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REVIEW SECTION.

I.—ELEMENTS OF STRENGTH AND OF WEAKNESS IN CHURCH LITURGY.

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THREE centuries ago all the leading churches of Christendom were liturgical. Not only had the Church of England, in its oft-amended "Prayer-Book of King Edward VI.," substantially the same liturgy that is found to-day in its *Book of Common Prayer*, but the other great Protestant bodies had compilations, more or less elaborate, the use of which was obligatory upon ministers and congregations. Luther was the first to take action in this direction. Although in his recoil from the bondage of Rome he had gone so far as to adopt as his motto:

"We can fast and pray the harder
With an overflowing larder,"

it does not seem to have entered his mind that the stated services of public worship were to be held in any other way than according to set forms, carefully prepared beforehand, and duly sanctioned by proper ecclesiastical authority. As early as 1523 he published his *Lateinische Messe*, and three or four years later an edition of the same, amended, improved, and translated into the vulgar tongue. The latter soon came into use in all the churches under the influence of the Reformer, and became the basis of the liturgies used in the Lutheran churches until the present time. In 1538 Calvin issued a liturgy for the use of the Church of Strassburg, and in 1541 substantially the same for the Church of Geneva, thus laying the foundation of the established liturgies of the Reformed Churches of Europe. Next, in 1549, under Cranmer's superintendence, appeared in England the *First Prayer Book of King Edward VI.*, which, after being successively altered and restored, according as Puritan or hierarchical influence prevailed at court, finally took form, a century later, as the *Book of Common Prayer*. In 1554 John Knox drew up his *Order of Service*, closely modeled after the liturgy of Calvin,

and introduced it into the Scottish churches. In 1560 it was formally adopted by Act of General Assembly, and became the established liturgy af the Presbyterian Church.

There was wide divergence between these liturgies in many respects. Cranmer's could scarcely claim to be more than an amended edition of the Roman Missal, expurgated of its grosser errors, and translated into the language of the common people. That of Luther diverged more widely, though still following in large measure the order of the Roman Missal. The liturgies of Calvin and Knox were to a considerable extent independent compilations, had comparatively few responses, and made provision in certain parts of the service for extempore prayer. But they were all liturgies in the strict sense of the word, and it would be an interesting inquiry—though one in which the readers of THE REVIEW would not be likely to agree—how it came about that some of the largest representative bodies of Christendom have ceased to be liturgical, and are to-day so strenuous in their opposition to all liturgical forms of service.

Leaving this question to church historians, and writing now from the standpoint of a minister of a non-liturgical church—one consequently from which may be expected a more disinterested survey, and a more impartial estimate of the relative strength or weakness of particular forms of liturgical service—the writer desires to call attention to a few matters which seem to him worthy of consideration, and which may at least awaken inquiry and stimulate further discussion.

I. First then, it may, we think, be accepted as a maxim that the chief strength of a liturgy lies in the provision which it makes for the responsive element in worship. The old sea captain gave expression to the truth in very homely but very significant phraseology when he said that he liked the service of the Episcopal Church because "the preacher gave a fellow a chance now and then to jaw back at him." To let the people feel that they have a distinct and audible part, not only in the singing, but in all the devotional exercises of the service, is unquestionably an element of power in any church ritual. As far as public prayer is concerned, this feature of responsive service can claim for itself apostolic sanction and scriptural authority. From 1 Cor. xiv : 16 it is evident that, according to the usage of the apostolic church, there were certain points in the service at which the congregation had the privilege and duty of making response by uttering an audible *Amen;* for the Apostle gives as a reason why those who had the gift of speaking in unknown tongues should not exercise this gift in the public worship of the sanctuary, "else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks."

If any should object that the utterance of a responsive Amen is not necessarily liturgical, since our Methodist brethren who eschew liturgy

are nevertheless most vociferous in the use of the Amen, it may be replied that it is the liturgical and not the spontaneous use for which we contend as scriptural—not that each worshipper shall have the privilege at any point in the service at which his fervor moves him to break in with his unexpected and sometimes startling Amen, but that there shall be fixed points at which by preconcert the opportunity shall be afforded, and all devout worshippers shall be expected to utter a consentaneous and heartfelt Amen. Can any one doubt that if the formidable "long prayer before sermon" of the Presbyterian Church were broken up into sections, each covering one of the six topics recommended in the *Directory for Worship*, and each at its close affording an opportunity to the people to utter a devout Amen, there would be less complaint of the tediousness of this part of the service and more real participation in it? Such a response, provided for as a regular part of the service, would, of course, be liturgical, but it would seem that, to this extent at least in the direction of a liturgy, even our most ultra-non-liturgical churches might go with assurance both of highest scriptural authority and of greatest comfort and helpfulness to Christian worshippers.

