missions; that every child born in this dispensation is born "to this end"—viz., missions; that it is an insult to God to tell Him that my talents and years are too precious to devote to His Gospel; and that this generation is living at a juncture of which it should be proud, inasmuch as the voice of God is almost audibly heard saying, "Arise, go up and possess the land." Let the robust qualities of manhood, and the finer graces of

womanhood, and the glad hosannas of childhood all blend in the harmony of Christian devotedness.

Let wealth at last find its proper sphere in ministering to the necessities of the saints and in multiplying facilities for the speedier flight of the great Gospel angel; let greatness rejoice to be the nursing foster parent of a cause in which the great God is engaged; let poverty approach with her widow's mite, and feel herself at home; let the bodily, mentally, spiritually, and circumstantially qualified go forth in the name of the Lord; let the millions who *must* abide by the stuff still keep God's giant plan in view, and bring all their minor plans into it; and let us all, who hope we are Christ's, look well to it that we treat not the world's evangelization as a secondary matter, but as the great business of our lives, and the thing that shall most please God and His Christ, and most delight ourselves too, when God and Christ and we shall review at last the ends for which we lived. To live for aught but Christ and His Gospel is to be blind to all the lessons of the past, and the facts of the present, and God's plan for the future; indeed, it is an anachronistic blunder discovered in dim ages by Solomon, and rendered, one would think, out of the question by the teachings of our Lord and Saviour Jesus Christ, "who hath brought life and immortality to light through the Gospel."

STRENGTH OUT OF WEAKNESS.

By RICHARD S. STORRS, D.D. [CONGREGATIONALIST], BROOKLYN, N. Y.

Out of weakness were made strong.—Heb. xi. 34.

As we read this utterance in connection with what precedes it, it seems to be almost an anti climax, a sudden drop of thought from the high level of the previous verses. We read of conquered kingdoms and of vanquished foes, of fire, and sword, and death itself defied, and then, in the midst of this exalted

description, we read, "Out of weakness were made strong." This, at first sight, seems a passage from the marvellous to the commonplace—as if we should say of one that he inherited a vast fortune and a few books, or that he had escaped with his life from shipwreck and with a bundle of papers. But it is only an apparent descent. There is no real coming down from the lofty level, for the text is the revelation of the reason of this victorious mastery. Because the persons named had been in their weakness made strong, they were able to achieve these memorable successes. It is because of the rise of the river that the flood sweeps everything before it. It is because human weakness has been invigorated by superhuman strength that these men and women were able to accomplish what they did. So with martyrs after them, like Perpetua and Blandina; so with an uncounted multitude like these, persons of ordinary powers of endurance, unnoticed by the world before their martyrdom. Out of their weakness they were made strong, conquering pain and death only through the power of God.

Through the beneficent influence of Christianity we now have passed from the time when a profession of religion involves trials and death in these terrific forms. We are not broken on the wheel, sawn asunder, or even subjected to bonds and imprisonment for the Gospel's sake. But we all of us are conscious of the need of a re-invigoration of our weakened spiritual life, of an accession of power which is not to be derived from ourselves or from society about us. We need to know how we may have this power. As with us now, so it will be to the end of time. There is a necessity, there always will be, for a deep, abiding, and cordial trust, not merely in doctrinal truths, but in God Himself through our Lord Jesus Christ as our personal help. This is wholly reasonable. It is in harmony with our business and social relations. We have faith in a principle, in a proposition, or in a cause, though some may ignore or

oppose. We put confidence in a friend, guide, physician, leader, or counsellor. Trust in these enables us to overcome the indifference and selfishness we encounter in the world, and to rise above the inertia and timidity which we find in ourselves, so that with new vigor and elasticity of heart we urge forward our advancing steps. In a far sublimer sense are we in our weakness made strong by the offered grace of God through Jesus Christ our Lord.

There is a wavering weakness of will when we face a great duty. It may be an unaccustomed work from which we shrink. Because of its strangeness it oppresses us. It may be formidable because of its peculiar character, as when we are forced to give utterance to an important but unwelcome truth; when we are obliged to stand by a friend in some agony of body or mind that takes out of us our very life, or when we must take a task and burden to be carried year after year—one that promises no success and no reward other than the sense of duty performed. We sink down in timidity and weakness. The will is weak. What we need is power from on high. We need to see the immortal life clear and near. Then, as one of Scott's characters says, we shall, if commanded to go through a wall, go *at it*, assured that strength will be given to complete all that is commanded us to do.

Again, the heart is weak as well as the will, in many critical junctures. We cannot seem to rally from the shock which certain events have given, and we find no power to help in ourselves, or in others, or in society at large. There is no tonic for this heart failure to be found outside of God's grace. He alone can fill the fountains of our life, can set anew the spring of its impulses. When trial comes and earth grows dark amid the closing clouds, nothing but a clear, assured, affirmative faith in God through our Lord Jesus can lift the sinking heart. But the ministry of His grace is ample. We rise above our grief as the eagle soars not only above

the arrow of the archer, but above the very clouds themselves into a region of serenity, safety, and peace.

There is a weakness of hope. We trust that we are heirs of heaven, but find a difficulty in adjusting ourselves to so grandly transcendent a future as God's Word puts before our eyes. We lament the dulness of vision and the torpor of sensibility. Not until we behold Him who is invisible and realize the power of Christ in His Word and life, in His sufferings, death, and ascension, will we find our weakness made strong, and the promises as certain to us as are the constellations of the firmament, and as luminous. Then shall we realize the inspiring assurance that He who has begun a good work in us will surely carry it on to completion.

There is a weakness of resistance against temptation. I do not refer to gross forms of evil. We recoil from them. Their hideousness leads us to repel them. But there are more insidious temptations, as indolence, for example. We know that we ought to be at work, but yield to self-indulgent repose; or we tamely acquiesce in a statement or measure which we know to be wrong, because we do not wish to be thought exacting or eccentric. We succumb to what we should rebuke and resist. Our conscience urges combat, but our weakness allows compliance. We shall find strength for this form of spiritual feebleness just as the martyrs did, just as the reformers did, and as all do who, conscious of their need, appeal unto Him who has promised grace in every time of need.

There is a weakness of thought as we stand abashed before the unspeakable mystery of redemption. It is beyond our comprehension; how can we believe? But you take the testimony of men in other matters which you cannot comprehend. The testimony of God is greater and more worthy your hearty acceptance. God's intelligence is vast and limitless. There must be outlying regions of thought and clouds of mystery impenetrable, only the fringes of

which reflect the light. God in Christ is to be believed in spite of all human limitations. The profound truths of redemption come to us in the rude words of earthly speech, which but feebly reveal the depths of Divine wisdom, power, and love. I bow in wonder and adore, and I accept.

Finally, the supreme ideal of character which God has presented for our study and imitation is another thing which shows our weakness. It seems impossible for man to ever realize in himself a conception of perfection such as is given us in the New Testament. Everything is complete, symmetrical, unsullied, Christlike, divine. It is impossible to our unaided weakness. But in answer to the prayer of faith, we can be brought into accord with Christ and kept in constant fellowship with the Holy Ghost. And what we lack here in the completion of this glorious ideal shall be supplied when we awake satisfied with His likeness above.

From this survey we discover the sources and elements of the primitive power of the Church, shown in her confessors and martyrs. They endured as seeing Him who is invisible and through faith conquered every obstacle. Their confidence was not credulity, but a reasonable belief. We also see that everything which hinders faith is perilous to our spiritual safety. Do you suffer from misconceptions of truth, from some mental twist, or from indolence, or from pride? Do you say you can walk alone? You do not realize what that means. You cannot walk the pavement unless God's laws of the natural world hold you up, unless the light He gives to your eye guides your feet. Amid the perils of time and mysteries of eternity can you walk alone? Unbelief paralyzes Christian activity, but this faith we have studied steadies the soul. We nourish it by prayer and communion with God's Word; by fellowship with His people, and by waiting on the ministry of His servants if they be men of faith and power. Let me urge you to seek a realization of

this superlative experience of life, the victory of faith over weakness. It is not merely a pleasant thing, it is the great fact of life, something more august than heroism, more noble than genius—it is an imperial power. If you pass out yonder door without it you miss life's grandest experience—even this—to see and to know God, to realize that earth is linked to heaven, and that these streets may lead us to the eternal city above.

TRUE RELIGION.

BY C. DEWITT BRIDGMAN, D. D. [PROTESTANT EPISCOPAL], N. Y. CITY.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James i. 27.

THIS verse, as James wrote it, is one of the noblest expressions of truth in the Bible. Yet some have viewed it as opposed to the teachings of Christ and the apostles, as if faith were ignored, morality made the ground of salvation, ethics sufficient for humanity, conduct before men more than character before God. But the text does not really define religion as we understand the word. We must not forget that language changes. Wicliffe's Bible is almost like the Hebrew to our eyes, and Chaucer's English is not ours. To us religion means godliness, the sum total of what is required of us; but James uses the word to express the external manifestation of religion rather than the essence. He shows its outward activity—what religion does, not what it is. The remark is addressed to those who were desirous of introducing forms, who delighted in the splendor of Judaism, rather than in the simplicity of the Gospel. Against this fondness for ceremonial observances and ritualism the text is directed. Pure religion is not formalism, but a life of love, purity, service, of sympathy with the needy and suffering. This, indeed, may exist

wholly independent of any intellectual beliefs. It is quite natural to entertain pity for orphans and widows. A humane life may come wholly from a susceptible temperament, where the heart has no affinity for godliness. Furthermore, education and natural refinement of heart may keep one unspotted from outward forms of sin. Culture may purify and beautify where the motive and purpose of inward holiness are absent. This leads us to a central inquiry.

What is religion? Some make it to consist mainly in feeling. Some make it to consist in knowledge, rather in accuracy of intellectual convictions than in purity of desire. Now we all know the value of sound thinking. We need to entertain self consistent ideas. Nobody can dispute this. Every workman needs to understand the science or the principles of his craft. So all thoughtful men must have a theology. But does real religion consist in doctrinal views? Religious controversies have been fierce in all ages. Is this right? Religion cannot be a monopoly for a few. It is open to all, it is a necessity, a redeeming force in society. We are told that the Bible settles dispute. But whose Bible? The Bible of Luther, Calvin, or Wesley? All schools appeal to it. Acquaintance with the tenets of all these theological controversialists would be a heavy burden to impose on the unlettered inquirer. If the theologians are in conflict, what shall the common people do? Shall one wait till these debates are settled before he finds freedom from the sense of sin and enjoys the mercy of God? Life is passing quickly. Shall he wait till these problems of the future are solved before he finds peace with his Maker? No; religion can be known in the experience of him who has never worn the wreath of the scholar, even by the little child that lisps his prayer to his Heavenly Father, by the sufferer shattered by pain, and by the humble laborer, who, though ignorant of the formulas of the Church, still does feel the powers of the world to come.

Spiritual apprehension is the great desideratum. It is more than mere intellectual understanding. We cannot scientifically demonstrate spiritual truths. So in aesthetics you look on a painting like the "Angelus" and feel the power of the silent attitude of the humble and reverent peasants as the sound of the distant call to prayer is heard; but you cannot explain the emotions of your heart to one who has no sympathy with art. Your soul is thrilled by music or eloquence, but you cannot explain the witchery they throw about you to one who never felt their power or beauty. The child claps his hands at the sight of the rainbow. The eye fills with tearful wonder gazing into the starry depths of heaven at midnight. There is an echo in the soul from out those depths. A faculty deeper than thought is awakened. So with truth, or honor or purity; they are not weighed, and measured, and tested, and tasted as physical substances are; they are not proved by logic and argument; they cannot be demonstrated to those who have not these qualities in their own souls. Moral truth is recognized by moral perceptions apart from formulas and theologies. Creeds and catechisms may help us, but they cannot shut up the truth within themselves. We must have the confirmation of consciousness. There are men who deny portions of our creeds who still feel the power of eternal realities and know what communion with God is. Intellectual knowledge is not a ground of acceptance with God, but the attitude of obedience, the desire to do the will of God.

Again, we learn from this subject that the ground of Christian unity is deeper than accord of doctrinal beliefs. That which makes a man a Christian should unite him to others who are Christians. When our Lord came into the world He found men separated one from another by racial and social differences, but He and the apostles showed that true Christianity was a spirit of peace in all hearts, the one great unify-

ing element in society. Under the Gospel the distinctions of Jew and Gentile, bond and free, high and low were no longer allowed to perpetuate alienation, caste and division. Not by creed or ritual, but by the spirit of Christian brotherhood and love to God, men were to be made one in sympathy.

When one reflects upon the differences in temperament, in education and tastes he sees how impossible it is to secure Christian unity through doctrinal or ritualistic agreement. An easier and more rational way is through the heart and spiritual experience. Bernard, Pascal, Cranmer, Whitefield, Wesley, Newman represented different schools of thought, but all felt the throb of one religious life in the soul, loved the same Lord, bowed before the same cross, and worked with the impulse of the same Divine life. Let us, therefore, be tolerant of each other, and cultivate the temper of our Lord, who said: "Other sheep have I which are not of this fold." Only by this method will the unity be secured for which He prayed, saying, "That they all may be one, as Thou, Father, art in Me and I in Thee, that the world may know that Thou hast sent Me." So we come back to the text and say again, the essence of religion is not in creeds, but in love to God and man. We hear God say, "I will have mercy and not sacrifice." He demands that we love mercy and walk humbly before Him; cease to do evil and learn to do well, being filled with the fruit of the Spirit. To us, as to the young ruler, the Master says, "On these two commandments hang all the law and the prophets," love to God and man. These are evidences that will not fail in the final fire of God's testing. We shall then hear the welcome "Come ye blessed of my Father," and, as George Eliot says,

" join the choir invisible
Of those immortal dead who live again
In minds made better by their presence, live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,

In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues."

THE INTERPRETATION OF PROPHECY.

By REV. NEHEMIAH BOYNTON, D.D.
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God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.—
Heb. i. 1, 2.

AN old saint has said that the New Testament is unfolded through the Old, and the Old is unfolded through the New. That there is a vital relationship between the Old Testament and the New, the increasing wisdom of the ages tends only to verify. In these days there are some who would have us understand that the Old Testament is only a book of fables, of fairy stories, interesting simply as antique literature, not at all because it has a vital message for us from God Himself. This scholasticism finds its expression among the men and women of to-day in some such fashion as this: We do not need the Old Testament now, for we have Christ. But there has arisen another view of that old truth which makes the Old Testament more and more impressive. There is dawning on men's minds to-day a vision of Old Testament truth as related to the subject of Messianic prophecy.

The Prophecy Represents the Prophet's Individuality.

When you and I think about those prophets of old and try to read and study their lives, the first thing that impresses us is that the prophecies always represent the individuality of the prophet. You can locate a prophet in this, that, or the other age by his individuality.

You present two architects with a plot of land, and give them the same specifications, and they will evolve different plans. What is it in those two

architects that causes them to produce such different plans? It is very largely the element of personality. This is so generally the case that a skilled architect walking along the street will be able to distinguish a house here as having been planned by such and such an architect, and another there by such another architect. He can tell by the personal elements each architect has put into his work.

The personality of the old prophets is thus revealed in their work. While all have the same goal, while all are revealing the same general truth, they come at it in different ways; there is the element of individual personality present in each case. Each is influenced by the history of his time. The children of Israel are in exile; the prophecies grow out of the conditions of that exile. Again they are on their return, thinking about the temple to be rebuilt. The prophecy is of the last days, when there shall be a restoration of the temple and a perpetual priest at the altar.

Thus, while the prophet retains his personality, you always find that his prophecy springs out of the conditions of his times.

The Prophecies are Characterized by Time Limits.

Another characteristic of those old prophecies is the time limit. The prophet sees rising in the dim distance a completion of the kingdom of God; but there is always a time-horizon. His prophecy is always directed to the people in the form of an appeal for righteousness; but the prophet sees, as some one has said, only to the turn in the road. The details of the far-away path are not revealed unto him, and neither does he reveal it unto his people.

On a mountain you and I would never undertake to say just where the feet must be pressed to go from the top of the one on which we are standing to that one far away.

The prophets were lifted up above the people, and there came into their

minds a knowledge that the far-away mountain would some time be reached by the children of Israel; but not one undertook to give the details of the journey.

Those old prophets stood in two relationships: as preachers of righteousness to the people among whom they lived, and as exponents of the grace of God unto men. Instead of saying always to the people that for their sins they should receive the judgment of God, they told of what they saw beyond—the glad truth of the children returning from exile, of the temple restored, of the kings reseatd on the throne of Israel, and of God coming in person to be their ruler. Their great underlying strain was of some kind of a redemption through some kind of a Messiah.

The Prophecies all Reveal the same General Outline.

In regard to the prophecies themselves, the question arises, Are they isolated, each a separate, independent utterance, or is there a thread running through them that binds them all together? Beginning away back, take the glad note that the seed of the woman should bruise the serpent's head. Christ could never have been seen in that but for the revelation of Him made in the New Testament.

We do not need to deny that many of the prophecies have never been fulfilled. That is evident upon the surface. Their great mission was not to emphasize the details of each particular occurrence, but to put in minds and hearts the idea that there has been an increasing purpose, a supreme Divine idea which, as we come down to the age of fulfilment, becomes more definite, special, and clear.

Suppose you should be shown fifteen maps of the United States which reach back to the day on which our forefathers landed; the first map made then, and the rest made at intervals after, up to the present time. The earlier the map the more indefinite would be its representations. Some of them might

indicate the locality of what was then believed to be a Great American Desert, or great lakes which are now known not to exist.

How shall we interpret those maps—in detail or by great general outline? In both the early and later ones you will find a great coast-line, the principal mountains in corresponding locations, and the large rivers in nearly the same places. It is evident that we are not to interpret by that which is incidental, but by the great outlines, the great river courses and mountains here and there.

This is specially true when we come to the interpretation of the map of the Old Testament. If you interpret merely by incident you will have only a narrow conception of God's purpose in relation to the world.

To illustrate: a man of wide learning has recently made a calculation in regard to the end of the world. He says that in March, 1892, the last cycle of the world will begin and will end in March, 1899—that we can now begin to distinguish the signs of the last days. In March, 1899, Christ Himself will appear in Palestine, and for a thousand years will rule the earth.

This gentleman tells us that those of us who are able to rightly interpret these signs shall reign with Him during the thousand years; those who do not will have no part in that glorious time.

Where does this idea come from? From a kind of lightning calculation about the times in the prophecies of Daniel, the Revelation of John, and from some passages in Joshua. We are told that those seventy weeks in Daniel have a literal signification, and that if we can only get the key we shall be able to figure out the end of the world to the very moment when the last trump shall sound.

Suppose we interpret those seventy weeks by the spiritual rather than the literal method. Ezekiel tells us that one of these days there is going to be a temple, a high-priest, and guilt offering for sin. The underlying idea is that there shall be a great High-Priest who

will make atonement for the sin of the people. Do you not see how much wider an interpretation we have? We are thinking about the great shore-lines and mountain ranges, not about the little hillocks here and there which are but attempts to centre in incidentals.

We should be very careful that the incident of prophecy does not swallow up the grand outline.