When in the matter of responsive service we pass beyond the utterance of the concerted Amen at the close of supplications and thanksgiving, we reach a point where we are not only without explicit warrant from Scripture, but also without the inferior guidance of established usage in the primitive church. The effort to discover traces of liturgical forms in the Book of Acts and in the Pauline Epistles; the attempt to construe Pliny's celebrated *carmen dicere secum invicem* as referring to responsive forms of prayer, rather than to alternate singing of hymns, and the contention that the three-chapter prayer in the Bryennian manuscript of the 1st Epistle of Clement was composed for liturgic use in the church at Rome, may satisfy those who by education or taste are predisposed to liturgical forms. They will hardly meet with general acceptance. The great body of students of church history will doubtless continue to hold with the learned and conservative Mosheim (Eccl. Hist. Cent. III.; P. II., ch. iv., n. 19) that "in the earliest times, exclusive of the short introductory salutation, *Pax Vobiscum, etc.*, no established forms of prayer were used in public worship, but the bishop or presbyter poured forth extempore prayers." In that famous passage of Justin Martyr (Ap. 1: 67: 15), in which the officiating minister (ὁ προεστώς), is said to send up supplications and thanksgivings "according to his ability," (ὅση δύναμις αὐτῷ), while the people shout assent in the Amen, the δύναμις will be generally interpreted as referring to mental and spiritual ability, and not to strength of voice or lung, and so as clearly implying extempore gift in prayer.

But whatever views may be held on this point, the fact remains

indisputable that this responsive feature of church worship, which appeals so strongly to spiritual emotion, and which has its scriptural basis in the apostolic Amen, found expression at a very early period in the history of the church in various alternate as well as strictly responsive forms. Amongst the earliest of these were the *Pax Vobiscum*, to which Mosheim alludes, and the *Oratio Dominica*, recited clause by clause in concert by the congregation after the officiating minister. Then came in addition to the Amen such ejaculatory clauses as "We praise Thee," "We bless Thee," etc.; then the *Trisagion*, a brief litany with the responses, "Lord have mercy upon us," etc., the Creed, the Doxology, etc. However we may differ as to the time or the order of introduction of these forms of responsive or alternative service, and however we may disagree as to the extent of their warrant or authority, it must be admitted that the liturgies of Christendom have in large measure owed their power to the responsive element embodied in these forms, to their influence in bringing the people to feel that the service is not that of the minister alone, but of the whole congregation—that each worshipper has an appropriate and essential part to render. In the service of the Book of Common Prayer there is much that to those unaccustomed to liturgic forms seems cold and cumbersome, but the heart must be cold itself that is not moved by the "We beseech Thee to hear us, good Lord," of the Litany, and by the "Lord have mercy upon us, and incline our hearts to keep this law," in the rehearsing of the Ten Commandments. These portions of the liturgy, which are truly and purely responsive, are full of power, and it is a question whether our non-liturgical churches, in breaking away from that which constitutes the weakness of liturgy, have not gone to the opposite extreme, and in failing to make provision for audible response of any kind in worship, shorn public devotion of a part at least of its strength.

II. But it is time to turn for a moment to that which constitutes the weakness of liturgy, namely, the substitution of a mere mechanical alternation of utterance for a genuine spiritual response on the part of the worshipper, by reason of which the service tends to degenerate into a piece of ecclesiastical machinery to be set in order and run through on every occasion of worship. In this substitution of mere alternation for real response lies one great objection to fixed forms of prayer. The advocates of these forms claim that in this way the public prayers become really the prayers of the congregation, giving expression to their desires and aspirations, whilst in extempore prayer only the desires and aspirations of the minister are expressed. If this be so, then the Amen at the end of the set form of prayer is not responsive, but simply alternate. If the prayer is the people's in the same sense that it is the minister's, then with equal appropriateness the congregation might utter the prayer, and the minister say

Amen. The Amen is simply alternate; it is not responsive. But if the minister, out of the fullness of his own heart, and from his experience of his people's needs, offers in the people's behalf the prayers and thanksgivings which seem to him most appropriate for them to offer, then their Amen becomes responsive; then it becomes full of deep spiritual significance, for it takes up the prayer which the minister, out of the fullness of his heart, has presented as the one they ought to offer, and bears it as their own and lays it at the mercy seat. Most wisely, therefore, did the reformers, Calvin and Knox, and, if we mistake not, Luther also, make provision for extempore prayer. Our ideal of a liturgy, as far as the service of prayer is concerned, would be that which provides for extempore prayer, but gives opportunity at suitable points in the prayer for the responsive Amen.

The chief element, however, in which this mechanical feature of liturgy exerts its depressing influence is in the reading of Scripture. There are few things more monotonous and chilling than the alternate reading of Scripture in many of our congregations, where the minister reads one verse and the congregation the next, without any regard to rhetoric, elocution or grammar. The exercise is purely mechanical. There is no reason why the verse read by the minister might not as well be read by the congregation, or *vice versa*. The break in the continuity of the reading is often exceedingly infelicitous. We are reminded of Mr. Spurgeon's account of the division of the New Testament into chapter and verse, which, he says, took place as the translators crossed the English Channel. Being in a chop-sea, they cut off a verse at every roll of the vessel, and when it made a great lurch the meat-axe of the translators came down and cut off a chapter.

It recalls to mind the old ironside preacher who gave out his hymns one line at a time, and who, after requiring the congregation to sing, "When Abraham's servant to procure," quite convulsed the younger part of his audience by solemnly adding, "A wife for Isaac went." If alternate reading is to be had in our churches and Sunday schools, let us by all means provide ourselves with paragraph Bibles, let us eschew the arbitrary division into verses; let some respect be paid to punctuation marks; let the minister or the congregation come to a semicolon at least before letting go the handle of the mechanical crank.

This substitution of alternate for responsive service is peculiarly disappointing and depressing in the reading of the Psalms and other poetical portions of Scripture, for here there is a wanton disregard of the responsive element, and its displacement by the mechanical, where the Holy Spirit has made the most perfect provision for the former. Open, for instance, the Book of Common Prayer, to the power of whose truly responsive portions we have borne willing testimony. Turn to the selection of Psalms. Take the first selection

which opens with the 19th Psalm. What a magnificent Psalm for responsive reading. By the great law of Hebrew parallelism, every verse contains an utterance for the minister and a response for the congregation, in which the thought uttered by the leader is taken up by the people and re-echoed with increasing emphasis and power. Look at it as a few verses are thus placed in their true responsive relation:

Minister. The heavens declare the glory of God;
Congregation. And the firmament showeth His handiwork.
Min. Day unto day uttereth speech;
Cong. Night unto night sheweth knowledge.
Min. There is no speech nor language;
Cong. Their voice is not heard.
Min. Their line is gone out through all the earth;
Cong. And their words to the end of the world.

Take the next Psalm, the 20th.

Min. The Lord hear thee in the day of trouble;
Cong. The name of the God of Jacob defend thee;
Min. Send thee help from the sanctuary;
Cong. And strengthen thee out of Zion.
Min. Remember all thy offerings;
Cong. And accept thy burnt sacrifice. Selah.

Here is not simply mechanical alternation, but true, spiritual, worshipful response. And yet in all the collections and selections, in all the orders of service for congregational worship, for Sabbath-school exercises and anniversaries, how completely this responsive element is ignored and the purely mechanical alternation of verse by verse substituted. Who will arise and give us a liturgy with a psalter, rhythmically translated and responsively arranged? Who will provide for us a *Magnificat* in which the minister's "My soul doth magnify the Lord," shall meet its soulful response in the people's "My spirit hath rejoiced in God my Saviour?" He will be, we think, the coming man, and his the liturgy that will commend itself to all devout worshippers.

II.—THE RELATION OF PREACHING TO CHRISTIAN WORK AND WORSHIP.

BY PROF. T. HARWOOD PATTISON, D.D., ROCHESTER THEOL. SEM.

IF proof were needed of the continued vitality of the sermon it might be found in the continued discussions about it. Men laugh at it, sneer at it, protest against it, vow that its day has past and that its occupation is gone, but yet it lives. Stripped and wounded and half dead, it lies to be ignored by the priest and abandoned by the Levites, but it never fails to be succored by some good Samaritan who will not suffer it to perish. "Whether the special profession of the preacher will last into the next century," some one has lately written,

"is matter for discussion." This may be so, but it is no matter for discussion whether or not more sermons than ever before were preached on the Sunday just passed.

The growth and advance in our church life, however, seem to demand that something should be said as to the position which the sermon ought to hold. At the present time, undoubtedly, it is threatened from two opposite quarters. The worship in our churches, growing every year more elaborate and emphatic, is one of these. The complicated machinery which goes by the name of church activity is another.

Sometimes the preaching is put in uncomplimentary contrast with the service which precedes and follows it. Men need now, we are reminded, to have their finer tastes ministered to. It is not dogmatic utterances, it is not exposition of the Scripture, it is not fervid rhetoric, that are called for to-day, but it is music and song. Aspiration and sentiment must be satisfied in public worship. "The strongest part of our religion to-day," Mr. Matthew Arnold has said, "is its unconscious poetry. More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us."

Then, again, by the more practical spirits among us, the sermon is bidden to take a place lower than that which is accorded to pastoral visitation and to the varied aggressive agencies of the church. Men wait impatiently during the thirty minutes or so which are now permitted to the homily. The Sunday-school is pattering in the vestibule while the preacher is pleading in the pulpit. The sick are lying at our very doors, the tempted are wrestling in our very streets, the shadow of sin falls athwart even the church threshold. Let us be up and doing. The benediction is always in order.

Between these two—the increased attention paid to worship, the increased respect paid to work—the sermon is in some danger. If it remains in the pulpit it is bidden to curtail itself and wait on the good pleasure of the choir. If it venture forth into the open air it is told that the day in which Wisdom lifted up her voice in the street is past. To labor rather than to listen is our ideal of duty now. The pastor will do well to preach less and to organize more. He must visit. He must keep the church alert and active. The voice is well enough for the wilderness, but the man is for the city. Our model is not John the Baptist, but Dorcas.