Many estimable people look for the return of our Jewish brethren to Palestine. How does this idea come? From an interpretation that is literal instead of ideal. The same prophecies that tell us about Israel tell us about the Philistines, the Amalekites and Edomites. Where will these be in order that the prophecies may be fulfilled? One prophecy says that the temple shall be restored, and another says that there will be no need of a temple—that "to obey is better than sacrifice."

If we accord this literal interpretation we must consider whether there are any people now in the world who have inherited the blessing promised to the children of Israel. Over and over again we are assured in the New Testament that those are of the true seed of Abraham who hear the voice of God, who bow before His throne and go out to do His work in the world.

In interpreting the old prophecies we should keep clearly before our minds the one great idea that pulsates through them all, rather than the envelope that contains that idea.

The Mission of Prophecy to the Present Time.

But perhaps you are asking, How does the fact of Messianic prophecy have to do with the world to-day? Much every way. Fancy the branches of a tree getting together and saying, "We have no use for the roots; we have never seen them; we draw in the fresh air and the sunlight. Lop off the roots." Would they not soon be sighing to have those roots restored?

Or imagine the girders of a bridge saying, "We have no use for the foun-

dition," and let some Boanerges come and slip out those foundations, what will become of the girders ?

The thing which gives a dollar currency is that behind it—a bank, a government, a people, and a God in whom they are not afraid to trust.

We are indebted to Messianic prophecy for

1. Our idea of one true God.
2. The idea that the blessings of God are not to be confined to one race of men ; and,
3. The idea that God has a gracious purpose for our own individual souls.

The question with relation to Messianic prophecy is, Has it been fulfilled in its great general outline ?

When you look at the great idea that pulsates through the Messianic prophecy—that there is to be a redemption somehow—and over against that place the Christ who has been revealed in the New Testament, you cannot but confess that the fulfilment has come.

This is the root out of which our Christianity has sprung, the foundation on which it rests. Have you not a higher idea of Christ when you know that He did not appear like a comet, but that His coming was long foretold ?

If Christianity really began with Christ, then there is a half of the Bible that is of little value. But if, on the other hand, at the very door of history, at the moment of our fall, the plan of redemption was thought out and watched and the way prepared, can you not see how this makes our Bible a living book, clothed with a glory such as we have never seen before ?

In that grand Old Testament there is a truth that is vital, and that will more and more reveal itself to you and to me as we give ourselves up to the interpretation of these prophecies.

“ONE thing thou lackest,” and that “one thing” lacking, all else counts for nothing. All things but one are too few. “He that offendeth in one point is guilty of all.”

STRIKING THOUGHTS FROM RECENT SERMONS.

WITHOUT belief in a personal God we can have no religion, and without religion we can have really no life to speak of, no life that a man who has once experienced the joy and the hope and the strength of religion would count life at all. There can be no personal intercourse or relationship between us and an impersonal, unknowable First Cause. With a blind, material, mechanical First Cause we can have no communion, for we ourselves are more than material, more than mechanical. We can think, we can propose ends to ourselves, we are conscious of right and of wrong, we can conceive of one great purpose and idea that the whole mass of men can together work out ; and, therefore, we crave communion with One who can cherish purpose, and who can guide the whole world to one righteous end. We must, in short, have both our intellect and our moral nature satisfied, and this can be only in One Who originates and guides all things with reason and with righteousness. The world becomes rational to us, the world becomes moral only when we believe in a God Himself rational and moral.—*Dods.*

REGARD Nature as transparent—as a window to look through and see the Living Powers of Infinite Love and Wisdom in manifestation and operation—then she both gladdens your affections and charms and invigorates your mind. On the other hand, regard Nature as her own cause—then she becomes opaque ; and the mind of the inquirer is confounded, darkened, and brought to a dead stand. In this case man finds himself shut up within limits which are too little for his nature, and which yield no explanation or solution of his existence ; in the other case he passes on through an open door to the Infinite Presence, and sees before him his own endless way. The distinction is between being in a prison, within which your grave is waiting for you, and being in a preparatory school of discipline and culture, to be qualified in due time for society, service, honour, and bliss in the Home-Kingdom of larger space and clearer light.—*Pulford.* (Acts xiv. 15-17.)

THE Church has duties in the political campaign, but not as an organization. As an organization it has no business with politics. When a church, as an organization, enters politics it pollutes politics, demoralizes government, and besmirches itself. Wherever the Church has come to dominate politics, as an organization, it has brought only moral death and social corruption in its wake. There is a church that is politics as a powerful united organization. This is an iniquitous and dangerous practice, and it is high time that we, as Americans, have manhood enough to cry : “Down with it.” If we do not it will one day down with us.’

As an organization ? No ! As a body of God-fearing men ? Yes !—*Withrow.*

ESPECIALLY serious are the differences between employers and laborers as to their respective rights and obligations. But who can doubt that if the Christian spirit of brotherly love ruled in the hearts of the opposing parties, the problems on which they now divide would be more than half solved ? Such a spirit in the heart of the employer would lead him to abolish flagrant abuses to which some methods of labor are exposed, to abstain from insisting on unduly long days of toil, to provide well-ventilated mills and shops, to refrain from diminishing the value of wages by vicious modes of payment, to give up the custom of being quick in squeezing down wages. Such a spirit in the heart of the laborer would prompt him to abstain from unjust resort to violence in gaining his ends, to abandon vices which are sometimes more tyrannical enemies than the most cruel employers, to

cherish a due regard for the rights of other laborers and even for the rights of rich employers, and especially to refuse to yield to the leadership of the men who would destroy the very fabric of society under the pretence of reform.—*Angell*.

But I beg you to remember that the elements of that joy which makes your whole life successful are consecration, self-revelation of character in all that is pure and noble, having nothing in yourself which wishes to veil itself from the eyes of others; self-sacrifice and renunciation, benevolence in work and success in that beneficent work. These are the elements of true joy and prosperity on which you will look back with gladness from the end of life; on which you will look back with joy unspeakable and full of glory from the heights on high.

God grant that these graces may be in your minds and in your lives along the celestial path. Let the music of your life flow on till it closes and merges into the triumphant anthems of the world of light, and at last may you, as one by one you pass away—some sooner, some later—gather every one before the face of God and of His saints to look back upon a life spent in His service; to look forward to the unhurried immortality, full of beauty and power and peace unending. So may God bless you here and bless you there, and unto Him be all praise, amen.—*Storrs*. (Heb. iii. 3.)

OUR pessimistic prophets sing in doleful song that this is a material age, and they mean by their song that ages preceding were better than this. This is a materialistic age, and I rejoice that it is. For it is the only age the world has had when God could trust man to look down into the depths of earth and sea, and into the far-off heavens, and into the very heart of nature. . . . A material age, yes, close to nature's heart, so that the schoolboy with his little microscope looking into the secret of the flower's life, sees more of eternal order than is found in Paradise regained, and reads more history in the piece of rock than ancient historians read into centuries. The geologist, the ethnologist, are our authors, building a literature full of strength and beauty. And Edison is our laureate, his loving lines binding disjointed continents, his genius glowing in the subtle flame which lights the world from floor to dome.—*Martin*. (Ps. cxlv. 12.)

MEN have been seeking for a long time now to find what they need apart from Christ, and they are beginning to learn how impossible it is to do so. They have been trying in turn the boasted panaceas of the philosophers and scientists, and are now finding out that instead of bread they have given them a stone, and instead of an egg a scorpion. They have been wandering in the parched deserts of bold denial or philosophic doubt, deceived by one mirage after another which promised them a quiet resting-place; until, thirsty and weary, they are beginning to make their way back, one by one, to the old familiar pastures, and are looking unto Him in whom God has been manifested to men. Indeed, agnosticism, which for a time loomed so large on the religious horizon and threatened to swamp Christianity, has had its day. The human mind cannot rest in a negation, any more than the body can exist in a vacuum.—*Landels*. (John xii. 21.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Strength in Grace. "Thou therefore, my son, be strong in the grace that is in Christ Jesus."—2. Tim. ii. 1. George T. Purves, D.D., Pittsburgh, Pa.

2. The Christian Life Heroic. "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run the race that is set before us, looking unto Jesus," etc.—Heb. xii. 1, 2. George Alexander, D.D., Schenectady, N. Y.
3. The Christian Law of Life. "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."—Luke xvii. 33. Washington Gladden, D.D., Williamstown, Mass.
4. Christ's Death a Death for All. "He died for all."—2. Cor. v. 15. Michael Burnham, D.D., Springfield, Mass.
5. Individualism in Service. "I have trodden the winepress alone; and of the people there was none with me."—Isa. lxiii. 3. E. B. Andrews, D.D., LL. D., Providence, R. I.
6. Delight in Service. "And the streets of the city shall be full of boys and girls playing in the streets thereof."—Zech. viii. 5. L. Clark Seelye, D.D., Northampton, Mass.
7. Evidences of Christ's Messiahship. "Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them."—Luke xi. 4, 5. Rev. William Prall, Ph. D., Geneva, N. Y.
8. The Temptation of Christ. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—Matt. iv. 1. G. E. Strobridge, D.D., New York City.
9. The World's Illuminators. "Among whom ye are seen as lights in the world."—Phil. ii. 15 (Rev. Ver.). Pres. Timothy Dwight, D.D., LL. D., New Haven, Conn.
10. The Best the Only Good. "Again, the kingdom of heaven is like unto treasure hid in a field," etc.—Matt. xiii. 44-46. Alexander McKenzie, D.D., Amherst, Mass.
11. God in Man. "Who is the image of the invisible God, the first-born of every creature."—Col. i. 15. Pres. Ezra Brainerd, D.D., Middlebury, Vt.
12. Heedfulness in Hearing. "Take heed, therefore, how ye hear."—Luke viii. 18. Samuel T. Lowrie, D.D., Easton, Pa.
13. Faith the Constructive Power in Life. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John v. 4. Prof. A. G. Hopkins, Clinton, N. Y.
14. A Christian's Civic Duties. "Jesus answered him, If I have spoken evil, bear witness of the evil, but if well, why smitest thou Me?"—John xviii. 23. W. R. Richards, D.D., Plainfield, N. J.

Suggestive Themes for Pulpit Treatment.

1. The Divine Purpose in the Delay of Punishment. ("Wherefore it shall come to pass, that, when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the stout heart of the king of Assyria, and the glory of his high looks."—Isa. x. 12.)

2. An Every-Day Religion. ("Sing unto the Lord all the earth; show forth from day to day His salvation."—1 Chron. xvi. 23.)
3. The Vanity of Precautions against Migration. ("And they said, Go to, let us build a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."—Gen. xi. 4.)
4. Conservation and Conversation. ("And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. vi. 6, 7.)
5. The Joy of Triumph the Source and the Goal of Patience. ("But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts xx. 24.)
6. Enmity Broken by Death. ("And you that were some time alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death."—Col. i. 21.)
7. The Expediency of Obedience. ("And now, Israel, what doth the Lord thy God require of thee, but . . . to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good."—Deut. x. 12, 13.)
8. Crises of Temptation. ("Others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."—Jude 23.)
9. The Power of Deathlessness. ("After the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."—Heb. vii. 15, 16.)
10. Conditions of Material Prosperity. ("And it shall come to pass, if ye will hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve Him with all your heart, and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full."—Deut. xi. 13-15.)
11. The Iron Rule and the Golden Rule. ("As they did unto me, so have I done unto them."—Judg. xv. 11. "As ye would that men should do to you, do ye also to them likewise."—Luke vi. 31.)
12. The Value of Copartnership with the Righteous. ("And Elisha said, As the Lord of hosts liveth, before whom I stand, surely were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee nor see thee."—2 Kings iii. 14.)
13. The Value of Indulgence. ("He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."—Rom. xiv. 23.)
14. The Christian a Christ-written Letter. ("Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God."—2 Cor. iii. 3.)
15. Modern Gardens of Iniquity. ("They shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens which ye have chosen."—Isa. i. 29.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Grammar a Great Help to Exegesis.

THE study of the grammatical structure of sentences in the original languages of Scripture will oftentimes reveal to us the principles upon which their exposition must be based. For example, take 1 Peter i. 13, where the imperative form, "*Hope to the end,*" shows us what is the stress of the verse, and where the three participles, "*Girding up your loins, being sober, not fashioning yourselves* according to your former lusts in your ignorance," reveal the *ways* by which holy hope is to be encouraged and strengthened. So in the latter part of Jude's epistle, "*Keep*

yourselves in the love of God," shows us by the imperative form where the emphasis lies; and the participles "*building up yourselves, praying in the Holy Spirit, looking for the mercy of our Lord Jesus Christ,*" indicate the *means* by which we keep ourselves in the love of God. Just so in the last commission, the imperatives "*Go, preach, make disciples*" indicate the grand duty of a world-wide proclamation of the Gospel. The participles "*publishing, teaching*" indicate the subordinate principles of the commission—those duties which are to follow after the world-wide proclamation. We commend the study of the exact gram-

mathematical and rhetorical structure of Scripture to every devout and careful and scholarly student.

A Noble Revenge.

WHEN in the year 1838 the slaves in Jamaica were emancipated, the inhabitants of Jamaica were somewhat apprehensive that some act of revenge upon their former masters might be the outcome of this sudden gift of freedom; and, indeed, there was an act of revenge, but it was not such as was anticipated. They took the lashes of the whips wherewith they had been scourged by their former masters, and placing them in a large coffin, buried them in the earth. That was their method of exacting revenge.

Saul's Conversion.

THE Rev. James A. Spurgeon, who, though entirely different from his brother Charles, is an accomplished preacher, says that Saul's conversion was marked by four peculiarities: First, a light; second, a voice; third, a Divine Person; fourth a man—Ananias.

The Short Sword.

DR. HOLMES says of the Romans that they conquered the world with the short sword and lost it when they adopted the long sword—that is to say, they were invincible when they went to meet their enemy and closed with him hand to hand; they were vanquished when they stayed behind their fixed defences and awaited their foes' assault. Our policy must be the policy of the short sword. May we not apply this to the Saxon tongue? Is it not the short sharp swords of Saxon utterance by which the greatest conquests are made in public oratory?

SYDNEY SMITH sneered at the advocates of missions as apostates of the anvil and the loom. He put Carey and such

as he in the pillory, and then shot at them the arrows of a pitiless mockery and ridicule. But to-day the Church and the world too does homage to the very names and memory of the humble workingmen who left the shoemaker's bench, the weaver's loom, the blacksmith's forge, the shepherd's fold, as the primitive disciples forsook their ships and nets and tax-bench to undertake a world's evangelization. Verily the apostates have become the apostles of a new and grand era of world-wide missions; and Sydney Smith is now in the pillory. When God turns the wheel history makes rapid revolutions, and the Nemesis of Providence handles a scourge of no small cords, but scorpion tails.

Successive and Successful Labor.

Other men labored, and ye are entered into their labors.—John iv. 38.

JOHN WESLEY'S monument in Westminster bears this inscription: "God buries His workmen, but carries on His work." His work is perpetual and eternal, infinitely varied, yet all one work. It reminds us of the Pyramids—it takes centuries to complete it. Man is mortal and finite, God immortal and infinite. Hence there is succession in God's work. It never ceases. Men die, but the work goes on. This is the great lesson of this passage. There is a human succession in service, "one soweth and another reapeth." There is a Divine commission in service, "I sent you to reap." There is a fellowship in service, both as to toil and reward, "Other men labored," etc.

This proverbial saying of Christ's has a deep meaning. In at least *three* senses it is true. 1. There is a harvest sown, left to us as reapers; 2. There is a structure begun, left to us as builders; 3. There is a property acquired, left to us as trustees.

I. A harvest to be reaped. This is our Lord's own application. Note the circumstances. Probably at this time the woman of Sychar was returning

from the city followed by the many whom her witness drew to Christ (verse 30), and as they approached, Christ referred to them as blades of wheat waiting for the sickle. With the sowing of this field those disciples had nothing to do. He, and others before him, had prepared the harvest, and now they had only to reap it.

Here was an illustration of the proverb, "One soweth and another reapeth." This was an old saying, and its original sense was that some men do the work and others get the advantage. As Virgil wrote when a false claimant was appropriating his laurels, "I wrote the little verses, but another gets the honor."

Our Lord says, "Herein, or in so far, is that proverb true: one soweth and another reapeth." It is constantly seen how we are coming into the fruition of others' toil. Sowing is associated with hard work and tears. "They that sow in tears," "he that goeth forth and weepeth bearing precious seed," etc. The sower must clear the ground, gather out stumps and stones, drive the plough through the solid soil, break up the hard clods with the harrow, and even then scatter precious seed, not knowing what chances may prevent its ever coming to the ripeness. But reaping is associated with feasting rather than fasting, and smiles and songs rather than sighs and tears. "They joy before thee as the joy of harvest," etc.

Other men toiled, delved, worked hard and long and against great odds. We enter into the fruit of their labors, a precious legacy of blessing. Our civil and religious freedom we owe to the martyrs of liberty; our intelligence, civilization, progress, to the workers and warriors of past ages.

II. There is a structure to be carried to completion, and so again we enter into the labors of others. God plans His great cathedral, but takes ages to finish it. Its foundations have been laid, but it may be long before the headstone is brought forth. (Compare 1 Cor.

iii. 5-15.) Paul then begins with the same thought and figure as in the passage before us, but it proves inadequate, and he passes to another—from husbandry to building. There is something more to be done than to reap a harvest, though a harvest marks a crisis of duty and responsibility. The wise master-builders have laid the foundations on which we are to build. "Let every man take heed how he buildeth thereupon." Take heed to God's *plan*, and to the work already done, and the material already used. The building must be a unit in form and fashion and elements. It is to be tried by fire. It will not do to build wood, hay, and stubble into it, as was done with some of the most stupendous structures of antiquity. Woe be to him who thus mars God's work, man's work, and his own work! He may be saved, but his work and reward are forfeit. We must study, therefore, God's plan as revealed in His Word and His work, and as carried on by holy men before us, and thus come into the true apostolic succession.

III. There is a property committed to us in trust, as stewards, to be administered. This is a phase of our entrance into others' labors which is too often overlooked. Paul says, "We were allowed of God to be put in trust with the Gospel," "as good stewards of the manifold grace of God," etc.—trustees, stewards, having received in trust that for which we are to render an account of our stewardship.

What others have labored to effect and establish comes to us as a legacy—by an unwritten will or testament. And as an heir is bound to take care of an estate for the sake of both ancestry and posterity, to see that it does not degenerate, is not perverted to dishonorable uses, and does not decline in value and fall into decay and ruin, so we, as heirs and trustees of a divine property, bequeathed to us by the departed, are in duty bound to see that this trust is conveyed by us intact—nay, improved and increased in value, to those who come after us. To allow a benevolent

institution founded by the dead to suffer for lack of funds, perhaps to lapse entirely into bankruptcy, is a violation of a trust. It is allowing the sacrifices of others to go for nothing; it is wrecking their work and dishonoring their memory as well as disgracing our own name and dishonoring our Lord's.

Paul's Farewell to the Elders.

Acts xx. 17-38.

THIS is a seer's survey from a sort of mountain-top, a backward and forward look, taken a little while before martyrdom.

There is, I., a *Testimony*—"I take you to record," etc. This testimony covers, 1. His fidelity. He had kept back nothing profitable—had "not shunned to declare the whole counsel of God," "ceased not to warn every one," etc. He tells us the *substance* of his testimony: Repentance toward God and faith toward our Lord Jesus Christ. It was the *whole* counsel of God, because it presented both sides—sin and salvation, the law and grace. He tells us the *spirit* of his testimony—night and day with tears. Love gave warning and qualified it. The disposition of the preacher colors the truth as a lens may color light. Warnings are winning when seen through tears.