I think that I have not put too strongly the feelings in reference to preaching which find expression on the lips of many persons who would be indignant were they told that they were not devout and earnest-hearted.

1. Holding as I do most firmly that there can be no real grounds for friction between the sermon, the service and the work of the church, I proceed to inquire to what this apparent conflict is due.

Has any alienation sprung up between our sermons and our church activities? This may be traced either to the sermon or to the age. Perhaps the sermon has failed to stimulate the hearer's mind and heart. It has failed to furnish him with the enthusiasm and to indicate to him the opportunity for Christian labor. It has been too exclusively a voice. It has said what it had to say and come away. It has suffered the congregation to remain almost passive, recalling the mediæval accommodation of the text in Job: "The oxen were ploughing and the asses feeding beside them." Or, again, the sermon may have had a directly contrary effect. It may have roused within the heart of the hearer a passion for work, so that too impatient to listen long he has hurried forth, and left the sermon to finish itself as best it can in comparative solitude.

Perhaps—and this is more likely—the character of our age is not the most friendly to sermons. Christian aggression is now the motto of the church. Not an hour too soon have we recognized that unless we get hold of the world the world may get hold of us. The pulpit was formerly much more than it is now the prominent means for bringing religion to men. The sermon remains to us indeed, but it is like the ruins of the abbey in which the venerable Bede labored in the North of England centuries ago, now a heap of stones fallen and forgotten in the midst of huge foundries, lit with the demoniac glare from blast furnaces, and lying day and night under the pall of manufacturing smoke. The motionless axle of the wheel, our sermons are fastened in the centre of the hundred agencies which we now consider essential to a full-furnished church. Only the two sermons remain unchanged, and, alas! only the one minister. What are they among so many? So the church has come, unconsciously, no doubt, to look with some degree of intolerance upon the brief moments which the preacher still claims at the eager hands of the societies, the institutions, the bands, the circles, the missions, the associations which tax the letters of the alphabet to furnish them with titles, and the resources of the membership to furnish them with officers, and the hours of the week to furnish them with time. Among all these the sermon barely obtains a hearing.

Look now on the other side of the subject. Have sermon and service come into conflict? Do our congregations find in the service an interest which they fail to find in the sermon? Again we are bound to enquire whether our sermons have not been to blame for this. Has the sermon become remote? Has it failed to remain true to the kindred points of heaven and of home? The voice of Chrysostom could crowd the great church of St. Sophia at midday and in mid-week. The discussions of the theatre and of the market places and of the council chamber sent their echoes into Savonarola's pulpit. Homely Hugh Latimer was quoted on London 'change, and Mr. Beecher's

latest utterances were often current coin in Wall street. But are these not exceptions? Every sermon needs to walk through a week of work before, with the healthy glow of this wholesome exercise upon its face, it climbs the pulpit and speaks itself out on Sunday. Was not this so with Him who is alike our master and our model?

> His sermons were the helpful talk
> That shorter made the mountain walk;
> His wayside texts were flowers and birds,
> Where mingled with His gracious words
> The rustle of the tamarisk tree,
> And ripple wash of Galilee.

I venture to put another question. Has not the sermon been too ready to use the words of David, only in quite another spirit than his: "Neither do I exercise myself in great matters or in things too high for me?" The age is just now sorely needing preachers who will deal with the great matters of God's revelation to man. A revival of doctrinal preaching, in no spirit of contentiousness, but in the spirit in which Calvin and Luther and Wesley and Dwight dealt with the mighty truths of Scripture, would go far to make the pulpit what it deserves to be—the throne of eloquence. Our pulpit themes seem to lack grandeur. Our sermons' subjects, compared with those of Barrow and Owen and Baxter and Edwards, are like the sweetmeat compared with the sirloin. Let us dare to preach on such momentous themes as fired the great heart of Paul, and once more Agrippa will grow restless and Felix will tremble.

2. We pass on to remark, secondly, that if there are causes to which we can trace the conflict between the sermon, the service and the work of the church, it ought to be frankly recognized that each of these three has its place to fill. This is not the time, happily, when there is any need to indicate the work of the church. Our century is closing upon such a spectacle of Christian activity as no century before has witnessed since the first. But looking at worship and preaching, it may be well to remember that the spheres of these two are quite distinct. Worship aims, in one word, at expression: preaching aims, in one word, at impression. The noblest sermon cannot do all. The busiest church cannot either. "Let the people praise thee, O Lord, let all the people praise thee"—these words call for worship. That we have failed here is, I think, only too evident. We have not given to the congregation the fitting opportunity for hearty vocal expression. The musical and the devotional parts of our services we have done far too much by proxy, and then we have wondered why the people, unused to any personal exertion, have not responded promptly to the claims of the contribution box. Train the congregation to sing, to pray, to read, to respond, and you will train them to give. The services will be done by them, not for them. No other

agency, however, can usurp the domain of the sermon. Still as much as ever "faith cometh by hearing." The prophet, as imperatively as in the old days of Israel's need, is bidden "Go, cry." "I wish he could find the point again, this speaking one," said Carlyle, "and stick to it with tenacity—with deadly energy—for there is need of him yet!" "The speaking man, if only he be a man, carries the keys of the ages at his girdle. Moses was a lawgiver much more than a ceremonialist. Mohammed spoke and wrote. One of Edison's phonographic machines can do the work of a priest, but for the prophet the first need is 'say,' the second need is 'say,' and still and for evermore 'say.'"* John Stuart Mill paid his tribute of admiration to that "inestimably precious unorganized institution, the Order (if it may be so called) of Prophets" which in that little corner of the earth, Palestine, "kept up the antagonism of influences which is the only security for continued progress," and Mr. Mill claims that it is to this that we ought to ascribe the fact that the Jews instead of being stationary like other Asiatics, were, next to the Greeks, the most progressive people of antiquity, and jointly with them have been the starting point and main propelling agency of modern civilization. It would ill become the American people who owe their liberty, perhaps, to the preachers who prepared the way for the Revolution more than to any one other cause, to challenge this noble testimony to human speech fired to true eloquence by the passion of intense conviction. If from these earthly voices we rise to listen to Him that speaketh from heaven, we do so only to be established immovably in our position. Preaching is the chief means ordained by Christ for the conversion of the world. Our churches may fill themselves with so many organizations that they shall recall in their agencies the word of Ezekiel "their work was as it were a wheel within a wheel," only multiplied fifty fold. The service may magnify its office with harpers harping upon their harps until one almost sympathizes with Saul when he flung his javelin at his musician. But on its solitary height of divine appointment stands the sermon. While time shall endure its voice must be heard. In the vision of the last day the preacher finds his place in the angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people. What was said by an eloquent Congregationalist a few years since is still true of the majority of our churches: "Hitherto our places of worship have not been characterized by any special architectural excellence, and we derive little or no aid from the fine arts to impress the mind of the worshipper. Our songs of praise are not musical entertainments. The ministers of our churches put forth no priestly pretensions. We depend upon the power of the Divine word and the work of the Holy Spirit to convert

* Dr. John Clifford, Matt. vii:28-29. Comp. Stanley's "Jewish Church," 1, 415.

the soul of man and to sanctify the church. Preaching this word, therefore, is to us of the greatest moment; and hence it should be the best possible—thoughtful, spiritual, earnest, sympathetic, attractive. Without such preaching our churches can no more flourish than the fields can grow without the rain of heaven."*

I have now inquired how it has come about that between sermon, worship and work there is sometimes an apparent conflict, and I have affirmed for each of these its true and necessary place.

3. Pausing just here, let me enforce the evident truth that, however appearances may deceive us, between the preaching of the word and the work and worship of the church there can be no real antagonism. Whichever aims a blow at the other may well be arrested with the inquiry: "Wherefore smitest thou thy fellow?" "Sirs, ye are brethren; why do ye wrong one and another?" With one hand the sermon should touch the church's worship and make the music there, with the other the church's work and rouse the activities there. If in our plea for a more elaborate ritual we thrust the preaching of the Word into a corner, if we have respect to the music "that weareth the gay clothing and say unto her, 'Sit thou here in a good place,' and say to the poor sermon, 'Stand thou there, or sit here under my footstool'"—we do as much injustice to the Worship as we do to the Word. I call upon the preacher to magnify his office. Not without a determined conflict must he consent to take the lower place. At the bidding of no festival, Christmas or Easter or Thanksgiving, must he suffer himself to be snowed-under by flowers or drowned in sweet sounds. Not for a moment must he yield to that spirit of compromise, which, if he hearken to its suggestions, will never be satisfied until the sermon has dwindled to the merest span. In no spirit of conservative narrowness must he withdraw himself to one end of the church, and abandon the other end to a concert troupe, while the congregation seated between, distracted and torn by the authoritative utterances at the one end and the dulcet sounds at the other, can only sigh:

> "How happy should I be with either,
> Were the other dear charmer away."

The service is one whole. Sermon and worship are necessary, the one to the other. Expression and impression are wedded in a holy union, and what God hath joined together no man shall put asunder.