2. His unselfish service. He served the Lord and the people, coveting no man's silver and gold, and set an example of beneficence—how that they ought to support the weak and remember that new beatitude, Blessed are the givers beyond the receivers.

3. His resolute self-devotion. He was unmoved by prospect of martyrdom, "counted not life dear," etc. There was fixedness of conscience and affection; the centre was God.

There is, II., a *Testament*, a sort of last will and testament—"Take heed to yourselves and to all the flock," etc. Here is incidentally presented the five-fold character of Christian ministry. It is a ministry of Christ, a witness of the

Gospel, a preaching of the kingdom, an oversight by the Holy Ghost, and a pastorate of the flock. Here the *oversight* as bishops is especially emphasized—"Take heed therefore."

1. To yourselves. 2. To the flock. Self-heed is of the utmost importance. We can take no proper care of others unless personal character is right. We must be able, like Samuel, to challenge accusation, or, like Daniel, to bear searching scrutiny, otherwise our testimony is worthless.

2. To the flock. Here observe a double warning—against wolves and against perverse and apostate leaders. The wolves are evidently from outside, as the others are from inside. The wolf may be in sheep's clothing, but is known by the wolfish nature, which is to tear and devour the sheep (Matt. vii. 15). May not much of modern "scholarship" be the mere sheepskin hiding the wolf? May not the fruits of this rationalistic scholarship reveal its nature? And who are the perverters but those inside the Church, who bring into it the world's standards of art and of religion, and lead away disciples?

A Bible Portrait of the Infidel.

He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?—Isaiah xlv. 20.

THESE words originally applied to an idolater, who hews down a tree and makes of part of it an idol and of part kindling wood for his fire. He feeds on ashes, for he is seeking help and even a god to worship in that which the fire turns to ashes—a block of wood. But, taken as a description of the unbeliever and the infidel, of whom all idolaters are the type, we have here one of the most accurate and suggestive outlines of the folly and wickedness of scepticism to be found even in the Word of God. The four clauses suggest, each of them, one of the great arguments which condemn a life of habitual doubt and denial of truth.

1. It can bring us no *satisfaction or strength*. Food represents both: ashes neither. What are doubt and denial? They deal in negations, not positions. Scepticism is like Mephistopheles in "Faust"—the spirit of negation. Truth may bring us strength and joy, but denial can bring no good. Sceptical systems are the ruins and wrecks of truth—the ashes of what had once worth and power. The doubter cannot have peace nor satisfied craving. Goethe cries: "Give us your convictions; as for doubts, we have plenty of our own." "Buy the truth and sell it not," is the motto of every true man.

2. It is the fruit of a *deceived heart*. "The heart makes the theology." Most of our scepticism is the natural fruit of sin. Sin is tenacious of its hold on the soul. Conscience is a revolutionist, and would cast it out. There can be no peace under this usurper unless he can get the soul in Doubting Castle. To meet conscience and its alarms with a denial of (1) the essential guilt of sin, (2) of our moral responsibility, and (3) of a judgment to come, tends to silence conscience. (Comp. Ezek. xiii. 22.) The heart deceives the doubter and turns him aside by encouraging him to question the guilt, responsibility, and danger of sinning. Cast out sin from the heart, and doubt would be cast out from the mind.

3. Doubt is powerless to *deliver the soul*. There is in it no *saving* power. It is illusive, delusive, evasive. Man wants something to deliver him from the penalty, power, and presence of sin. What can scepticism do for the sceptic? Negation never helped anybody. Denials never broke the power of any sin or delivered from any habit. *Per contra*, the prevalence of doubt has been exactly proportionate to the prevalence of a low level of both individual and social morality. Instead of delivering from sin it rather fastens the hold of it on the sinner and society. Compare the history of the eighteenth century and the prevalence of deism, French Revolution, etc.

4. Doubt ends by *believing a lie*, and clutching it in the right hand. Man may come to be honest atheists, but they did not begin so. They "held down the truth in unrighteousness" and "did not like to retain God in their knowledge," and "were given over to believe a lie"—what at the outset was known to be a lie. The infidel clutches fast a lie in his right hand. He has no pleasure save in unrighteousness. The absurdities to which doubt leads are beyond words. Compare Pyrrho, who doubted his own existence. A student said to Dr. Witherspoon, "I am imaginary; you are; everything is imaginary." "You go down," said the doctor, "and butt your head against the chapel door, and you will find that is not imaginary." There is no error or absurdity so monstrous that the habitual sceptic will not accept it. The incredulity of credulity is absolutely amazing.

Doubt is destructive, deceptive, delusive; it has no power to deliver, to satisfy, to strengthen; it cultivates intellectual dishonesty, and leads to moral dishonesty. It brings no food to the hungry mouth, no weapon of power to the hand; it deceives the heart and it corrupts the soul. One believer is a greater power for good than an army of sceptics. In most cases scepticism is the cover, or, at least, the consort of moral profligacy.

Paul as a Pattern of Saved Sinners.

For a pattern to them which should hereafter believe on Him to life everlasting.
—1 Tim. i. 13-17.

THIS passage is a record of exceeding abundant grace. (Comp. Eph. iii. 18-20; 2 Cor. iv. 17.)

Verse 15 seems to be one of seven fragments found in the New Testament of an original liturgical form or Apostles' Creed. "Faithful the word," etc.—a word full of the faith.

The word *pattern* here means a type which may be indefinitely reproduced.

Paul was a typical man, representing at once a chief sinner and a chief saint. As a sinner he might well represent all sinners, for he presented in himself difficulties as formidable as the Gospel ever encounters. To unbelief he joined that confidence in the flesh and proud self-righteousness which constitute the Pharisee. And to his sin he added a perverted conscientiousness—"I verily thought I ought to do," etc. When the conscience is on the side of the Gospel it accuses the soul and helps the appeal of truth; but when a sinner is justified by a misdirected conscience, truth loses its main leverage—its very fulcrum. And yet the Gospel reached and saved even such a sinner!

2. He was a pattern of *saved men*. The process of conviction and conversion is plain. He probably was first impressed at Stephen's death, and continued to kick against the goads by persecuting disciples after his misgivings had been awakened as to the claims of a faith that made such sort of martyrs. But when Christ appeared to him there was an immediate and whole-hearted surrender, and henceforth but one will—the will of God.

3. He was a pattern of *sanctified men*. Three lusts remain in the soul to be overcome—appetite, avarice, ambition. These were all subdued.

It became an all-absorbing thing to him to live for Christ. (Phil. i. 21; Col. i. 24; Rom. ix. 1, 2.)

4. He was a pattern of *service*. He became at once a disciple, a minister of the Word, an apostle, an evangelist, a writer of epistles, an organizer of churches. He preached even in chains to the soldiers of the guard. (Phil. i. 13.)

5. He was a pattern of *satisfaction* in God.

He gave up all for Christ, yet was full of love, joy, and peace. He was stoned at Lystra; but it is believed, by comparison of dates, that this was the very time when he was caught up to the third heaven.

The records of his sinful life we have

in Acts; of his salvation, Romans may be a record; of his sanctification, Ephesians; of his satisfaction, Philippians.

The Sower, Seed and Soil.

(Comp. Matt. xiii.; Luke viii.)

THE marked feature of this parable is found not in the sower or seed, but in the *soil*, of which there are four sorts: (1) The hard, trodden path, where the seed takes no hold. (2) The rocky, where there is no depth and the seed takes no root. (3) The thorny, where there are other growths and no room. (4) The good soil, where root, room, and fruit are found.

Where God's seed takes *no hold* there are three hindrances: a dull ear, that gives no heed; a full mind, that is taken up with other things; or a hard heart, made insensible and indifferent by sin and unbelief.

Where God's seed finds *no root*, it is because there is no grace of continuance. There seems to be a joyful reception of the Word; but one cannot stand a laugh of derision, or a blow of opposition, or the seductive bait of the world, and so falls away.

Where God's seed gets *no room* to grow, and so bears no fruit, it is because the care of the age (see Greek) absorbs attention, or the greed of gain or the lust of pleasure crowds and chokes the word; 2 Cor. iv. 3, 4 might be rendered, "If our Gospel be hid, it is hid by those things which are perishable, by which the God of this world hath blinded the eyes," etc.—a hand before the eyes may shut out the whole heaven. Satan blinds the eyes by lifting perishing things between us and God.

This parable warns us not to count on too large results even from faithful preaching. If one seed in four bears fruit, it is all the parable warrants.

It also encourages us to hope for large results even from a single seed, for its fruit may be from thirty to a hundredfold.

Again, a comparison of the first and

second parables in Matt. xiii. suggests how the harvest of the seed sown becomes in turn the sowing for another harvest. In the first parable the seed is the *Word of God*; but in the second the seed are the *children of the kingdom* (Matt. xiii. 38). And so it is. When we first go forth to sow it is the Word of God which we scatter; but the fruit of that Word is the believer, who in turn becomes God's seed for the extension of His kingdom, himself the seed of God.

The Parable of the Tares.

Matt. xiii. 24-30; 36-43.

THIS is a many-sided lesson on the duty and the danger of the children of the kingdom. The great Teacher Himself expounds His own parable.

1. The *field* is the world, as in the first of these seven pictures of the kingdom. Consider its vastness, embracing the whole habitable earth and the whole race of man. Consider its ever-recurring need; each new season presenting a new field for tillage, each new generation requiring evangelization. Consider its crises; seed can be sown only in sowing time and reaped only at harvest; delay is forfeiture of opportunity.

2. The *good seed* are the children of the kingdom; not, as in the first parable, the work of God. It is plain that God proposes to sow the world field not only with Bibles, but with believers. It is also plain that when the Word is sown its crop is children of the kingdom. We sow a message, and we reap a man. And so we see the beautiful connection between these two parables. In the former we find that no seed is regarded as reaching its true maturity that does not bring forth other seed. The perfection of life demands that there shall be developed the power of propagation.

Here, then, is the first great lesson. No child of God is to be regarded as attaining his true growth or ripeness till he becomes God's good seed for the

extension of the kingdom. The chief end of man is to glorify God. A barren life is a disaster and a failure.

A second lesson is here taught as to the *danger* which besets the kingdom. The tares are the children of the wicked one. The world is the devil's field as well as the Lord's, and he is prompt to take possession. If we do not sow it he will; and even if we do, he will oversow it with tares.

The tares—what are they? A bastard wheat, a growth that in its earlier stages is quite indistinguishable from the true grain, and which so entwines its roots with the wheat that to root it up is to risk damage to the true crop.

Behold Satan's master device. He counterfeits the disciple, and his bastard wheat grows side by side with God's own grain. It takes more than a human eye to detect the difference. On the one hand, so many disciples are weak and wayward and unfruitful that they might easily be regarded as tares; on the other, many formalists and even hypocrites are so outwardly righteous that only He who sees the motives of the heart can certainly discriminate. And these are found together in the same church and even family, and so intertwined socially that the discipline which would separate them might injure the very life of the Church.

The *harvest* is the end of the age. Both crops will then have attained maturity; and God's own messengers will then separate tares and wheat, one for the burning, the other for the barn. Not until character attains maturity and fruit its ripeness can we confidently discern true and false disciples. The end of the age seems approaching; it is certainly nearly two thousand years nearer than when our Lord spoke these warning words. And there is an appearance of ripeness. True disciples are more *manifest* than ever, and hypocrites and formalists likewise. There is less difficulty in discerning the true and false; and this very fact indicates that the harvest approaches maturity. Let us consider to what crop we belong.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

AUG. 28-31; SEPT. 1-3. — THE THOUGHTLESSNESS OF IT.—Matt. xxii. 5.

(A) It was a *king* who made the marriage feast. Character and position give weight to actions. A deed by one is more valuable than the same deed by another. The principle is usual and evident. If some portionless tramp should invite you to a feast, what he was would subtract worth from his invitation. The value of the tender resides in the being and place of the one who makes it; and in the parable the king means God. Whatever, then, of an infinite worthfulness resides in the Divine character—His purity, love, power; whatever of limitless dignity belongs to Him as Creator and as Sovereign, clothes His invitations with a corresponding majesty and merit.

(B) The feast *has been prepared*.

(a) God has come in the *Incarnation*.

(b) God has opened the way into His welcome by *Atonement*.

(c) God has scattered doubt about the future life by *Resurrection*.

(d) God waits with Divine help in the *ministry of the Holy Spirit*.

All this *has been done*; all this *has been given*.

And the Divine invitation to all men is, Accept what God has done; *come* to the marriage.

But, as in the parable, men make light of the Divine invitation:

(a) By a thoughtless and flippant doubt about the truthfulness and reality of this feast, which God has prepared for them.

(b) By a thoughtless and complete submersion in the seen and temporal—farm, merchandise, etc.

(c) By vague and thoughtless promises of *future acceptance*.

Notice, there were some in the parable who violently opposed. There

were some who thoughtlessly made light of the king's invitation. The awful fact is—in both cases the result was the same—they were shut out from the marriage feast.

To be flippantly thoughtless about such great matters as the Incarnation, the Atonement, the Resurrection, the Holy Spirit—is not such thoughtlessness, after all, utmost sinfulness?

SEPT. 4-10.—CARE CURE.—1 Peter v. 7.

Think, first, of Care. The word here translated care is most significant. It means literally that which distracts, prevents wholeness of attention, and so joyfulness and precision of work; that which scares and damages and defeats; that which pulls irregularly in two directions; that which cuts to pieces and ravel into shreds.

And it was most natural that these early Christians, to whom this epistle was addressed, should be askew and anxious with such carking care. Scattered all through this epistle you find suggestions of the causes of such care. Notice the address of the epistle to the "sojourners of the Dispersion" (Rev. Ver.)—*i. e.*, the Christians, citizens of heaven, but sojourning upon earth, and now dispersed among the unbelievers. There they were—those Christians; little companies of them; sometimes only single units of them, in this hamlet or that, in this city or that, scattered among all the thronging hosts of unbelievers. And the great Pagan hosts were hostile and frequently threatening toward the Christians. It is quite impossible for us—inheritors of the results of nearly nineteen Christian centuries—to have even a glimmering conception of the isolation, loneliness, daily crosses, scoffings, slightings, perpetual and squeezing limitations of such scattered Christians.

Besides, there were ominous signs ap-

pearing. The clouds were gathering blackly upon the political horizon. The first persecution of the Christians had been raging at Rome, and the scattered clouds of it were threatening in the other cities of the empire. Any day persecution might smite; any day there might be seizure of the Christian's goods; confiscation of his property; sufferings by rack and cross and fire; deaths in the arena, as, for the amusement and satisfaction of the populace, Christians were flung to the wild beasts. (1 Pet. iv. 17.) The apostle distinctly warns these scattered Christians that the time has come when judgment must begin at the house of God. Perhaps these scattered Christians might disarm the fury of the persecutors by an innocent, upright life; and so the apostle writes 1 Pet. iii. 8, 16; also 1 Pet. ii. 11, 15. But there was no certainty. The charges which had already been preferred against their brethren in Rome might any day become the causes of accusation against them—charges of disloyalty, contempt of law, all manner of supposititious crimes. See again 1 Pet. iv. 12. Out from the murky horizon and the threatening danger and the general uncertainty came carking care to distract and numb these Christian hearts.

But, further, bring the matter closer, and think of whose care besides theirs such curing management is to be made. *Your* care; your—that is a personal pronoun; that brings the music of this Scripture out of the first century into the nineteenth. Such reasons for dividing and distracting care as had these early Christians you do not have. Yet there is no modern man or woman who cannot easily enough discover reasons for care.

(a) The reason *dispositional*; there are many persons who are naturally anxious and foreboding.

(b) The reason of uncertain business prospects.

(c) For those who are parents there seems frequent reason for such anxious care about one's children.

(d) Sometimes, too, from the steady pull and pressure of our work care comes—the worrying questioning whether we possibly can keep it up.

(e) And when we think of death and the destiny freighted future beyond it, who can always avoid an anxious care concerning it?

Think, second, of what we are to do with care—of the care for it. We are to *cast it* upon God. "Casting"—that means throwing upon, as one casts a heavy piece of luggage down at the depot when he has at last reached the train, having wearily carried the hard burden. And the participle casting is in the aorist tense, and that tense means doing it once for all, and having done with it.

But we ought to guard a little here about this casting. Such casting does *not* mean that (a) we are to be listless and idle and to withdraw our hand from daily duty and our minds from a wise forecasting, nor (b) a merely heedless and presumptuous flinging off of things on God; but this casting does mean that we are to look to God in sober, rational, and yet joyful trust.

Think, third, *what* care we must thus cast on God. *All* your care; reserve no care you do not thus cast on God.

Think, fourth, of the *reason* why we should thus treat God. "For He careth for you." Vast contrast here between your care you are to cast on God and God's care for you. Your care is distracting and dividing; God's care, according to the original, is a deep, loving, solicitous, infinitely intelligent *concern* for you. For it *concerns Him* about you is the true rendering.

Trust in such particular Divine concern for you about *all* your care is the best cure for your harassing care.

SEPT. 11-17.—THE SAVED SOUL'S POSSESSION.—2 Cor. v. 1.

Paul the apostle was by trade a tent-maker. When the apostle wrote this second epistle to the Corinthians he was in great trouble. Things had been

going wrong at Corinth. Party spirit was running high there. Fearful lapses from a Christian whiteness of living had become terribly common. His own authority had been questioned and impugned. He was burdened with anxiety. Besides, he was amid all the toil and danger of his apostolic evangelizing duty. But he says (2 Cor. iv. 18) we live in the unseen and not in the seen; we live in the eternal and not in the transient. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17). And then, as the apostle's thoughts run onward into that better country and reward, into that enduring treasure laid up for him yonder, his daily trade furnishes him with the figure by means of which the further to tell his thought; he thinks of the tent-covers he has toiled over, and then, very naturally, he thinks of his own body as a tent, pitched here, pitched there, pitched yonder again amid his missionary journeying, and wearing out also in the hard service. Paul is getting to be an old man now. And then, contrasted with his present life in this decaying, transitory body, he thinks of the stability and the grandeur of the reward God has for him in the beyond; and so in the significant figures of our Scripture he packs the whole radiant, sublime thought which is the inspiration of his service and his courage; for we know that if our earthly house of this tent were taken down we have a building of God; a *building*, not a vanishing tent; an house not made with hands, eternal in the heavens. Consider now what possessions for the saved soul our Scripture discloses.

(A) It discloses the fact that the saved soul *has* a possession. "Have"—that is a verb of possession. Also it is a verb in the present tense; it is not we shall have, but we have. The title is already ours. At the final taking down of our earthly tent, then, immediately *we have* something. We do not have to wait for it. It is ours. When the

earthly tent falls we *have* something other. There is no dreary interval between. *We have it*. And this immediateness of possession comes out further in this same chapter (verse 8), "From home as to the body, we are at home with the Lord." The thought then is that of immediate possession. No room here for any poor and miserable materialistic notion of soul-sleeping, etc.

(B) Consider the *contents* of the saved soul's possession.

(a) A building, not a tent. A possession *substantial*.