Equally is it the duty of the preacher to remember that his message is to inspire the church to work. The age of great preachers has been also the age of great enterprises. We forget John Wesley's sermons in the vast organization which he erected, but they were mighty in their power to quicken men to consecration and to service. We forget Richard Baxter's labors in his burning words, but it was those labors that so transformed the town of Kidderminster, that travelers coming

* Rev. Thos. Jones, Swansea,

to it almost thought that they had reached the golden streets of the sinless city. The whole ministry is one. The pastor is the preacher working. The preacher is the pastor speaking. We cannot afford for the sake of the pastorate to say less than this. The man who thinks to recompense his people for a weak and worthless sermon by hanging about the washtubs on Monday, and the ironing-board on Tuesday, by shaking hands effusively at Wednesday's prayer-meeting, wreathing his face with smiles at Thursday's wedding, shedding cheap tears at Friday's funeral, and idling among his flock through Saturday's half-holiday, deserves what he gets, and does not deserve what he fails to get. A truce to this untrue and fatal habit into which some indolent and incapable ministers have fallen, of exalting what they are pleased to call the pastorate at the expense of the sermon. The sermon may have been lowered thereby, but this not so much because of pastoral zeal as because of preaching imbecility. The sermon is the bugle-call, and to depreciate it as a way of exalting the activities of the pastor and of the church is to silence the trumpet, that the unmarshalled army may rush at once on the foe. But "if the trumpet gives an uncertain sound, who shall prepare himself for the battle?"

The sermon will be a far better sermon if it is set in a service that is seemly and suitable, a service, which from the first note of the organ forward, leads up to what has to be said. The text should steal into the hearer's apprehension through the avenues of hymn and prayer and Scripture. The theme of the sermon should be the theme of the whole service. The entire gate should be of one pearl.

The sermon will be a far better sermon if it is followed by days of pastoral activity. Too many sermons lead nowhither. They do not make it obligatory on the preacher to so labor as to illustrate in the after week of happy toil "the words of the Lord Jesus, when he said, It is more blessed to give than to receive." Yet for lack of this the noblest sermon may become like the skylark, only "a wandering voice." Charles Wesley was a more eloquent preacher than John. He was an incomparable sacred poet. But opposing nearly every great measure of his brother which has contributed to the organic power and permanence of Methodism, he lives to-day only in his hymns.

The sermon will be a far better sermon when it inevitably stirs the congregation to cry, "What shall we do?" It was the opening up of the Word of God, under Luther and Calvin and Colet and Latimer, that lifted the church to the level of her duty and privilege. The great general shows his greatness not so much by winning the victory as by following it up when it is won. The sermon has not really conquered until it has discovered to Christian men their hidden power, and rescuing the talent from the napkin put it out to usury as in the great Taskmasker's eye.

From what has been said, it will, I hope, be plain that it is in the

interest of a service more reverent, of a pastorate more successful, of a church more active, that we plead for a pulpit more efficient. The minister is still what he always has been since the days of the apostles. Uniting in some measure in his person the vocation of the priest and of the prophet, as the one he represents men before God, as the other he represents God before men. As earnestly as Moses must he plead with heaven, as fervently as Jeremiah must he cry to earth.

The dignity of his mission should carry him into the leadership of the work, of the worship and of the sermon. We poorly serve the church or the age if we condescend to shallow sneers or idle jests at the true sermon. Does it seem a brilliant stroke which bids us preach "shorter sermons, cut off at both ends and set on fire in the middle." Remember that the most powerful preacher of to-day, Canon Liddon, holds his immense audience—incomparably the noblest in its quality that now gathers in Christendom—for an hour and a half reasoning on the deep things of God. No! rather let us say—

> "A time like this demands
> Strong minds, great hearts, true faith and ready hands;
> Men whom the lust of office does not kill;
> Men whom the spoils of office cannot buy;
> Men who possess opinions and a will;
> Men who have honor—men who will not lie."

We may be pardoned if before closing we remind the reader of the importance of what has been said in its bearing on the theological seminary. What is so likely to bring into the ministry the men who should be there, and to keep out of the ministry the men who should not be there, as a lofty ideal of preaching? In certain valleys of the Austrian Tyrol the law of heredity still produces artists. The houses are richly carved and the churches are adorned with paintings, because the very air seems full of art. But you have to go back 400 years before you meet the greatest name in all that countryside, and read how there so long ago Titian was born. The splendor of his fame lingers yet, and peasant boys, kneeling before his altar pieces, catch the contagion of his spirit. Our ministry will be worthier of its subject and of its aim when we live in the presence of real preachers, when their words early reach our ears, their genius lays hands upon our hearts. To remember that in this century the pulpit has been served by Thomas Chalmers and by Robert Hall will be to quicken others to the discovery, "And I also may be a preacher!" It remains true still as when Luther said it that he who can speak well is a man. Men are attracted yet by eloquence, and stirred as they listen to it, first to a passionate desire, and then to a resolute determination to go and do likewise. The age of one great preacher has been the age of many. Let us beware how by unfairly exalting any other Christian weapon we belittle preaching. The darkest day for

the church and the world will dawn when the young soldier, eager for God's service, shall find his way into the sanctuary of the Lord, and lifting his peerless sword of the Spirit say to the Lord of the sanctuary, "There is none like this; Lord, give it to me." Speaking of young preachers, Canon Westcott strikes the true keynote when he says:

"You are stirred up with truest joy and braced to labor best at your little tasks while you welcome and keep before you the loftiest ideal of the method and the aim of work and being which God has made known to you. That is indeed His revelation, the vision of Himself. So He declares what He would have you do, what He will enable you to do. So He calls you to be prophets."