(b) A possession *glorious*; not made with hands; not such a structure as men can rear.

(c) A possession of *recognitions*; "with the Lord" (verse 8).

(d) A possession of *rest* (Rev. xiv. 13).

(e) A possession *eternal*; eternal in the heavens.

(C) And the title to such possession is simply acceptance of the Lord Jesus.

SEPT. 18-24.—THE GLORY OF THE SON.—Heb. i. 2.

And who may be this Son, who in the last days it is declared hath brought us speech of God? Read the Scripture in immediate connection (Heb. i. 1, 3).

Possession—has He anything? Achievement—has He done anything? Character—is He anything? Position—is He where He can do anything?—these are the four great and universal tests of worth and power.

To this Son, by whom, in these last days, God hath spoken to us, our Scripture applies these searching and settling tests of possession, achievement, character, position.

First. Behold the glory of this Son in the light of His *Possession*. "Whom He hath appointed heir of all things." I spent a very interesting day in rambling through the vast naval station at Portsmouth, England. There were huge iron-clads floating in the harbor, of enormous force of engines, and armament of thunderous guns; there were

hung skeletons of iron ships upon the stocks in process of construction ; there were almost miles of streets of anchors so strong and great it looked as though the nethermost rocks must give before their mighty flukes would break ; there were circling piles of iron cables, every link of which seemed massive enough to hold against the stoutest storm ; there were pyramids of balls and shells, and long, high armories bursting with weapons ; there were machine shops almost innumerable, and multitudinous piles of cordage, and immensities of things of every sort needed for a naval station of a world-including empire. And on every iron plank, and ball, and tool, and gate-post even was stamped the broad arrow ; and twisted into every bit of cordage there was the red line, marking and betokening the ownership of the sovereign. Everything was hers, and the sign of the sovereign's ownership was written upon everything.

It may not be so plainly seen ; it may look dimmed sometimes even to the clearest vision of our faith, but, more really, deeply, indestructibly there is stamped upon the "all things" which go to make up this universe the sign of their possession by the Son of God. God hath appointed Him heir of all things.

(a) All the *moneyed wealth* of the world is the Son's. Men are but the tenants of it, and the users of it under His allowance. £13 2s. 6d. the first subscription to foreign missions a hundred years ago. Compare that little sum with the millions every year now devoted by an awakened Church to this great object. Take that as a specimen. And this is but prophecy of what shall be. In a real way Jesus Christ is possessor of the money of the world.

(b) Of the *mighty enterprises* of the world Jesus Christ is possessor. They are all seen to hold most real relation to the advance of His kingdom—*e.g.*, the discovery of America, the invention of printing, Stanley's exploration of Africa, etc.

(c) To the *great natural forces* of the

world, already discovered and to be discovered, Jesus Christ has title—*e.g.*, railroads, telegraphs, swift communications between continents—all these are being laid hold of for the widening of Christ's kingdom.

(d) And on the *thinking* of the world the grasp of the Son's possession is also placed. After all, the thought which gets its inspiration from the Bible is the thought that leads. The leading nations are the most Christian nations.

(e) Even upon the *wickedness and infidelity* of the world Jesus Christ has grasp. Somehow He will compel these to lend ministry to His purpose—*e.g.*, Strauss's "Life of Jesus," which denied historicity to our Lord, has so stimulated an answering Christian scholarship that, as never before, the life, death, and resurrection of our Lord stand out as the rockiest of historic facts.

(f) And of all the unknown forces in farthest suns, stars, planets, the Son is in possession. God hath appointed Him of *all things* the heir.

Second. Behold the glory of this Son in the light of His *achievement*. Three things, the Scripture here declares, this Son, by whom in these last days God hath spoken unto us, has achieved : *Creation*—it was through this Son the Father wrought creation. "By whom also He made the worlds." *Upholding*—"And upholding all things by the word of His power." "In Him all things consist"—stand together. They are because He is. They remain because He remains. *Redemption*—"When He had by Himself purged our sins." And this redemption involved such stupendous facts as these : Incarnation, absolute sinlessness in our nature, expiation, resurrection, ascension. Surely, looked at in the light of His achievement, an even infinite glory shines around this Son.

Third. Behold the glory of this Son in the light of His *character*. "Who, being the brightness of the Father's glory and the express image of His person." Or, if such high and wondrous themes can by any means be put into clearer

human speech—who, being the effulgence of His glory and the very stamp of His essence. Essential Deity is the Son. He discloses God. He is the exact stamp of Deity on our humanity. Oh, the inconceivable, wordless glory of this Son in the light of His character!

Fourth. Behold the glory of this Son in the light of His position—"Sat down at the right hand of the Majesty on High." That means the highest place in all this universe; that means the place of all authority and rule.

In view of the glory of this Son, see

(a) The folly of expecting a further revelation. He is the Father's utmost revelation. How the chatterings and mutterings of spiritualism, *e.g.*, pale before the noon-day effulgence of His revelation.

(b) The folly of the thought of any other way of salvation than this Son's way.

(c) The wonder that Christians should not more appreciate the honor of confession and service of this Son.

(d) The certainty of this Son's triumph. He who by faith and self-render allies himself with this Son is on the winning side of things.

SEPT. 25-30.—LOVING TO THE END.
—John xiii. 1.

Unto the end—these words are full of significance in their display of characteristics of the Divine Love.

(A) Our Lord loved to the end in the sense that *no hazard of personal cost whatever stopped the flowing of His love.* When I was a boy I used to read over and over again the story of a father and a mother and a child caught amid the New Hampshire mountains in a terrific snow-storm. The way was lost; the storm was blinding; the cold was bitter. Far in the distance there was the glimmer of a light in a farmhouse. The mother and the child could not go another rood. The father made for the distant light to seek assistance, found it, brought it with him; found

the child warm and living, found the mother stiff and dead; for the mother, in the bitter cold, had stripped herself of her own garments to wrap them round the child. That mother, having loved her own, loved *unto the end.* In this sense exactly does the Divine love keep flowing on unto the end. It stops at no cost whatever.

(a) It stopped not at the cost of the *Incarnation.* Then the Creator, as Mrs. Browning sings it, "was rent asunder and cast away on His own world." Then infiniteness circumscribed itself with finiteness. Then He who in the beginning was, was with God, was God, humbled Himself and became formed in fashion as a man. To tell the meaning of that condescension words fail, and human thought is but as a laggard snail compared with the eagle's unhindered flight.

(b) It stopped not at the cost of the *Temptation,* when Divinity lowered itself to meet and master in human weakness and temptability all the assaulting forces of evil.

(c) It stopped not at the cost of an awful and mysterious *contact* with the sinfulness to which man had given himself. What must have been the real and exquisite suffering of an utter immaculateness in close and personal contact with the world's impurity!

(d) It stopped not either at the *cost of Calvary.* It climbed the cross. It laid itself there upon that world-atoning altar. It took man's place in the frowning presence of a violated law. It sundered itself from the Father's smile. It passed into that crisis of sacrifice when Jesus cried, "My God, my God, why hast Thou forsaken Me?" It broke its heart. It died.

(e) Nay, that Divine Love stopped not either at the cost of a certain *perpetual sacrifice for us.* For our Lord Jesus did not take upon Himself our nature to wear it but for thirty-three brief years, and then, sloughing it off, to return to His pre-incarnate state. He took our nature henceforth to wear it forevermore. He is now Christ the

glorified indeed. But He is still Christ, wearing the glorified human nature. The highest heaven robs Him not of brotherhood with us. Whatever sacrifice Deity may have made when it embodied itself in our nature, at least that sacrifice remains, for human nature glorified in Christ is human nature still.

(B) But notice, there is another meaning which this expression "unto the end" may hold. God not only loves men with a love which will go to the end of any sacrifice He must make, but He also loves them with a love which will go on until it has accomplished the end of His love in them. So God out of love will discipline us to the end that we may become conformed to the image of His Son. What illumination here is thrown upon the troubles of our lives!

(C) But also, this Divine love pours

itself out in sacrifice unto the end, and tenderly and patiently uses the instruments for the accomplishment of its end in us—notwithstanding our earthliness and imperfection. Though the disciples were such poor learners, and were so sinful and contentious, Christ loved them even to the end. How mean soever we may be, Christ loves in this utmost way. Learn these lessons:

First. Hold to the clew of such love through the disciplines of your life.

Second. Range yourself on the side of this love. As God is beneficent, be you beneficent. Give yourself to others in love as God does.

Third. In view of such love, do not fear death. Such love will surely cushion death for you.

Fourth. Even such love may be withstood. Judas withstood it, and went to his own place.

EXEGETICAL AND EXPOSITORY SECTION.

Saved in Child-Bearing.

BY PROFESSOR E. J. WOLF, GETTYSBURG, PA.

σωθήσεται δὲ διὰ τῆς τεκνογονίας.—1 Tim. ii. 15.

THE phraseology of this notable Scripture admits *per se* of various interpretations. The context and the analogy of faith sustain but one.

The subject of *σωθήσεται* requires to be determined first. Verse 13 speaks of Adam and Eve; verse 14 reads, "Adam was not beguiled; but the woman, being beguiled, hath fallen into transgression" (R. V.), and verse 15 proceeds, "But she shall be saved through the child-bearing," etc. Eve is, accordingly, made the subject by some expositors. The sorrows and labor of child-birth bear a close relation to the fall. And Paul had undoubtedly in his mind the sentence coupled in Gen. iii. with the story of the original transgression. Our first mother, by an act of disobedience, involved herself and her race in trans-

gression; but by the child-bearing she will also secure her salvation and theirs. The seed of the woman shall bruise the serpent's head. An allusion to the relation in which woman stands to the Messiah in consequence of this primal prophecy that her seed (not man's) should bring redemption is unmistakable. The reference to woman's part in our ruin would very properly be followed by the mention of her part in redemption. Eve brought forth sin; she also brought forth salvation—for herself and her race. But *γυνή*, though unquestionably meant specifically for Eve in verse 14, becomes general or collective in verse 15. Both Adam and Eve are employed in the context to exhibit respectively and representatively the position of man and woman; they are types of the sexes; and that *γυνή* understood refers here to the sex is confirmed by the fact that it takes the plural verb, *μεινωσιν*, "if they continue in faith, and love, and holiness." It is used generically. Not Eve personally, but her

sex—woman—shall be saved through the child-bearing.

1. The promise might be understood as a gracious assurance to woman that in the critical and anxious hour of confinement she may confidently rely on the favor and protection of God. Notwithstanding her weakness and suffering, in spite of, yea, because of, the curse which attaches to child-birth, she shall pass unharmed through the dread ordeal; she shall be safely delivered. Recollecting her sin, as she ought to, she is sustained by this consolation. No master of Greek will deny that the primary and general meaning of *σωζεν* is to keep safe and sound, to save a suffering one, to rescue from danger and destruction, to heal from disease, to restore to health. But the context does not justify the application of this sense to the word here, however true it be that woman in the hour of travail may look to God for safe deliverance.

2. By pressing the instrumental force of *διὰ*, "through," "by means of," the sense is suggested that woman's salvation is conditioned on her bearing children. This is her supreme duty, the sphere and the function of her sex, the law of her constitution. Obedience to this first command of the Creator is meritorious, is saving. She once disobeyed and fell into transgression. If now she remains true to God's law regarding her distinctive province she shall be saved. By their devotion to literalness the revisers have given some countenance to this exposition; but in this, as in other instances, the Authorized Version has more carefully guarded the mind of the Spirit as expressed in the original text.

Those who hold to salvation by works can doubtless rest satisfied with this interpretation. If there is possible to fallen human nature a meritorious conformity to duty, it is doubtless the bearing of children. If, in the corrupt natural condition of the race, it yet remains possible to please God, then such obedience to what He ordained in creation and enacted by positive command must

be well-pleasing in His sight. We cannot think of a more heinous offence before heaven than to oppose the purpose of the Heavenly Father in the constitution of the sexes.

But the Gospel allows no merit to fallen beings. It knows of no saving benefit from any work or service or suffering. At the very best we are unprofitable servants, and salvation is possible to us only by grace through faith. It is the gift of God. There are channels, indeed, through which this gift is conveyed to us; means of grace through which saving influences reach us; but Protestants, following the Bible, recognize but two—the Word and the sacraments commanded by Christ. Marriage is not a sacrament, not in any proper sense a means of grace. It is in no sense a saving ordinance. The mother of twenty children has no more merit in God's sight, has wrought or suffered no more in expiation of sin, than a virgin, who, either by Providence or from her own choice, has been kept out of the marriage state. "Think you," asks Schleiermacher, "that Paul, when he wrote 1 Cor. vii., was of the opinion that the salvation of the female sex depended on child-bearing?" Van Oosterzee says: "No reasonable man, apostle or not apostle, would take this proposition unconditionally." Not even the blessed fact that woman brings us the Saviour; not even "the child-bearing," as some interpret, gives her any title to redemption. In Christ Jesus there is neither male nor female. Salvation comes to all alike by the forgiveness of sins through the blood of the atonement. Neither Eve, whose seed has crushed the head of the serpent, nor Mary, of whom our Lord was born according to the flesh, sustains in her salvation a relation to Christ different from that of others. "For God hath concluded them all in unbelief, that He might have mercy upon all." Not by bearing the Son of God, but by washing herself in His blood, did the Virgin Mother obtain eternal life.

Again, the passive form of the verb

σωθήσεται represents the salvation of woman as not brought about by herself, by her own agency. "Hence," says Olshausen, "it would not correspond to this to understand *διὰ* as denoting purely the means by which this is brought about." She *will be saved*. One not herself will, under certain conditions, effect the saving. Christ's salvation will not be withheld from her.

It is obvious, too, that Paul is led to this observation from the general subject of public teaching, an office which he interdicted to women in verses 11 and 12. Child-bearing stands contrasted with public teaching. The discussions and exhortations in the Christian assemblies do not devolve upon woman. To her is appointed the sacred office of child-bearing. If, now, this were to be understood as the means of her salvation, then the antitheses would require us also to understand that public teaching was a means of salvation. No one certainly would charge with such an idea the great apostle, who had apprehensions lest, when he had preached to others, he himself should be a castaway.

The apostle is not found nodding. The champion of the truth is on the alert against those who pervert it. He adds a saving clause: "If they continue in faith, and love, and sanctification with sobriety." This makes it clear beyond dispute that there is no singularity in woman's salvation; that mothers are saved on precisely the same conditions as all others. Honorable and holy as is the duty of child-bearing, salvation results from faith, and demands love and sanctification and the observance of the proprieties of one's sex or station.

4. Guided by the obvious contrast between public teaching and child-bearing, we cannot fail of ascertaining the correct sense of this clause; *διὰ*, says Winer, "rarely indicates the *causa principalis*." It points to the circumstances amid which anything takes place, the relations under which one does something (cf. 1 John v. 6—*ὁ ἔρχων δι' ὕδατος καὶ αἵματος*).

Witnessing the fervor and power with

which men conducted public worship, godly women would feel impelled to take part likewise in this office. They would readily argue that those engaged in these solemn services, testifying the Gospel of God and exhorting believers, would experience gracious retroactive influences, that the very exercise of such teaching must redound to the spiritual quickening of those who are thus occupied.

Satan might tempt a believing woman to doubt her own salvation if she should keep silent in public and content herself with the ordinary occupations of her sex. She may jeopardize her own soul by not bearing open testimony to others, and striving in this manner to save their souls. The apostle hastens to her rescue with the assurance that salvation is not made dependent upon public ministrations of the Gospel. Persons may be saved in their ordinary pursuits. Woman does not forfeit her salvation although she is allowed no part in public teaching. Rather "can she only gain the personal enjoyment of this grace when she remains in her allotted calling." It is unseemly for a woman to appear in any public rôle, and especially to assume the office of public teacher, which involves the exercise of authority—the prerogative of man. Nor is it in any sense necessary as a means of salvation.

τεκνογονία, a hapaxlegomenon, which etymologically means child-bearing, is doubtless here the generic term for woman's province; the discharge of her duties as wife and mother. Far be it from you, interposes the apostle, that your engrossment in these duties should hinder your salvation; on the contrary, if you are faithful in your allotted domestic sphere, you will secure it. This corresponds with chapter v. 14 of the same epistle, where Paul says, "I will that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." Let the woman abide in her divinely given calling, the bearing, the nursing, and the training of children, and under these

conditions her own salvation is guaranteed as fully as is that of men preaching the Gospel or conducting public worship. There is no holier calling than that of mother. There is no higher office on earth than giving birth and development to human lives. And the same Lord who by sovereign grace saves those whom He has appointed to the very responsible post of teacher and preacher, saves also those to whom He has allotted an equally responsible position, that, namely, of bringing children into the world and training them for the heavenly kingdom. "She shall be saved" (*dià*) under these circumstances peculiar to her sex. Olshausen remarks: "The apostle adds the words *through child-bearing* with no other object than just to point out to the woman her proper sphere of duty." Let her not shrink from the burdens of motherhood, from the trials of domestic duties, from the responsibilities which attend the sphere to which God has appointed her, because they incapacitate her from a public participation in advancing the kingdom of God, or interfere with her spiritual well-being. Under these conditions salvation, which makes no distinction in station or vocation, will come to women just as to others, "if they continue in faith, and love, and sanctification with sobriety." No mother ever failed of heaven by devoting herself exclusively to the bodily and spiritual nurture of her children.

The text does not in itself touch directly "the woman question." Indirectly, however, it enforces the apostle's position on that question stated in a previous passage. Verses 11-13 interdict most positively the leadership of woman in the Congregational assemblies. Then, as if to meet objections or complaints from the sex, he holds up before them the sphere to which God has appointed them, and consoles them with the assurance of salvation if in their conjugal and maternal duties they remain steadfast in those virtues which under any circumstances are inseparable from a Christian life.

Woman's kingdom is the home. Her work for Christ was assigned her in Eden. The place for her light to shine is at the hearthstone. She that rocks the cradle rules the world, and while doing this her own salvation is not put in jeopardy.

The Spirit and the Bride.

BY PROFESSOR WILLIAM ARNOLD STEVENS, D.D., ROCHESTER, N. Y.

WHAT MESSAGE HAS THE BOOK OF ACTS TO THE CHURCH IN OUR DAY?

FIFTEEN centuries ago, almost to the year, Chrysostom, whose golden eloquence found its noblest and most lasting service in the exposition of Scripture, when beginning a series of discourses on the Acts of the Apostles, said to his hearers in the city of Antioch: "We are about to set before you a strange and new dish." "Certainly there are many to whom this book is not even known; and many, again, think it so plain that they slight it. Thus to some men their knowledge, to others their ignorance is the cause of their neglect."

These self-same words might be used with almost equal truth to many a congregation to-day, so unfamiliar are many readers with the pages of Luke's history of the apostolic Church. Whatever be the reason, I suppose that, taken as a whole, Acts is the least read book of the New Testament. The young Christian naturally turns first to other parts of Scripture, and afterward, whether from mere force of habit or for lack of instruction as to the importance of its contents, neglects the Book of Acts. It is true that to enter fully into its spirit one needs to have advanced beyond the earliest stages of Christian experience, to have learned to think of Christianity as a Divine kingdom, and not merely as a means of personal salvation, and also to have learned experimentally of the mission and work of the Holy Spirit within the Church. But for this very reason it needs to be read

and pondered the more, that it may widen the horizon of one's religious thought, kindle loftier aspirations, and teach advanced lessons in the school of Christ.

In accordance with the plan of the International Series of Sunday-school lessons, Acts is again to be studied this year and part of the next throughout the Christian world. The well-known courses of Blakeslee and of Harper upon the Apostolic Church are conducting to the same end in a still more thorough and systematic way.

In every course of lessons upon a Scripture book of its length, whether for Sunday-school or college, much that is important will inevitably be omitted. But its salient points and its profoundest lessons may be seized upon by every Christian reader of ordinary intellectual and spiritual capacity. Is there not now a favorable opportunity for teacher and preacher to rivet attention on certain fundamental facts set forth in this remarkable book, and to expound the broader lines of its thought?

I desire simply to call attention, and that in the briefest way, to at least two main points. They are suggested by my first title above—two points calling for urgent emphasis never more than to-day, as standing in vital relation not only to each other, but to the present exigencies of Christian thought.

First. Acts is the book of the Holy Spirit. The opening paragraph fixes attention upon the promise of His coming. Twice in the first few verses the Holy Spirit is distinctly recognized as giving significance to the new era, the history of which is about to be related, particularly in the eighth verse, which contains the germinal sentence of the whole book: *But ye shall receive power by the coming of the Holy Spirit upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.* And on to the end the presence, the energy, the authority of the Holy Spirit are felt by the thoughtful reader to be the very soul of the history. It is

not too much to say that the twenty-eight chapters of Acts afford a greater abundance of information on the work and methods of the Holy Spirit than any other book of the Bible. It is true that we find little direct doctrinal teaching concerning His person and offices; but the facts related by Luke, read in the light of the fourteenth, fifteenth, and sixteenth chapters of John, form the necessary basis of the New Testament doctrine upon this subject.

"The witness of the Spirit"—in what does it consist? This question has often been put and variously answered. We must not pause to attempt an answer here. It is sufficient for our purpose to suggest that there is a prior question: In what *did* it consist in the days of the "first-fruits of the Spirit"? Also to add that it is chiefly from the Acts of the Apostles that we may ascertain what that "witness" was in the early Church.

We are environed by rationalism in thought and life. There is an unformulated rationalism which is paralyzing Christian life and effort in those who would be inaccessible to a rationalism avowed and philosophically maintained. Now the proper antidote to this is not the crude mysticism with which not a few who would gladly teach a better way seem to be satisfied. An intelligent, discriminating doctrine of the Spirit is imperatively demanded, and with it a fresh conviction of the reality and efficacy of prayer, both of which may well be planted upon the broad and impregnable historical basis furnished in this earliest narrative of life and experience in the Christian Church. On this line of thought our commentaries do not aid us as they might. Neander, in his "Planting and Training of the Christian Church," gets nearer to the heart of the matter than many a writer who would class Neander and Meyer alike with "German rationalists." Among recent books I may name as likely to be particularly helpful, "Veni Creator," by Moulé; "The Evidence of Christian Experience," by the

late Professor Stearns; and "The Baptism of Fire," by Dr. Charles E. Smith.

"Now the Lord is the Spirit;" these words of the Apostle Paul in 2 Corinthians furnish the key to St. Luke's main thought as he narrates the ministry of the Holy Spirit for thirty-three years in the early Church. Christ was the Spirit; in His glorified humanity He had taken His departure; but He had, so to speak, impersonated Himself in the Holy Spirit that He might still be present with His people; in the person of the Spirit He was to abide with them until the Parousia, the day of His own return; it is only in exceptional cases, as at Paul's conversion, that He manifests Himself in His own person. Until the promised day of the Lord, the Holy Spirit was to be Teacher and Paraclete, and to command in Christ's name; thus Luke relates in xiii. 2, "The Holy Spirit said, Separate me Barnabas and Saul for the work wherunto I have called them," and later, it was "the Spirit of Jesus" (xvi. 6, 7) which "forbade" one route to the apostles and permitted them to take another. In the Acts, as in the second and third chapters of Revelation, the voice of the Spirit to the Church was also the voice of Christ.

Second. Acts is the book of the Church. Just as it is our principal basis for a scriptural doctrine of the Spirit, so is it for the true doctrine of the Church, and one cannot be rightly taught without the other. The advent of the Spirit was the birth of the Church. The Spirit and the Bride bear one testimony and speak with one voice. The Book of Acts tells how the Christian Church came into being. On that June pentecostal day in Jerusalem, so we are plainly taught, the Holy Spirit appeared in human history, so to speak, in a new rôle—in discharge of a new mission. Heretofore His self-manifestation had been to believers as individuals; from that time on His agency became an organizing principle, forming into one body the whole aggregate of believers. Henceforward history had a new factor

to reckon with—an invisibly organized body of regenerate souls, animated and energized by the Holy Spirit, carrying on the conquest of the world for Christ.

Of this society Luke goes on to narrate his *memorabilia*—of "the Church of God, which He purchased with His own blood." The idea of the kingdom of God, frequent in Luke's earlier book, here falls into the background; it is replaced by that of the Church. It is plain to see that the Jewish conception of the kingdom—a political theocracy—from which even the twelve themselves found it difficult to get free, not only remained unrealized, but was, after the day of Pentecost, abandoned. The true kingdom, the spiritual polity founded by Christ, takes on in the apostolic churches a visible and organic form. Christ had come to found an eternal kingdom, and in pursuance of that plan to create a new society, which the Apostle Peter addresses as "an elect race, a royal priesthood, a holy nation, a people for God's own possession."

One main object, then, to be ever kept in view while studying Acts (together with its companion pieces, the epistles) is to gain a distinct, highly developed conception of the apostolic Church—of how it came into being; of the life, inward and outward, that it lived; and of the essential truths on which its life was built. Next to that of the person of Christ, there is perhaps the single problem which confronts the Christian thinker to-day more pressing and vital than this: What was the Christian Church, in idea and in form, as it existed during the earlier part of the apostolic age? "What is the Church?" said Frederick W. Robertson; "that question lies below all the theological differences of the day." And to the same purport Pressensé: "Aspiration toward the Church of the future is becoming more general, more ardent. But for all who admit the Divine origin of Christianity, the Church of the future has its type and ideal in that great past which goes back not

three [to the Reformation], but eighteen centuries."

One fact will abundantly appear as the study of Acts proceeds: The apostolic Church was in reality, as in idea, emphatically a missionary Church. Not only the apostles, but the Church of which they had been the historic nucleus, were appointed to be Christ's witnesses. It was organized for conquest; its sword was "the sword of the Spirit," even the Word of God. Thus it was in its fundamental idea a *witnessing* body. Recognizing its chief function to be the proclamation of the Gospel by word and deed, it girded itself at once to its task. "Thy people offer themselves willingly in the day of Thy power in holy attire" (Ps. cx. 3, Am. Rev.); this had been the promise made to Christ, and the promise was fulfilled. The heroic, self-effacing zeal of the early Church in propagating the new faith is the most inspiring theme in Church history. "After the days of the apostles," says Dr. Schaff,

"no names of great missionaries are mentioned till the opening of the Middle Ages."

Thus Acts is pre-eminently a missionary book. The whole of Psalm cx. might well be made its motto or its prologue. We see the militant Church marching out of Zion to conquest, smiting the nations, halting to drink of the brook by the way, and again advancing with uplifted head. The expansive, resistless energy of Christianity, of a Church girded with "the power of the Spirit" which our Lord had promised, may be read and felt on every page. Baring-Gould's familiar hymn has caught the martial as well as the jubilant tone of the book:

"Like a mighty army
Moves the church of God;
Brothers, we are treading
Where the saints have trod.

"We are not divided,
All one body we;
One in hope and doctrine,
One in charity."

SOCIOLOGICAL SECTION.

The Pulpit and Social Problems.

BY FRANK I. HERRIOTT, A.M., BALTIMORE, MD.

(Continued from p. 185.)

THE average minister is well versed in apologetics, but woefully ignorant of the fundamental laws of our economic and social life. It is doubtful whether many can satisfactorily and scientifically demonstrate to their audiences the ruinous economic effects of ball-room charity, or that luxurious extravagance among the rich is to the ultimate loss and deprivation of the poor. These are condemned on other grounds. Whereas the arguments which have most weight with men and which will most perceptibly lessen these evils are those drawn from utility. Few preachers can adduce any substantial reasons for the right of labor organizations to exist;

unable to see why they are a necessary product of modern capitalistic methods of industry. Remembering, perhaps, some of the trite generalizations, conned in college days from old text-books of the then truly "dismal science," as that the law of demand and supply is beautifully working out man's salvation, they utter their more trite observations upon our present industrial evils with a lugubriousness that is often amusing, believing that all things work together for good—or ought to.

But life is not so delightfully simple as the captivating syllogisms of the old school economists would have us believe. Society in these modern days has become a delicate and an exceedingly complex organism. The knowledge of its nature, growth, and functions is the mastery of an equally complex science, and the preacher, unac-

quainted with the laws of its life, should no more think of proclaiming the nature of the ills of our social body and prescribing for their cure, than a man ignorant of pathology and therapeutics should presume to diagnose and treat a case of illness. The preacher is, perhaps pre-eminently, the social physician. His work to be efficient, his education must be comprehensive. He must study society as well as the Bible.

Our clergy, profoundly imbued with the rhythmic "harmonies" of the physical, economic, and spirit world, as taught by the old metaphysicians, have become ultra-conservative. Their religion and philosophy are static. Individualism and *laissez faire* are the sum and substance of their teachings. The minister, like the lawyer, looks to the past. Things as they are and have been are as they should be. Regenerate man's heart, and the orderings of life will be perfect. This may be true, but crime, divorce, misery, poverty on the increase are inexorable statistics that confront the preacher; and all in spite of prayers, sermons, supplications unnumbered. Is it possible that personal appeal to the individual heart is not all-sufficient? Has not the world of men attained to better, surely more practical, methods of bringing peace on earth and good will among men? Are the clergy not justly charged with too much confidence in the beneficent workings of an all-wise Providence? With here and there an exception, the men who start agitations against wrongs and inaugurate reforms are the so-called "men of the world," and denounced "free thinkers." When the authority of the pulpit begins to wane, then the artillery of the Church is wheeled into action. Thus it was with the abolition of slavery; thus it is in the industrial struggle of to-day. The assistance given is prodigious; but its late arrival causes the ill-feeling and loss of power.

But the outlook is not entirely gloomy or the future hopeless. The Church has been aroused from its "deep dream of peace." There is an awakening

consciousness of the magnitude of the present industrial crisis and its vital connection with the power and influence of the pulpit. Its conscience has been pricked. In Protestant and Catholic churches alike an earnest desire to understand the nature of our social troubles has of late been made manifest. What is still more hopeful, this new zeal is being expended in the most scientific and only profitable way. Ministers have begun to study economic and social life. Many live and work with the classes they would save; instead of standing off on a high and dry eminence exhorting or anathematizing, preaching at them.

Although much had been done before in a quiet way, the most powerful impulse to this new activity has come, without doubt, from that trenchant indictment of Church and clerical lethargy, "In Darkest England." Its startling revelations seem to have aroused all Christendom. The encyclical letter of the Pope indicates a sincere wish on the part of his Holiness to comprehend and aid in the solution of present social problems. The Episcopal Church of England has shown its awakening in a most commendable manner. In 1890 under its auspices *The Christian Social Union* was inaugurated. The Oxford branch has begun the publication of *The Economic Review*, "which is primarily intended for the study of . . . social life," and "what may be called economic morals from the point of view of Christian teaching." In our own country an affiliated society, "The Christian Social Union in the United States," has been started under the leadership of Bishop Huntington. Its "Leaflets" and "Publications," such as "The Christian Minister and Sociology" and "A Popular Bibliography of Sociology," have been widely and generously distributed.

Other denominations have not been less active, nor have their efforts been expended in less fruitful ways. They have commenced to train their young ministers in economic and social sci-

ence. The seminary curriculum is being leavened with sociology and studies that bring young theologians into the material, every-day life of men. Hartford Theological Seminary, in 1888, introduced sociology into the department of Practical Theology, conducted by Professor Graham Taylor. The Register for 1891-92 announces special studies in the development of economic science, of economic life, the economic, educational, and social functions of the Church and State. The family is a special object of study. Outside experts in social science give monthly lectures. In the near future, one of the staff writes me, a school of Christian sociology is to be established with organic connections with the seminary. Seabury Divinity requires three hours class room work and a weekly seminary of two hours. Besides those given above, subjects like crime, pauperism, education, and municipal problems are investigated. Andover Seminary instituted at the same time as Hartford a course in social economics under Professor W. J. Tucker. His extended and comprehensive outlines of elective readings, which appeared in the *Review* for 1889, 1890, and 1891, are sufficiently well known. In the most degraded district of Boston, Andover House has been founded. This is an institution similar in kind to University Settlement in New York or Toynbee and Oxford Halls in London. It is a practical social science workshop for young men preparing for an active, fruitful ministry. The new school of political and economic science, recently founded at the State University of Wisconsin, is to have courses especially adapted for the wants of clergymen. Many more instances might be mentioned showing that the Church is becoming aroused to the magnitude of the dangers threatening its influence.

It is not, however, simply knowledge of present conditions and present evils or reading of text books on economics that is going to regain for the pulpit its former position and prestige among

men. It is not merely sympathy, spoken in mouth-filling periods and tropes, that will rewed the Church to the masses; but it is that knowledge in use and that sympathy in action, both inspired with the courage to invade the temples and overturn the tables of the money changers, energized with the fortitude that dares to hurl unwelcome truths at the heads of millionaire members. The extreme prudence of the American pulpit in touching upon great public questions must be overcome. The minister must preach about the things the people, the masses, are thinking about if he would influence, help, guide them to a reverence for religion and holy things. He must co-operate with the associations of men who are striving to better the lot of their fellows. To become the leader of men the preacher must participate in the movements of men. He must become a politician in the noblest sense of the term.

It is a sad commentary upon the earnestness of our clergy and the spiritual efficacy of their sermons, when one notes on nearly every hand their passive attitude or perhaps approval of lay movements of reform. In one of the largest cities of the Atlantic seaboard an attempt is being made to investigate and to lessen, and, if possible, exterminate the evils of the sweating system. The movement, it is to be remarked, was started by one of the most active and broad-minded of ministers. But when the hope was expressed that he could enlist the active support of the other clergymen of the city, a sincere friend of the Church, a prominent professor, who, from long scientific study of social questions, perhaps knows more of the mind of the pulpit toward labor problems than any other one man in the country, immediately replied that it was useless to try. Previous attempts in the same city had resulted only in listless well-wishing and pensive prudence. They would not put their shoulders to the wheel.

How many ministers join hands with

labor leaders and organizations in their efforts to have factory laws enacted that will protect life and limb, enforce Saturday half holidays and Sunday rest, that will prohibit the employment of children, wives, and mothers in factories? Surely no theme is longer or more eloquently dwelt upon than the due and full observance of the holy Sabbath. No institution is so essential to the preservation of our civilization as the family. Upon its sanctity and solidarity depends the perpetuity of society. Yet both are threatened if modern competitive methods go unchecked. The American Sunday is rapidly becoming the European pleasure-seeking Sunday. Crimes against the family and chastity are on the increase with the break up of home ties and the entrance of the mother into the shop and factory.

These strictures may seem severe, extreme; to many unfounded or overdrawn; but they are not made at random or without authority. The conservative chief of the Knights of Labor, Mr. T. V. Powderly, in reply to a letter of mine, says:

"Your belief and impressions that our organization 'does not get the help from the Church and ministers that they could easily give' are correct. *You can count on the ends of your fingers all of the clergymen who take any interest in the labor problem.* We seldom hear a word in condemnation of child and women labor from the pulpit; and while it may be true that we have the mere 'passive sympathy' of the clergy, they take particular pains not to allow that sympathy to become known to the employers of women and children. . . . When our clergy speak of Sunday rest, they, with few exceptions, do it in a half-hearted, apologetic sort of way which must convince the employers of labor that they are not sincere. We find quite a number of clergymen agitating the closing of the World's Fair on Sunday, and they make bold to become indignant at the mere thought of opening the Great Exposition on that day, but they lack the moral courage to assail the practice of obliging men to work on Sunday all over this land in mines, mills, factories, and on railroads.

* * * * *

"If our ministers would have the workingmen of this nation believe in them, if they would draw them to God on Sunday, they must demonstrate that they take more of an interest in humanity on

the other six days of the week than they do at present.

"I regret very much that I cannot speak more encouragingly on the subject, but I believe I have told you the truth."

These words speak for themselves. The moral is obvious. The echoes of the hisses and groans with which a monster mass-meeting of laborers greeted the mention of the Church a few years since have not yet died away. Will they increase? The estrangement of the pulpit from the masses of our great industrial centres is an insurmountable fact of tremendous significance and fearful portent.

The great caution of the pulpit in giving aid to labor and social reform is equalled by its wariness in publicly arraigning political corruption. From all quarters, Old World and New, come derision and denunciation of our municipal politics. In nearly every one of our large cities "machines," rapacious "rings," "bosses"—in truth, huge leviathans "haply slumber" unmolested in the "foam" of this western democracy. The most fiery darts of criticism seem not to have impaired their life. Occasionally, after public indignation has become loud and deep, some divine makes bold to hurl his shafts. Dr. Parkhurst has received the plaudits of the nation for his scathing charges and energetic procedure against Tammany. Yet the sensation he has created and the criticisms he has received only prove what an exceptional thing it is for a minister to do.

But pulpit philippics and pronouncements alone will not crush our grasping Tammany Philips. To turn one set of rascals out and leave the doors open for the entrance of another set will only necessitate the recurrent delivery of crown orations. They act only as palliatives, counter-irritants, and not as curatives, unless they outline definite, aggressive, thorough-going measures of reform. Otherwise the germs of our municipal maladies are untouched and will continue to multiply.

Here, again, is the need of a knowl-

edge and training in economic science. All reforms, industrial, political, or social, to be effective must take into account the physical natures of men, their environment, and the arrangements of industry. These condition all life, and must be known in order to devise any real improvement. In all the writings of Professor Richard T. Ely, no thought is given greater prominence or more constantly emphasized than that "*the door to civil service reform is through industrial reform.*" These words are big with political wisdom. Better civil administration, more just laws, the equalization of social inequalities, the closing of the gap between wealth and poverty, the increase of happiness, the common weal—all are, or should be, the objects of our living; and the reformer, be he priest or politician, to reach these goals must understand the rationale of our economic system. The minister must learn that the combination and consolidation of forces are the prime tendencies of modern industrial life. He must come to recognize that the individualism of the pulpit is no longer sufficient for the attainment of our highest social good; but that man is to be saved chiefly through the organized and corporate action of men; that the constant control and coercive co-operation of the municipality and the State alone make possible the high ideal held up to men by the preacher.