He is a traitor to the cause of truth and to the evangelizing of the world who encourages any one looking toward the ministry to believe that a mere willingness for pastoral labor, or the possession of a taste for an exquisite and well-ordered musical service can ever for one moment take the place of preaching. Equally is he recreant to the truth and to its Lord who strives to persuade us that to preach is a work which needs no preparation. It calls for the best hours of the best man, and even then he may say, as not long before his death said Robert Hall, "I have been trying all my life long to preach well, and have never yet succeeded."

But while this is true, it is by no means all the truth. The service has no small share in calling men into the ministry. We prize the æsthetic faculty. We remember how, bending over the little flower, Hugh Miller said with hushed and reverent tone, "Verily, He hath taste." The spirit which in its ignorance of what is fitting suffers loud talking in the church at any time, and whispering while a congregation is gathering, the spirit which does not bow its head in reverence during prayer, which smiles with superior pity at the proposal to make the collection as much as any other part of the service an act of worship, the spirit which opposes every change in the slovenly and unintelligent arrangement now too common, and thinks that having branded the audible Amen or the responsive reading of a Psalm with the name of ritualism it has triumphantly concluded an argument, the spirit which hears the sermon watch in hand, counts the number of hearers in the pews and notes the absentees from the galleries, and which finally, before the benediction, scrambles for its hat as though there was any surplus of brain which needed protection, and rushes for the door as if an hour and a half snatched from the world were a fraud on time committed by eternity—this spirit, I say, is not likely to train those whose misfortune it is to be brought into contact with it, to worship the Lord in the beauty of holiness. Let us be fearless in this matter. If there are features that are good to be found in other rituals than that which we use, let us be true to the

right of private judgment and use them. Anything which makes the worship of God's house worthier of its object should be pressed into the service. No alabaster box of ointment very precious can be too costly or too fragrant to be broken in His honor.

Nor is a lofty ideal of aggressive work less necessary to the filling our ranks with the men whom the Lord would send forth. It is the glory of this age that it has given us a conception of what true Christian work is. Rescuing the pastoral office from the narrow limits to which the unwisdom of a formal spirit had confined it, it has claimed that he is the true pastor who in any legitimate way draws his flock into the fold. We are not so anxious to inquire how, so long as the thing be done. And I need not say how to the highest type of young man the knowledge that his life is not to be bound down to a wearisome round of petty and purposeless visits, but to be given rather to developing in a hundred ways the true manhood or womanhood of his people, comes like cool water to a thirsty soul. I claim that Bishop Hannington was a pastor when he fell in the wilderness following the wandering sheep that were there, and David Livingstone when on his knees he died pleading for the lost ones in the dark continent. Heartily believing in a house-going parson as essential to a church going people, I will not limit my conception of the pastor by any narrower horizon than that which closed round the Good Shepherd when he gave his life for the sheep.

In what has been said I have aimed to set forth the relation of preaching to Christian work and Christian worship. These three are indissolubly linked together. There is no real conflict between them. Each has its appointed place to fill, its appointed work to do. Each one is necessary to both of the others. The sermon is set in worship and finds its expression, its true and eloquent outflow, in work. In the cause of ministerial education it seems to me wise that these relations should be fully recognized. I have but one more word to add. The sermon, the service, the work are all alike in their common need. Still as on the eve of Pentecost they wait the gift of the Holy Spirit. It was He who loosed the tongue of Peter and called into life the eloquence of the first Christian preacher. It was He who filled the hearts of the believers with a passion of praise so that every house became a church, every meal a sacrament. It was He who gave such mingled faith and fearlessness to the apostles that on their way to worship they worked, and at the very gates of the temple said to the lame men, "In the name of Jesus Christ of Nazareth, rise up and walk." In our preaching, in our worship, in our work, let us "tarry until we be endowed with power from on High."

III.—THE LAW OF LOVE IN BUSINESS.

BY REV. J. C. ALLEN, BROOKLYN, N. Y.

MUCH of the discussion of sociological questions to-day is like a night ride through an iron region. One perceives noise, smoke, brilliance, but of his real surroundings knows less than before. The fire in the blast furnaces only makes darkness more intense. Daylight is needed for accurate judgment, and then much that seemed gay and attractive is grimy and repulsive, while the very place of dread uncertainty is seen to be the path of safety. So clearness is essential. And in seeking to apply the law of love in business, we must first have clearly in mind what that law is, and, second, what it requires.