In the realization of social ideals and progress religion has played, does, and will play a most important part. Yet the political and economic crises of nations have often been fatal to the power of its representatives, be they pagan priests or Christian clergymen. The collapse of Athenian fortunes witnessed a common scepticism regarding the national oracles and deities. The dissolution of Rome's religion and the dissipation of her reverence for her gods was contemporaneous with the progress of the economic struggles of plebeians and patricians. The French Revolution, the greatest political and industrial

crash of all ages, saw clergy, churches, religion itself cast off and despised. Are we going to complete this cycle? If not, the preacher must come into a better understanding and closer touch with the people. His gospel must be for the masses and not alone for the rich. Religion must be for humanity and not for a caste. He must recognize that, though property and wealth have had immemorial and predominant rights, the right to live prevails over all rights. A starving people, a hungry mob, respect no rights. If the inequalities and injustices of our industrial system be not removed legally, their violent revolution is inevitable. Happily for us organized labor is striving for peaceful, constitutional reconstruction. But if the pulpit and the Church fail the masses in the exigencies of their economic crises, their power may depart forever, even though the Church weather the storms of "higher criticism" and resist the attacks of scientists. For self-preservation the preacher must join hands with the economist and social reformer.

Some Sociological Points.

BY REV. SAMUEL W. DIKE, LL.D.,
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THE growth of interest in sociology is one of the remarkable things of the last ten years. Every clergyman, every editor, is eager for knowledge of the new science. Less than a decade ago the now common department of Sociological Notes made its first appearance in periodical literature. Probably none is more eagerly read by ministers and many others.

Yet just here lies a serious popular danger, and one from which the professor in college and seminary is by no means free. It is that all sorts of study or work relating to the welfare of human society will be considered sociological, and we shall thereby miss the mark so widely that the advantages to practical men will be small, and sociol-

ogy itself be thrown into discredit. We see the need of such a science and are aware, in a general way, of its great usefulness. So off we go with a rush to the study and use of everything we know or imagine to be sociological. One who has tried to get something like a really intelligent understanding of the subject can hardly take up a periodical like the *HOMILETIC REVIEW* without being deeply impressed with these dangers. They appear in the great majority of articles in nearly all the periodicals that treat of social problems. In this condition of things some points on the subject of sociology may be useful. Three or four only can be made here.

Sociology needs, for one thing, to be distinguished from its popular counterfeits. It is almost universally confounded with things that are related to it, but none of which is sociology. Let me specify with an illustration or two. Here is a social question. It may be a temperance question, one in economics, or politics. This may be treated as a problem in social ethics or in pure ethics; for the two, as every student knows, are not identical. By the former method we study the right and wrong of it as related to society. In the latter treatment we discuss it with reference to the individual and his moral being, just as before we regarded him chiefly as a social being. Or we may look at our given social question from the point of view of one of the social sciences. Its study may be pursued along the line of scientific charity, or penology, or social economics, or with the resources of political science. We may even bring two or three of these sciences to bear upon our problem. But in all these forms of treatment we have not studied it *sociologically*. We have all the time kept outside the real province of the science of sociology. The paper may be entitled "A Sociological Study." The interesting paragraph may appear in the Sociological Notes, but it has no good right to be called sociological. It is not accurate to treat such discussions as studies in sociology.

Of course every student of the new science knows that this popular extension of the meaning of the word to make it cover anything and everything that concerns human society is not infrequent among teachers themselves. Even professors in colleges and theological seminaries are not always clear on this point. I have heard a professor, when giving a sociological lecture, mix social ethics, economics, social philosophy, and political science in one confusing discussion of a subject without the slightest hint that he was taking his students into any other than the field of sociology. Of course he had the excuse of some, that sociology is still only a vague term covering almost everything. But the best authorities—the really few who are giving their attention to the development of the new science—will sustain my contention that neither the treatment of social questions by the methods of the various social sciences or by those of a more social philosophy is scientific sociology. They will agree that the practical value of sociology and its future advance as a science depend upon its clear differentiation from all the social sciences. It must become the *scientific* study of the phenomena, forms, structure, forces, etc., of social life, and that *from the point of view of society as a whole*. Sociology is not the generic science of which the social sciences are mere branches. It is a distinct and fundamental science and conditional of the social sciences. I do not attempt an exact, complete definition. For scientists are yet at work upon the subject, and such a definition is not necessary to my present purpose, which is to point the reader toward the true field of the science, and make him feel the need of keeping somewhere within its bounds and to its methods.*

Two things are emphasized above.

* The reader will find the articles of Professor F. H. Giddings, of Bryn Mawr, on this point most helpful. They are published in the *Annals of the American Academy of Political and Sociological Science* for July, 1890, and in the *Political Science Quarterly* of December, 1891.

One is that the study be *scientific*. This caution is much needed. For the other conditions may be met, and yet the work done fall as far short of a scientific character as the work of the ordinary miner does below the region of mineralogy or geology. We need, as much as does the more practical miner in his field, to dismiss the notion that our work is sociological simply because it is some sort of study in the social field. And we have further need of caution lest we tacitly or openly assume that even the scientific pursuit of social themes is necessarily sociological study. For this kind of work becomes sociological, even though it be scientific, only as we pursue the subjects from the point of view of *their relation to the social whole as such*. This means, also, that the methods of examination must be those of the sociologist, and not those of the student of one of the social or ethical sciences. But reflection on what has already been said will make this sufficiently clear. The reader may also be aided here by his knowledge of the distinction of biology from its closely related sciences. Biology and physiology are distinct though kindred sciences.

Another point. Scientific work in sociology will help make clear a good many things that now are vaguely understood. Take for illustration the practical value of sociological classification as it bears on problems in ethics in social or other ethical questions. It finds man the individual to be an organic whole impossible of division into the economic, the political, the ethical, the educational man, except in the imagination for purposes of study, or into a religious and secular man distinct from each other. The functions of man, however, are capable of division into classes, but not the man himself. Society advances as functions are separated and developed, and these and social institutions develop unequally and in different ways. Take an example. Here is a writer on the "Pulpit and Politics" in the *HOMILETIC REVIEW* for

April, who would reconstruct his entire argument if he had fairly understood these sociological truths. And the writer of the very next article would also have to revise his suggestion for a similar reason. He is puzzled. He thinks he knows how to solve the puzzle, but a little sociological light would help him amazingly. For he reviews the clew that is given by the fact that social institutions differ in function, in degree of development, and are full of seeming contradictions to the student who only knows one science—say that of morals or economics. A man cannot measure fluids with a yard-stick, nor weigh electricity in a pair of balances. Yet this is precisely like that which people—ministers, I am sorry to say—are doing all the time for want of scientific habits and for lack of sociological training. It is not easy for them to see that the political test is not precisely the same as the economic; that the measurements of a thing in the region of public law cannot be taken by the same instruments that are used in testing a question in morals.

Now, sociology will aid the minister to discriminate, especially if he gains by its pursuit a good sociological sense. It will help him see what he can but do as a minister in politics, in economics, in education, and then what he must demand of the citizen, the economist, and the teacher in their own proper departments. It will teach him better than to try to lift up politics and society by direct application of his own main strength or that of his Church as such to the political or social mass. It will rather show him where to rest his lever and how to throw his weight in the right place. It will convince him that he can inspire and suggest to a better purpose than he can make and operate social machinery. The one man may be minister, citizen, teacher of science. But he will not confuse his functions nor pick up his tools at random regardless of their distinctive uses.

An illustration or two taken from actual life may help us here. A well-

known clergyman once condemned to me the ordinance of his city that required formal permission from the authorities for street preaching. But accustomed to generalize from purely ethical data, he rested his opinion on grounds wholly indefensible. For he made, as his conclusive reason, the claim that the State has no business to regulate the exercise of a natural right. I directed attention to the marriage laws. It was enough. He saw the point. Others denounce the State on mere ethical grounds for licensing the sale of liquor, and hold that the brothel and every other social evil ought to be treated alike, and that what is called license is everywhere wrong. But the State licenses divorce. It goes into this business itself, having divorce shops in every county in most of the States. And it does worse than this from the point of view of abstract ethics or of religion. For Congress and many of the States are forbidden, by implication, from even putting a restriction upon the free exercise of false religions which are the source of a great deal of vice and immorality. And yet we pride ourselves upon our system of license in matters of religion.

The trained student of ethics, politics, or economics quickly meets these seeming incongruities by pointing to the differentials of these sciences, even though he know little of sociology. But the sociologist, if he is such in reality, does more. For he sees the outlines of each part of the domain in its reference to the whole. He knows the chief peculiarities of each, its proper methods and instruments. He can hopefully look for those principles by which all the apparent contradictions can in time be seen in their relation to that harmonious whole in which religion, morals, law, economics and education have distinct functions and yet each touches everything in the entire social realm, and that in the most effective way. Probably there is no more urgent need of those who are earnestly at work in social reforms than the power to do

just what the previous sentence describes. And this makes the prevailing interest in sociology extremely hopeful. But the first step must be toward such a clear conception of the science that it will not be confounded with any of the social sciences, nor be made the equivalent of the sum of them, nor that any of the spurious counterfeits of sociology be made to do service in its place. Unless this be done, the usefulness of the science will be very small and the mischief done in its name very great.

I think enough has been said in these three or four hints to direct the intelligent reader, who is willing to do a little thinking for himself, to some practical results. Let such take some practical social question, and a familiar or simple one is better than any other, and try to mark out its proper treatment in the respective social sciences and in sociology, so that he will be able to distinguish clearly what each science helps him to know about it, and what he must learn from the rest. Let the student use extreme care that he nowhere use the tools and processes of one science, or its principles and conclusions, in another science without the most rigid scrutiny of the propriety of doing so. The clerical reader will recognize what I mean by comparison of the distinctions he has learned to make in the biblical sciences. I think any one who will try this for a time will be surprised and delighted at the increase of his power over social questions. He will soon find himself in possession of a developing sociological sense and growing skill in his use of the scientific method.

THE great world-machine moves, and in its remorseless sweep flings aside things and persons alike that are found wanting; but as occupations go occupations come. It is for man to be master of his fate, and to put before himself as the great art of life the training of his faculties for any hazard.—*Courtney.*

MISCELLANEOUS SECTION.

A Pastor's Aid Society.

BY REV. F. E. CLARK, D.D., BOSTON,
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FROM the beginning it has been no misnomer to call the Society of Christian Endeavor a pastor's aid society. The first society was started by a pastor to help him in his work in his own church. The second society was started for the very same purpose by the pastor of another church, and so with the third and fourth and every one of the 20,000 societies that now call themselves by the Christian Endeavor name. The Society has grown because pastors were ready for it in a multitude of churches, because they have welcomed it from the beginning, and have made a place for it in the heart of the Church. It has never succeeded as it ought to succeed where the pastor has been indifferent or hostile, as has sometimes been the case. *It has never failed to succeed in a single case where the pastor has given it his cordial support and hearty sympathy.* For this reason this organization appeals most strongly to the thousands of ministers who read THE HOMILETIC REVIEW. There are, to be sure, societies of Christian Endeavor in unusual places that are not connected, with local churches, as on the United States revenue cutters, in the barracks of the United States Army, in one or two of the prisons of the country, and even in Sailors' Snug Harbor among the retired sea captains, but these are plainly exceptional cases. The Society usually does its work in some one church, and for that church and under the direction of the pastor of that church. Let me attempt to describe briefly how the Society may be most helpful to the pastor. In the first place, it is designed in its very constitution to counteract outside and foreign influences which might lead the young people away from the Church. Its fundamental plank is that of loyalty to the

Church. In the very heart of the pledge is the clause, "I will make it the rule of my life to support my own church, especially by attending all her Sunday and mid-week services, unless prevented by a reason which I can conscientiously give to my Saviour." By its very genius and spirit it concentrates the energies of the young people on some spot, and that spot the particular branch of Christ's Church to which they belong. The testimonies on this point from pastors in all denominations have been very emphatic and clear. Dr. Deems, who has always been from the beginning a staunch friend of the movement, says emphatically that it brought his young people back more and more to the idea of loyalty to the Church of the Strangers, to which they had given in their allegiance, and made them feel their responsibility not only to the work of Christ in general throughout all the city, but to the work which the Church of the Strangers was set to do. It does not scatter the blazing fagots of consecrated zeal, but piles them up so that their combined light and heat are a blessing and a joy to the household of the Church.

In the second place, this organization is a pastor's aid society because it increases the outspoken devotion of the young people who belong to it. To confess Christ is no longer a rare and occasional thing with the young disciples of our land. The young Christian who is regular and constant in his testimony to the love of Christ is no longer considered a freak of nature, whose history should be embalmed in the Sunday-school books, because he is expected to die young. It has become as much a part of the daily life of hundreds of thousands of young men and women to confess their Lord at the weekly prayer-meeting as it is to go to their business at eight o'clock in the morning, or to take their lunch at noon-time. Religious habits are being formed

in 20,000 different churches by more than a million young Christians, which will result in untold benefits, we believe, to the Church of the future. Dumb lips have been open. Tongued Christians have found their voices, and it has come to be so natural and usual a thing for a young Christian thus to take his place among the confessors, even if he has no call to stand among the martyrs, that it passes without remark in these days; but it is said by some who have not looked into the matter that the young people are satisfied with their own meetings, and that they lose interest in the other meetings of the church in consequence. No such generalization as this is worthy of much confidence until tested. What do the facts prove in regard to this matter? is the most important question. Statistics have recently been obtained from a large number of average societies in all parts of the country, which prove that the influence of the Society has the very opposite effect upon its active members, so far as attendance upon the services of the church is concerned. These figures, compiled from a very large number of returns, show that 65 per cent of the active members of the Society habitually attend the mid-week prayer-meeting, 81 per cent the Sunday evening service, while in these same churches only 36 per cent, or a fraction less, of all old and young attend these two services. A good showing surely for these young Christians, and an absolute refutation of the charge that they are not in the majority of cases loyal to their own churches.

This increase of loyalty surely is to be expected. The young Christian who learns to perform one service for Christ will find that his sense of duty is not satisfied with that one service, but will inevitably be led on to do everything that Christ would have him do. The first clause of his pledge becomes a living reality to him, and "trusting in the Lord Jesus Christ for strength," he not only promises, but *endeavors* with all his consecrated strength

to carry out the promise, "to do whatever Christ would like to have him do."

But there are many other ways in which the Society can pre-eminently claim the name of pastor's aid society. Every committee can be used by the wise pastor as one of the arms of the Church to reach out in some direction for the upbuilding of the Church and the saving of the world. The Lookout Committee is especially useful in keeping him in touch with the spiritual condition of all the young disciples. The most affectionate and devoted pastor can hardly know the condition of all his flock; but if he has a cabinet of five members, whose especial duty it is to bring young people under the influences of these covenant obligations which the Society imposes, and reclaim in a kindly and affectionate way any who seem negligent of their duties, he has a wonderful access of power in this direction. This committee composed of young people can often find out concerning their young companions facts which their pastor would never find for himself. With an active lookout committee he need not be in ignorance concerning the spiritual condition of any one of the lambs of his flock.

The Prayer-meeting Committee is hardly less useful to him not only in promoting the *esprit de corps* of the young people's prayer-meeting, but can be turned to effective use, as it has been by thousands of pastors, in strengthening and revivifying the general prayer-meeting of the church. The Sunday evening service is not infrequently put into the hands of this committee, either occasionally or continuously, and always with the best results. The Social Committee, as its name implies, multiplies the pastor's efforts along social lines, especially for the young people. They can make acquaintances for him. They can go where he could not at first find his way, and introduce him to newcomers and strangers to whose homes and hearts he might not at first find entrance.

The Sunday-school Committee has

been efficient in a great multitude of places not only in increasing the size of the Sunday-school, but in securing teachers who may be called upon from among the young people when necessary, and in securing greater faithfulness on the part of those who already belong to the school. The idea of the pledge operates in all these departments of Church work as a most stimulating and helpful energy, because it leads the young people to understand that they must support their own church, and their own church of course includes their own Sunday-school.

So with the musical ability of the young people. It often lies dormant with them, and an attractive adjunct of the service of the house of God is neglected because it is not used. The Music Committee can turn the musical ability of the Society to account, thus freshening and enriching that part of the service.

The Good Literature Committee has been very useful in many churches, in introducing denominational papers and other good reading matter, and seeing to it that no family in all the congregation is without some religious paper for the family sitting-room. It is only necessary to mention the names of other committees which are frequently found in these societies of Christian Endeavor, for their names will signify their occupation and the service which they may render to their pastor. The Relief, Vestibule, Calling, Missionary, and Temperance Committees are all proved and tried in many thousands of societies, and their influence is being felt not only on Sundays, but on every day between the Sundays. The limits of this article do not allow the introduction of testimonies from pastors, which might be quoted to such a length that a huge volume would be filled, nor is it necessary, perhaps, to do this, for the Society has no other claim than that it is what it aims to be, a pastor's aid society.

Does not this humble attitude of a pastor's helper, which the Society has

always assumed, count in some degree for the growth which in the good providence of God during these eleven years it has enjoyed? It has not been anxious to rule in the Church or to regulate the young life of the Church. It has not been ambitious to find a great field for itself, it has not aspired to build great buildings or to establish great enterprises for philanthropic or missionary purposes, feeling that these places are already well filled, and that societies exist to do just such work in the best way, but it has been anxious to take its place as a humble and loyal helper of every church into which it has found its way, to become a joy to every pastor's heart and to strengthen and uphold his hands. It has felt that these humble services were no less important or worthy of the devoutest Christian life. It has been willing to run on errands, to bear burdens, to carry messages, to fill a quiet place, and, in fact, to do everything that their earthly leaders, their pastors, desire to have them do. There has been no outside control or authority exerted over the societies from the beginning. The United Society of Christian Endeavor has never enacted a single law which was binding upon any local society. It exists and always has existed simply to give information concerning the work. It does not ask for a penny of contributions. The conventions never legislate in any way for local societies, but are simply mass-meetings for inspiration and fellowship, and no word has ever proceeded from any recognized leader of the Society that was not consistent with the idea of thorough and hearty loyalty to the individual church and individual pastor. "Do what your church and pastor would have you do, and you have carried out Christian Endeavor principles," has ever been the word which has gone out from those who have a right to speak for Christian Endeavor.

The great convention which was held in New York City in July was an ocular demonstration to many hun-

dreds of pastors who were in attendance upon these meetings of the spiritual impulses which have found lodgment in these young hearts. It is probably no exaggeration to say that there were 35,000 young people in attendance upon these meetings, young people who were attracted by the spiritual uplift which they received from the gathering. The *pastors* were in the foreground of this convention. Addresses were made by them, and the convention was largely managed by them, so far as there is any management in a great mass-meeting like this, whose object is inspiration and fellowship rather than legislation of any kind. In every way were the pastors recognized. Hundreds of chairs were reserved for them on the platform, so that they could look down into the eyes of the young people, who were assembled in the great auditorium of Madison Square Garden and in Opera House, Music Hall, and churches whose doors had to be thrown open for the accommodation of those who could not be admitted to the Garden. It was a sight, I am confident, that gladdened the heart of each pastor who was present, and it will remain with him in hours of discouragement and trial; the thought that such a great host of earnest young disciples are carrying the banner of the cross every day farther into the enemy's country; that they love the earthly shepherds whom Christ has placed over His flock, and that they are true and loyal to the heart's core to the motto which has always been and always will be the rallying cry of the Christian Endeavor Society, "For Christ and the Church."

"Some Better Thing."

BY J. T. GRACEY, D.D., ROCHESTER,
N. Y.

Missions in the Sunday-school.

I AM asked by what means I have been able to interest a Sunday-school in missions? The conditions of society

under our modern civilization have so materially changed that new problems are constantly confronting the religious commonwealth. The inflow of every part of the world upon us has seriously complicated not only the secular educator, but Church and Sunday-school as well. We have but a limited time for teaching anything. Perhaps twenty-five minutes a week is the average time allotted the Sunday-school teacher. How is a university course to be gone over covering some acquaintance with biblical geography, archæology, textual explanation of the entire Bible, almost to the extent of a moderate theological class, with the ethical and spiritual instruction which must accompany it, in order to reach the fundamental purpose of the institution—how is all this to be done in these few minutes of the week?

But supposing all this to be accomplished, there still remain entire departments of instruction and inspiration in the great movements of the age in which the Church must exercise a very important influence. The Church history which is being made before our eyes, and in which we are ourselves actors, must come in some way, under review, in the preparatory Church, where we are at least starting the mind of the younger people. The task seems herculean, even if we had the usual secular school hours. We are in a realistic period. Universal geography, ethnography, as well as intelligence about languages, social customs of people at the antipodes, must come into the question of our obligations and opportunities. Benevolence has itself assumed the proportions of a science. Obligations to our own land, as well as to those more remote, with religions strange and unnatural to us, are to come up for study. It seems a hopeless undertaking to try to reduce all this to a curriculum which is to be gone through with in the time specified. But worse, in the general division of the work, we are restricted to a half hour a month, as a general custom, in which to teach what is neces-

sary in this entire department of aggressive or applied Christianity. What is then possible to us? Plainly, if we are to do anything of worth, we must strike out some system in this as well as in other departments.

One thing gives us hope. The more modern usage allows us to continue this instruction through a much longer period than formerly. Adults as well as infant scholars are attending the Sunday-school, and the habits are forming by which we can in greater degree make a school period extending over several years. As the Sunday-school biblical studies have been laid out covering a systematic presentation of the Bible in the course of years, so we must reduce this other department to logical and comprehensive survey. We are fortunately not shut up to the dozen half-hour sessions devoted to the monthly study in one year. If a student shall begin at five years of age to learn something in this department of missions, and shall remain till thirty years of age under training, that will give one hundred and fifty hours, which is the equivalent of four recitations of an hour each for the forty weeks of an ordinary college year. That would not be counted an inconsiderable time to give to any one study. Plainly, therefore, the course before us is to work on at the half hour a month in our Sunday-school curriculum, and make the most of it.

The duty then presses on us to devise some plan of inducing the student to take hold of this department in such a way that he shall get the most out of it. Here, it will be found, as elsewhere, that one of the essentials of learning is to give the student direction and help to do his own work. Lectures and object lessons by missionaries will have their place, but the substratum must be in that which the pupil is made to work out. Hence we come to ask for methods to reach this result.

Some schools divide the classes into geographical sections, giving a class or a group of classes a special country, about which each member is to ascer-

tain any kind of information and bring it to the class, to be placed in the hands of an editor of their own selection, or a sub-committee which shall cause the subject to be systematically presented by the class when that country comes in order under review. It is a good way to have one or more give a geographical lesson at the time. If Africa, for instance, is the topic, boys will take much interest in being set to showing by the map the routes of the chief explorers. The religions of the foreign country, or if domestic, some of the religious conditions of the locality should be worked in. Population, even products will help this sort of realism. What is being done, and what ought to be done in evangelism of course must find a place.

Contrasts are very helpful. I once had the task of interesting a school in missions where the sentiment was so strong against the introduction of the subject that it was said it would create serious disturbance to attempt it. I remarked one Sunday that I would like to have an extemporized lesson on geography. I asked whether Texas or New York was the larger State. Not many were in doubt, though a few thought New York might be. I then asked if we added Pennsylvania to New York whether it would equal Texas, and thus on, with increasing surprise depicted on the faces of old and young, as they came gradually to learn that all of New England and the Middle States, and Ohio, Indiana, and part of Illinois would be necessary to equal Texas. But when I came to ask if France was as large as Texas few had any doubt but France was the greater. Correcting that, by saying that France might be put in Texas and New England be tucked snugly away behind it, it was an easy transition to say that France has thirty millions of people, and they could not only be all put in Texas, but have a more productive soil on which to live than in France. It was again easy to say it should be a matter of considerable in-

terest to Christian people to ask what was to be the religious future of so great an Empire State. They had their first lesson, and scarcely detected that they had had a lesson on missions.

The next step was to overcome their prejudice to foreign missions. I invited the scholars, without the teachers, to come to a matinee on a Saturday afternoon to see some pictures and hear some stories of a heathen land. They were there in force, and wanted to know more. The next step was to ask them to find something about the country themselves and tell it to the school on a near Sabbath. They did so. Not a word was said about missionary work. This went on. After awhile the scholars themselves asked if they were doing anything for these people. I said, "No; would you like to?" They answered that they thought they ought to. Still the money matter was not allowed to come to the front, but after awhile the pressure of sentiment was so great that there was no difficulty in getting a regular and very liberal collection; so liberal, in fact, that to avoid the danger of reaction I began to suppress and regulate the financial expression.

I give these personal incidents because they illustrate the true philosophy underlying the whole matter of instruction and inspiration on missions where we have to do with voluntary attendance and action, so unlike the conditions of the secular school, with its enforced attendance and study. The interest in the work and in giving is absolutely dependent on the acquisition of knowledge concerning it. The curriculum may be varied, and no end of devices are at hand to an ordinary ingenious person or set of teachers, provided only that they are intelligent themselves, or *willing to become so*. This work cannot be done without a good deal of work in directing and even supplying the resources whence the pupils are to get their information. The first thing a scholar assigned a task of collecting information is likely to do is to go direct-

ly to the teacher to know where they are to find out about the matter.

But the question with which we set out arises again, How is so much to be covered in the half hour allotted to it? This depends on an exact and rigid programme. One minute for a verse of a hymn, two for some Scripture, three for an essay, three for a map exercise, two for a verse or so of poetry; and this most strictly adhered to, or at another time another division altogether, by which an appointed essayist is allowed more time for some subject known to be of interest, the qualities of the reader, too, being assured. Positively there must, however, be no extension of the minutes allotted to each part of the scheme. The party must be rung down, if it stops him in the middle of a sentence, and the whole must stop on the exact time assigned for the entire exercise. No sensitiveness nor manifestation of interest must interfere with the rigidity of the time limit. If this is not adhered to, the next time they will not feel confident but the exercises will be long when they are not so interesting.

I have said nothing about money, though the aggregate contribution to missions from the Sunday-schools, because of the frequency and regularity of the collection of little sums, has become something astonishing, and yet in no case has this feature more than merely begun to yield the financial results possible to it, without disturbing the proportion of the claims on the total giving of the Church. The only reason for omitting the discussion of this part of the theme is that if the judicious intellectual and spiritual instruction and inspiration of the pupils is cared for, the money will take care of itself

THE treasuries of true kings are the streets of their cities; and the gold they gather, which for others is as the mire of the streets, changes itself, for them and their people, into a crystalline pavement forevermore.—*Ruskin*.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

Jeremiades.

SEVERAL years ago I found myself growing into the habit of complaining. My lamentations were of a mild sort, mingled with vain regrets, directed against the community in general and church-members in particular. I thought there never was so worldly a place, and as to my flock, some were always disappointing me. Why was not A in his place on Sabbath evening? Why did not B take part in the prayer-meeting? One indulged in dancing, and another seemed bound to rule or ruin. Then the sister church, how intensely sectarian it could be! After a while I noticed that it was especially on Mondays—blue Monday, you know—that I felt inclined to play the part of Jeremiah.

One day there visited us a neighboring pastor who poured forth such a constant stream of lamentation and repining that I was greatly shocked and distressed. It was all so irrelevant and uncalled for, that then and there I resolved never to indulge in grumbling again, whatever might be the provocation.

Perhaps there is no mortal who has, generally speaking, so great and constant incitement to complaining as the parish preacher. He comes with such high ideals, such an urgent message, such exacting demands of repentance and faith to men, and he finds the natural man so stolid and worldly, that a painful contrast is constantly presented between the actual and the ideal achievement and requirement. Often the salary, meagre at best, is not promptly paid, coveted honors are withheld, and the "meanest parishioner" is constantly getting in his work. What wonder if his burdened soul is tempted to repine?

To the young minister who is inclined to give vent to his feelings in this way I would say, Don't. There is a better

way. Even Jeremiah would have profited by an infusion of some of Isaiah's triumphant faith and heroic fortitude. Keep sweet. Take your troubles to the Lord in prayer. Look on the bright side, the skyward side. The denunciations of sin from the pulpit are all the more effective when it is known that they do not spring from private grievances. Our blessed Master never once indulged in vain regrets.

JOSEPH F. FLINT.

FLORA, ILL.

The God of Masonry.

IN the April number of THE HOMILETIC REVIEW "C. W. P." labors to defend Masonry. The broad statement is made in his article that the doctrine of the Holy Trinity and the Christ runs through Masonry from the very beginning in the blue lodge.

Let any one examine that statement by the light of Masonry itself.

Mackey, in his "Manual of the Lodge," p. 215, says:

"Though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree."

Do all men agree that there are three persons in the Godhead? Are all men agreed that Jesus is the Christ of God?

In "Webb's Monitor of Freemasonry," by Robert Morris, we find these words:

"So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshippers of Deity under every form" (p. 280).

Deity under every form. "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv. 10).

George Wingate Chase, in his "Digest of Masonic Law," pp. 207, 208, uses this language :

"The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible ; it is not founded upon the Bible. If it was, it would not be Masonry, it would be something else."

These five things are clearly taught by these Masonic authorities :

1. Masonry is a religion.
2. A man who rejects the Bible may become a Mason.
3. Freemasonry is not founded on the Bible.
4. If Freemasonry were founded on the Bible it would not be Masonry.
5. Hence the religious system of Masonry is "something else" than what the Bible teaches.

Can a minister of Jesus Christ permit the devotees of such a religion to conduct their services in his church ?

ROBERT A. PADEN.

SUMNER, IA.

Spiritualism.

THE inquiry of Mr. William F. Raasch, in the May number of THE HOMILETIC REVIEW, for material on "Spiritualism," leads me to furnish this information for the exchange department of the REVIEW.

The very best, most compact, powerful refutation, *exposé*, and rebuke of spiritualism are the eight five-cent tracts on the subject, published by H. L. Hastings, No. 47 Cornhill, Boston, Mass.

Mr. Raasch should feel no hesitancy in using great plainness of speech and great boldness in the truth, in preaching against spiritualism.

My observation of its professed followers has convinced me that 99 per cent of them are backslidden Christians, and more than 50 per cent of them have no moral character which will bear close inspection.

Spiritualism is heathenism, and, like heathenism, the best weapon to cut it down is the sword of the Spirit. For a book which is the scientific annihilation of spiritualism, I would recommend the one published by the Seibert Commission, under the auspices of the University of Pennsylvania.

BREVAR D. SINCLAIR.

NEWBURYPORT, MASS.

Scarcity of the Men now Demanded in the Ministry.

AMONG all denominations the cry is, lack of men for the Gospel ministry. The statistics of the colleges show that the percentage of theological students has been steadily on the decrease during the last half century. Making all due allowance for changed circumstances—as, for instance, the increased number of men in all departments of life who now take a college course, and the large number of women now admitted to the colleges of our own and other lands—still fields of labor, at home and abroad, are suffering for want of sufficient, well-equipped ministers to man them.

Various remedies are proposed to supply the demand, only one of which I will name, because the remedy seems worse than the disease. It is to ordain laymen or half-educated men to perform certain kinds of evangelistic or missionary work. The day has gone by for this class of men to do much useful work. There is danger of their doing much harmful work. Education in our own land is so prevalent and literature so abundant, that illiteracy fails either to win the attention or gain the respect of those it would benefit or bless. Other professions, such as those of Law, Medicine, and Literature are overcrowded. Why, then, is the Min-

istry depleted? I think the cause more potent than any other is the position which ministers are consigned to in our land. The assumption by many people that a clergyman has no rights which he can defend as do other citizens is preposterous, yet it exists. The articles in *THE HOMILETIC REVIEW* on the mean advantages taken of ministers prove it if proof be called for. The minister can be maligned, cheated out of his salary, abused in a hundred different ways; he has no redress. To appeal to the courts for redress would ruin his standing as a minister. Cowardly men take advantage of this sentiment and perpetrate outrages on ministers which they would not dare on a fellow-layman. I met an eminent lawyer this summer whose father had been a minister of high standing. The lawyer in question belonged to a ministerial line, both on his father's and his mother's side, and all his friends thought certainly he would be a minister also; but he said the feeling he had—a feeling forced upon him by his ministerial environment—that a minister was not reckoned a man who had rights to be respected and defended, drove him from what otherwise would have been a very congenial life for him. The man is a devout Christian. He also remarked that he did not know the remedy for an evil that was threatening the very life of the Church, for the Church had always gone forward or backward according to the character of the men in her pulpits. This same lawyer thought that intelligent laymen ought to take hold of the subject and bring about a better state of things. A minister's son preparing for college, whose mind was strongly impressed with the purpose of becoming a minister, when he learned of the outrageous treatment his father was receiving from officers in the Church, whom he had revered and loved, with all the ardor of a noble Christian boy went to his mother, threw his arms about her neck, and sobbing out his grief and disappointment said, "My precious mother, I can

never be a minister." "Oh, thou that killest the prophets and stonest them that are sent unto thee," was the prelude of Israel's doom.

GEORGE H. SMYTH.

EAST ORANGE, N. J.

The Real versus the Ideal Higher Criticism.

THE higher criticism, of which Professor Francis Brown, D.D., writes in the April number, is very different from the one of which Professor Robert Watts, D.D., LL.D., writes in the January number. Professor Brown gives us an ideal criticism that is yet unknown, while Professor Watts writes of the real one, as seen in published books and pamphlets. In the writings of Professors Cheyne and Driver, and other greater and smaller apostles of the higher criticism, there is nothing after the likeness and image of the innocent thing which Professor Brown describes. No class of writers manifest such arrogance and audacity as those who pose as "higher critics." Against the "thus saith the Lord" of the Scriptures, they place with an air of superiority the "thus saith higher criticism." Their boldness has for a time paralyzed the whole Church. "Each dog has its day," and it seems that the day of this class of writers is about gone. The public has discovered that they have used mere assumptions as chief factors in solving the problems. Many of them do this unaware, by depending on the works of others. In proposing answers to the questions, *When? How? and By whom?* the books of the Bible were composed, it becomes evident that, back of all other arguments, they have assumed that there has been no prophecy in the sense of prediction from omniscience. If Daniel contains what purports to be predictions of the rise and fall of kingdoms, then the book must have been written after those events. If some chapters in Isaiah speak of what has happened to Tyre, Egypt, Syria, and Babylon in the form of predictions, it must be that those chapters

were composed, at least, during those years in which the events occurred. In many cases arguments from use of particular words and from contemporary profane history serve only as thin covering for this their great postulate. With few exceptions, the battle is not between two types of scholarship, but between two kinds of scholars—those who believe the Bible to be the Word of God, and those who do not so believe. If some men of faith have at times been guilty of twisting doubtful passages, so as to make them harmonize with their belief, the higher critics, on the other hand, even torture the most sacred verses so as to make room for their unbelieving assumption. This with them is like a common divisor, for the sake of which many a figure in the problem is made to suffer; verses, paragraphs, chapters, and even whole books in the Bible are cast away when not solved by the proposed divisor. We thank Professor Watts for exposing the unscientific methodology of higher criticism. Also, we may thank Professor Brown for presenting his ideal literary criticism, of which the world is in so much need. However, it is not right to substitute his own ideal criticism for the real one, "known and read of all men."

DAVID DAVIES.

OSHKOSH, WIS.

Long and Short Pastorates.

In considering the question of the relative advantages of long and short pastorates, we should regard all other things equal, and that length of the pastoral term is the only difference. Let us suppose ten churches equal in all respects, and ten pastors who are also equal in everything that relates to ministerial efficiency.

In the one case, suppose that each of the pastors remains thirty years with his church.

In the other case, suppose each pastor remains but three years and then exchanges in such a manner that at the

end of thirty years each church will have had every one of the ten equal pastors for a term of three years.

In each case ten equal pastors will have served ten equal churches for a period of thirty years, the only difference being that the length of the pastorate in the first case is thirty years, and in the second case the pastoral term is three years.

The advantages of the short pastorate are as follows:

1. Each pastor in a short term will confine himself more carefully to the vital themes of the Gospel, and hence be more evangelistic.

2. Each pastor will improve his methods with each exchange and profit by mistakes in the former field. Old antagonisms will be left behind and new strength be gained.

3. The churches will not be moulded exclusively by the thought, preaching, and personality of *one man*. They will gain in breadth, depth, and spiritual insight by the varied presentation of Gospel truths.

4. Each church will have received the best thought and labor of ten equal pastors instead of one.

S. N. F.

MANCHESTER, IA., March 24, 1892.

The Preacher as a Historian.

A REGENT of the University of Michigan once told me the following anecdote of the great revivalist preacher, Charles G. Finney:

Illustrating the danger in which the unrepentant sinner stands ever increasingly involved, the preacher compared his case to the case of a man in a boat on the current of the rapids above Niagara Falls. Mr. Finney described the situation of such a man in a manner so overwhelmingly realistic and vivid that the whole congregation were rapt together in an ecstasy of sympathetic suspense and anxiety exactly as if the occurrence imagined were actually passing before their eyes. One man—an old

boatman he was said to be—was so wrought upon by the preacher's description, and by the unsurpassable histrionism of his facial expression and the gesture of his whole body, that at length he completely lost command of himself, and at the fatal point involun-

tarily exclaimed aloud, "My God! he's gone!"

It was a matchless triumph for the histrion. I leave it to readers to consider and decide for themselves whether it was an equal triumph, or even a true triumph at all, for the orator.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Taxing the Liquor Traffic to Death.

They [margin, ye] shall be ashamed of your revenues.—Jer. xii. 13.

THAT the great issue before the Christian nations of the world to-day is the eradication of the evils consequent upon the existence of the liquor traffic is, we think, universally conceded. That the eradication of those evils demands the extinction of that traffic itself is, we believe, also almost universally conceded. How to secure that extinction is the problem that confronts us. That there are many who honestly believe that the true method is taxation rather than out-and-out prohibition, which they hold to be impracticable in the present state of public opinion, we would be the last to deny. Our object in the present paper is to examine the position of those who hold this opinion, some of whom are doubtless to be found among the readers of THE HOMILETIC REVIEW.

The man who hopes to tax the traffic to death and the man who believes in constitutional prohibition hold at least this much together, that the traffic ought to die. The question at issue between them is simply as to agencies. How shall the desired end be attained? By indirect prohibition, says the one. By direct prohibition, says the other. Gradually, says the one. At once and altogether, says the other. That the latter is the only logical answer seems to us beyond question. For is it not true that the moment public sentiment has been educated up to the point of declaring that the tax upon the traffic

shall be sufficiently high to constitute a prohibition of it, at that moment public sentiment has become sufficiently strong to demand prohibition without the intervention of a tax. Thus the believer in the tax system would go to the enormous expense of erecting all the machinery for the imposition and collection of a tax which the state of the public mind has rendered altogether unnecessary. In other words, the same public sentiment would be required for the execution of a prohibitive tax, if the expression may be used, that would be needed for the enforcement of a prohibitory law. As well proceed to cut down a tree by beginning at the top-most branches. Other considerations aside, therefore, we are opposed to the tax method of dealing with this evil on the grounds of economy. It has cost too much during its life to be accorded an expensive funeral.

The force of what has been said will doubtless be acknowledge! by those who maintain the value of the tax method. It seems clear, therefore, that they who claim to believe that the traffic can be killed by taxation are really they who do not demand a strictly prohibitive tax, but that which goes by the name of license, which, as that name implies, is rather permissive than repressive. We therefore address ourselves to such as favor what is known as the license system as we inquire, What are the objections to license, low or high?—objections which we believe are unanswerable.

In the first place, the license system,

in its practical workings hitherto, has proved itself impotent for good, high and low alike; or rather, the higher the more impotent. The experience of high license cities and towns might be cited by the page to prove that the increase of the tax, as it is called, means the increase of actual sales, the consequent increase of actual crime; what is worse, the increased guarantee, on the part of the community, of non-interference in the future with the traffic, and as a natural and necessary consequence the demoralization of the moral tone of the entire community. In other words, license, high or low, is a barrier against prohibition. Instead of hastening the death of the traffic, it serves to perpetuate its life.

But, in the next place, the license system is utterly illogical. It says yes and no in one and the same breath. Its yea is not yea, nor its nay, nay. It condemns and acquits the same culprit. It professes to recognize the evils of the traffic and to desire their cessation, while it makes provision for their continuance. It joins the hot and the cold-water faucets, and turns out a nauseating compromise between hot and cold, which any man with the Divine sensitiveness to lukewarmness would spew out of his mouth with loathing. As well might the community, recognizing the dangers arising from foul streets and imperfect sewage, make provision to eradicate them on one block and foster them on another. A year or so since, when the overhead electric-light wires of our metropolis were endangering life, did the Mayor demand a law imposing a tax on the business, permitting its continuance for a money consideration? Only a few lives had been sacrificed, comparatively speaking, and yet the evil seemed sufficiently enormous to him to demand his sending out his axemen to level the poles and ground the wires in the most approved fashion. It was the logical method of dealing with the evil, extirpation without toleration; and yet, in dealing with an evil ten-thousand-fold more deadly,

we are told that the true method of suppression is limited permission.

But the license system is immoral as well as illogical. Whether the liquor traffic is demoralizing or not is a question that needs no answer. It has not the first redeeming feature.

It is nothing if not demoralizing. It robs men of their productive ability, and renders them physically incompetent to fulfil that immensely important command of the moral law, "Six days thou shalt labor." It is the worst enemy of their intelligence, enabling them to put that into their mouths which steals away their brains absolutely and irrevocably. It provides them with the fuel that consumes their moral sense, and changes them from men to brutes. It is the corrupter of womanhood, is largely responsible for the worst vices that have ever degraded woman. It is responsible for the blasting of childhood by providing for an entail of disease and wretchedness, and by preparing an environment of unutterable evil. It forges the weapon for the murder of marital, parental, filial, and fraternal affection. It undermines that trust which is the essential bond holding society together by its weakening of the sense of moral responsibility and honor. It fosters crimes of every description, and begets certain that are indescribable. It steals property, and substitutes poverty in its stead. It puts unjustifiable burdens upon the law-abiding for the sake of the law-defying—burdens of taxation for the support, for example, of do-nothing, or worse than do-nothing, do-worse-than-nothing Excise Commissioners, crime-protecting police forces, criminally filled insane asylums and alms-houses, and criminal-filled jails and prisons whose inmates are largely *its* victims. It adds not a mill to the productive ability of the nation, but rather exhausts its productive capital by thousands of millions. It minimizes the sum of human pleasures and multiplies that of human miseries. And not content with its ravages in the present, it

enters the future and shuts the door of hope for all eternity on tens of thousands of human souls. Demoralizing? It is nothing if not demoralizing; and, therefore, immoral; and therefore, since right must be the basis of all true law, illegal, and whatever gives legality to that which is immoral becomes thereby a partaker of the moral character of that which it legalizes. To give countenance to a wrong is to do wrong. He who shelters a criminal is *particeps criminis*. He who legalizes a crime is morally a criminal. Wrong cannot be rightfully legalized. Wrong is eternally wrong, and right eternally right, for God is eternally God. Not even the King of heaven Himself could make a wrong legitimate. So doing He would forfeit His throne.

The license system may be arraigned as immoral, then, because—

1. It legalizes that which is immoral, recognizes, protects, and encourages it. It puts the strong arm of the Government about certain men, who do not the first thing for the support of that which is the basis of the throne of all just government—right—but everything to undermine that throne. It says to all others, Hands off! These men have paid for the right of doing evil and destroying good. They shall be protected in their right; and the higher the sum paid the surer and the stronger the protection. All the machinery of the law is employed to defend them in the exercise of this purchased right. Purchased right, not inherent right. The Supreme Court of these United States has declared in no uncertain tones: "There is no inherent right in a citizen to sell intoxicating liquors by retail. It is not a privilege of a citizen of the State or of the United States." That is the language of the highest of our judicatories. Therefore the selling of the right to sell puts the community under obligations to see to it that the purchaser of that right exercises it without interference. The legislative, executive, judicial forces of the

State rally round him, as though he were its favorite son; and he is.

2. The license system may be arraigned as immoral, because it is nothing short of a system of bribery, under which the State sells itself, body and soul, for a money consideration, and when we speak of State we mean the men who make up the State. The old argument is familiar. Probably some of our readers have felt its force. The liquor traffic ought to pay for the evils it helps to do, not they who have to suffer them. Taxation of the traffic will reduce taxation of individuals. The larger the burden put upon it the smaller that which will fall upon them; and so by permitting the traffic to continue and pay for its continuance, we will put money in our own purses and those of our law-abiding fellows. Not to speak of the utter folly of the argument, since it was long since proved true that for every dollar taken in in license fees twenty go out for needed social repairs, what a spectacle is this, of the self-respecting people of a State entering into partnership with a most iniquitous business for a mere money consideration! What a spectacle is this of honorable men—for "are they not all honorable men?"—quieting the reproaches of their consciences for the increase of the death-rate through their responsible action with the thought that they have at least lessened their tax-rate! As another has said, very aptly: "High license supplies the revenue that baits the political hook for the unwary voter; it is the soothing syrup the partisan prescribes to quiet the conscience of the temperance voter."

3. The license system may be arraigned as immoral, because of the injustice that it represents in its connivance at one of the very worst forms of class legislation. It bestows special favors on the rich which it denies to the poor. It makes financial ability the basis of peculiar privileges, which is most iniquitous—that is, inequitous

—unjust. It establishes a monopoly of a most degraded character, a monopoly in evil. It is monopoly in a product which does not lose its money value with age—a product which increases the demand for itself the more it is used. To the members of this monopoly the State says, You may sell, sell all you will, sell at what figures you will. And so it gives a special protection to a system which in almost every other line of business it antagonizes, and shuts off in it that which it compels in almost every other line of business, a fair and free competition.

Not to expatiate longer on the immorality of the license system, we believe that that system may truly be called unconstitutional in its relation to government—that is, it is opposed to the principles of that unwritten constitution, of which the written is ever but an imperfect transcript. It is one of these principles to which the Supreme Court recently gave expression in the memorable words: "No legislature can bargain away the public health or public morals. The public themselves cannot do this, much less their servants. Government is organized with a view to their protection, and cannot divest itself of the power to provide for them." Those "cannots" are noteworthy. They indicate that nothing that is morally wrong can be constitutional. It is the recognition of that basal truth which finds so emphatic a statement in Scripture, that righteousness alone constitutes, holds together, and exalts any nation, while sin is not only the reproach, but also the disintegration of any people.

We would emphasize one final thought, a thought for men to whom the Scriptures represent the mind of God, to whom a command of the Lord Jesus Christ is law. It is that the license system is directly contrary to the principles of the Divine Word. The attitude of the Word written and the Word incarnate toward all forms of evil is ever one and the same, that of

uncompromising hostility. What the Lord Christ thought of the high license of evil may be gathered from His treatment of the devil in the wilderness, when he offered Him the kingdoms of the world for a crook of the knee. What He thought of compromises with evil may be gathered from His words, "If thy right hand offend thee"—that is, cause thee to offend—"cut it off and cast it from thee; it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." It is a principle for a nation as well as for an individual. Better one eye seeing clearly, than two eyes whose vision is crossed. The Divine law with reference to wrong is an eternal no. The wealth of ten thousand universes could not secure its reversal; and that nation stands nearest the supreme throne whose answer to wrong is likeliest God's. To such an organized wrong as that of the liquor traffic there is but one answer at all in accord with Scripture and the Christ-mind in Scripture. It is a no as fixed and unalterable as the no of God. The righteousness of such an answer will exalt the nation that makes it. To it the mountains with their hidden treasures and the little hills with their wealth of flocks and fruits shall speak peace. The story of Mahmood, the image-breaker, as Lowell tells it, is worth recalling:

"Mahmood once, the idol-breaker, spreader of the faith,
Was at Sumnat tempted sorely, as the legend saith.

"In the great pagoda's centre, monstrous and abhorred,
Granite on a throne of granite, sat the temple's lord.

"Mahmood paused a moment, silenced by the silent face
That, with eyes of stone unwavering, awed the ancient place.

"Then the Brahmins knelt before him, by his doubt made bold,
Pledging for their idol's ransom countless gems and gold.

"Gold was yellow dirt to Mahmood, but of precious use,
Since from it the roots of power suck a potent juice.

"Were you stone alone in question, this would please me well,"
Mahmood said, "but, with the block there, / my truth must sell."

"Wealth and rule slip down with fortune, as her wheel turns round;
He who keeps his faith, he only cannot be dis-crowned.

"Little were a change of station, loss of life or crown,
But the wreck were past retrieving if the Man fell down.

"So his iron mace he lifted, smote with might and main,
And the idol, on the pavement tumbling, burst in twain.

"Luck obeys the downright striker; from the hollow core
Fifty times the Brahmins' offer deluged all the floor."

EDITORIAL NOTES.

Our Review Section.

WORDS of criticism, with reference to an article that appeared in the June number of *THE HOMILETIC REVIEW*, lead us to remind our readers that we do not hold ourselves responsible for the sentiments advanced by any of our contributors, and that they by no means are to be regarded as necessarily representing the views of the editors with respect to the questions under discussion. A reference to the prospectus for the year will show that it is our purpose to give our readers an opportunity of informing themselves as to the progress of thought within the bounds of the Evangelical Church on the great themes now coming so prominently before it. With this idea we have secured the promise of articles from representative writers of undoubted scholarship and devotion, though, it may be, differing in their ideas as to what the truth may be. We have no fear as to the result of honest discussion. We believe in the wisdom of Gamaliel's dictum: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it." Truth is mightier than any conviction concerning it. It cannot be forgotten that all progress in the development of doctrine has been the result of antagonisms. The ultimate word will inevitably be the true one. The Word of our God cannot be shaken; it will stand forever. Discussion, like the electric

storm, will but serve to clarify the air and give greater definiteness to the view.

Moreover, we think it eminently desirable that all branches of the Christian Church should know just what its representatives are teaching as truth. It is well to have that which is said in secret proclaimed upon the housetop. If it be false it may then be corrected. If it be true it will have the wider influence. Let there be liberty of discussion among professed devotees of the truth. Truth will never suffer thereby.

"Proportion Supplies Accordingly."

ON the day that Philip Henry received ordination he recorded this prayer, "I did this day receive so much honor and work as ever I shall know what to do with. Lord Jesus, proportion supplies accordingly." The recognition of the honor and obligation that comes with a call to the ministry is essential to the proper fulfilment of its duties. To feel that one is "in Christ's stead," and that as such he is commissioned to assist in the saving of a lost world, will prove an inspiration and stimulus to any man to do his utmost and his best. At the same time it will have a tendency to dishearten him that he is so far from "sufficient for these things." It is essential that he recognize the further truth that He who has called him to the honor will empower

him for the service. Not without application, however. As he must apply himself to the written Word in order to ascertain the message he is to deliver, so he must apply himself to the Living Word in order to secure the unction whereby he may become an able minister of the grace of God. "Apart from Me," said Christ, "ye can do nothing." That ministry is bound to be a failure which relies upon mere human skill in the putting of truth, mere human eloquence. "The Spirit of life in Christ Jesus" must be in the preacher who would have his preaching prove a savor of life unto life. The prayer of the sainted Henry should, therefore, become that of every minister of the Gospel, "Proportion supplies accordingly." The answer which He who gave to the Church the "gift" of the ministry makes to the question, which every one who realizes in any adequate way the measure of his obligation cannot fail to put, "Who is sufficient for these things?" is ever, "My grace is sufficient for thee." He giveth more grace, more and more grace, so perfecting His strength in the human weakness that the very feeblest can say truly with the apostle of old, "I can do all things through Christ, who strengtheneth me," though "I can do nothing of myself."

Closed for the Summer.

SUCH the announcement made concerning more than one of our city churches at this season of the year. We cannot but regard it as a matter greatly to be regretted that the doors of any of our church buildings should thus be shut for that part of the year when, to use the plain words of a layman who some time since spoke to us concerning the matter, "the devil is getting in his best—or worst—work." That our pastors should have a season of rest and recuperation we would be the last to deny, knowing, as we well do, that there is no class of men more truly overworked; but there is not a church in our cities the large majority

of whose members do not remain in their homes during the summer. The percentage of those who spend their time during the "heated term" out of town is comparatively small; and even if it were larger, there would still remain in the city enough people to fill every structure erected for the worship and service of God. There are many ministers, also, who, for a comparatively small remuneration, would be glad to have the opportunity of filling vacant pulpits during the whole or a part of the season, ministers of large ability and well calculated to do great good by their proclamation of the Gospel. We trust that the time may come when the reproach that now rests upon so many of our churches shall be taken away, and when they shall be found presenting the opportunity, the year round, to all who may desire it, of hearing the Gospel of grace, whose efficacy is not limited to any special seasons.

Clipping the Consonants.

THAT the success of a preacher very largely depends upon the distinctness of his enunciation goes without saying. It does not take long for a congregation to weary of the sermon if it is delivered in such a way as to be only half distinguishable. With many ministers who make extraordinary efforts to speak distinctly, the trouble of indistinctness arises from an undue emphasizing of the vowels and an inadequate attention to the consonants. We not long since heard one of our well-known ministers in his own pulpit executing the English tongue in the most outrageous fashion. Almost every word was either decapitated or decaudated, if we may coin the expression. The vowels were sounded out roundly and well, but initial and final consonants were treated like criminal offenders and cut off without mercy.

Consonants are the links of sound. They give definiteness to it. They are the true expositors. To maltreat them is to leave one's thought unexpressed. A hint is sufficient in this matter. If the habit has been acquired to which we have referred, all that is needed for its correction is the cultivation of a little deliberateness in speaking, the lack of which is usually the secret of it.

BLUE MONDAY.

[It is our rule to devote this page of THE HOMILETIC to original contributions from our own subscribers. On occasion, however, there appear in the pages or columns of our contemporaries some things too good to be kept from the eyes of our readers. Of such a character are the following, from a recent number of *Harper's Young People*. No doubt the experience of many of our readers would enable them to enlarge the list of incidents by others of a similar nature. —Eds.]

The tongue is unruly in other ways than that pointed out in such vigorous terms by James the Apostle. It seems sometimes to take the bit in its teeth, if so mixed a metaphor may be permitted, and to run away from the directing mind, with results that hardly ever fail to cause no less confusion to the speaker than amusement to the hearer. The incident of the gentleman who, in cordially inviting some friends to hear his pastor preach, said to them, "You may occupew my pie," is perhaps already familiar. Equally laughter-provoking was the transposition made by a friend of mine who had undertaken to recite Bret Harte's "Heathen Chinee," and surprised both himself and his audience by the statement that

"For ways that are dark
And for tricks that are vain
The heathen pecu is chineliar."

It is probably because they more frequently appear before the public as speakers than any other class of men that clergymen are the heroes of the majority of the stories told as to slips of the tongue. The Rev. Mr. A— has this to tell of the Rev. Mr. B—: Brother B— is tall and gaunt of figure and pale and serious of countenance. Once, in bringing a meeting of special solemnity to a close, he caused many a smile by saying impressively, "Now let us pronounce the Doxology, and I will sing the benediction." Then, as if realizing that something had gone wrong, he drew himself up, and looking, if possible, more solemn still, added, "No; I mean I will sing the benediction, and we will pronounce the Doxology." The quick wit of a hearer, who at once started "Praise God, from whom all blessings flow," in stentorian tones, rescued the others from disgracing themselves by an outburst of laughter. After the meeting had dispersed, said Brother B— to Brother A—, "Now, you know, I saw that thing coming wrong end first, but for the life of me I could not turn it round."

Here are some more amusing stories of a similar character. It was but a very insignificant change of a letter, but it spoiled what was intended to be an eloquent denunciation against idolatry, when the preacher cried, with impassioned earnestness, "Bow not thine eye to a neeple," having meant to say, "Bow not thy knee to an idol." In the same way, the young clergyman with the correct Oxford pronuncia-

tion, in giving out the hymn "Conquering Kings," merely stumbled over the first vowel; but being unable to save himself was hurried over the precipice, and startled his congregation with the announcement, "The concluding hymn will be 'Kinquring Congs,' 'Kinquring Congs.'" After that experience he was in a position to fully sympathize with his brother clergyman who, in place of saying "Behold the fig-tree, how it withereth away," asked his bewildered audience to "Behold the whig-tree, how it fithereeth away."

In a similar case did the preacher find himself who, describing conscience, and desiring to get his listeners to recognize the promptings of its inward voice in the half-formed wishes of the mind, appealed to them whether there was one present who sometime or another "had not felt within him the effect of a half-warmed fish."

We were present some time since at the funeral of an honored minister of the Gospel. At the close of the service the officiating clergyman, by one of these unaccountable slips of the tongue, announced "We will conclude these exercises with the Doxology," at the same moment extending his hands to pronounce the benediction. The act fortunately relieved the grief-stricken household of the amazement consequent upon such an announcement.

It was our first pastorate. Fresh from the seminary, we had begun work in a certain summer resort of well-known name. Of course we had the usual dignity that attaches to young ministers, perhaps were inclined rather to magnify ourselves than our office. We had not been there many weeks when the information came that the wife of one of our elders was quite ill. With anxious steps we hastened to the house and pulled the bell. No answer. Again. No answer. We were about turning away with sinking heart, fearing that the messenger who does not stop to ring bells had been before us, when up the pathway from the gate came one, evidently of the root of Hibernicus, who as she drew near asked in those unmistakable accents: "And who is't ye wahn't to say?" "Mrs. S., if you please," in the most conciliatory tones. "I'll say whider ye can or no." In she pushed, leaving the front door open and us without, but in easy hearing of her voice. Soon we heard a rap, rap, rap on an inner door, and a voice from within asking: "Well, what is wanted?" "Shure, ma'am, there's a bye out here at the door wants ter say ye." The shock to our nervous system was so violent that on an instant we were reduced to minimum. "A bye!" And this the result of a four years' course at college and a three years' course in the seminary. Who that knows the bitterness of a stricken dignity can fail to sympathize? The humiliation of that supreme moment still lingers with us. "A bye!"