I. *What it is.* As applied to social questions, Webster defines natural law as "a rule of conduct arising out of the natural relations of human beings, established by the Creator, and existing prior to any positive precept." Following out this suggestion, another puts it this way: "Natural law is but another name for the expressions and methods of the Creator," and argues that the key to all progress is conformity to law. Surely this is in accord with Him who came not to destroy but to fulfill the law, and who gave the new commandment to love one another. It was new in form and in application, but in principle was only the culmination, the beautiful and fragrant flowering of law. We reach, then, the statement concerning the law of love: It is not sentiment, but law. Here, perhaps, is the mistake of many well-meaning persons full of kindly impulse. They pity the woes of others, and desire to help them, but sentiment is uppermost and they neither see clearly nor act wisely. They are the excited crowd at a fire where life is imperilled. It is the cool, brave, firemen who save both life and property, and it is law developed and applied that benefits society. "Of law, there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempt from her power." When, therefore, the religious impulse is stirred to the bettering of society, the very first essential is recognition of law. Now love is so associated with sentiment that popular supposition places it outside the domain of law. Yet here and on the lower plane of mere human relation love moves according to fixed principles—law. How certainly, then, in that higher sweep of relation which includes the divine! Furthermore, as all law springs from God, it must be remembered that each law is perfect in itself and harmonious with every other. Amendments are unnecessary in the divine legislation. Each law supports every other

> "In the round ocean, and the living air,
> And the blessed sky, *and in the mind of man.*"

Nowhere, then, would God permit sentiment to o'ertop and master

law. To do this would be to abdicate his own position of Supreme Lawgiver and Judge. Even in redemption the majesty of law is fully vindicated, and so that which constitutes the highest manifestation of love is at the same time the highest exemplification of law. Similar must be the operation of real love of man to man. Is it objected that this is cold and formal, a freezing out of the best elements of human intercourse, or, worse, a tendency toward materialism, one great danger of the present age? that so, as another claims, we are really becoming less religious because more and more attributing phenomena and events to that order of nature "with which nothing interferes"? No, a thousand times! We are rather approximating Him who is at once law and love and life. The phrase, "Law of Love," is, then, well chosen, since it makes prominent an essential factor in the problem. When, therefore, we read, "A new commandment I give unto you that ye love one another," "Thou shalt love thy neighbor as thyself," "Owe no man anything but to love on eanother, for he that loveth another hath fulfilled the law," we do not receive mere sparkling effervescence of sentiment, impulse, but principle for guidance as well as strength—law which is to be applied in harmony with other laws because it never contradicts them—law which, like every other, is always pressing toward fulfillment. Love is, indeed, complete self-impartation, but always in accordance with law. The higher the love the higher the law, and so God, in giving himself to man, limited himself to promote the highest good of the object of His love, *i. e.*, He gave himself under such conditions as would secure that highest good. This was the fulfillment of law, the law of His own being and the law of man's being. The law of love in business or elsewhere is simply action along the same line, nothing less, nothing more. It recognizes the distinction between *meum* and *tuum*, and transfers from one to the other only for the common good. It thus reaches what Mill and other philosophers affirm is the end of progress, "The greatest happiness of the greatest number." Still it is not socialism. The very name "Christian Socialism" is a misnomer, and, despite the present drift of thought in some places, is liable to do harm. To the writer it seems to arise from two things: a misapprehension of present conditions in society, and a misconception of the divine law of love. A recent candid writer* says: "Everything seems to show that the present unrest now existing among the manual laborers of America is in no degree the result of recent changed conditions for the worse, but that it is entirely due to the sickly sentimentalism and semi-socialistic doctrines, the seeds of which are so persistently sown by foreign agitators, and whose theories are so abundantly advertised by the sensational portion of the newspaper press." This expresses the fact, and we do well to recognize it. We

* Henry Wood, "Natural Law in the Business World," p. 71.

do better to go farther and not make a similar mistake regarding the law of love. It is not sentimentalism, but intelligent principle, God-like action, benevolence moving in harmony with universal law.

II. *What It Requires.*—(*a*) *Obedience.* A business man and officer in a church once said to the writer: "I do not believe it is possible for a man to be a thorough Christian in his business and succeed in New York."

This expresses a too prevalent feeling. It reminds one of South's description of those "who believed in no God but mammon, no devil but the absence of gold, no damnation but being poor, and no hell but an empty purse." Yet God made no mistake in ordaining law, and Christ no blunder in making its obligation perpetual on His church. The world by wisdom knows not God and His judgments are indeed unsearchable, but He has made it in His Word and in human experience plain as noonday that the "law which makes for righteousness" is universal, and obedience is the only course of safety and of permanent success. To be sure

> "There's a success which colors all in life
> Makes fools admired and villains honest;
> All the proud virtue of this vaunting world
> Fawns on success and power howe'er acquired."

But over against this stands the law of Christian principle, knowing no exception, admitting no compromise, enforcing her demand, "Seek ye first the kingdom of God and his righteousness"; and history affirms the promise is fulfilled, "all these things shall be added unto you." When Amos Laurence was asked for advice, he said, "Young man, base all your actions upon a principle of right, preserve your integrity of character, and in doing this never reckon the cost."

A. T. Stewart said, "I have made it the rule of my life to give a man the value of his money, and I know no one who has succeeded for thirty years on any other principle."

This is the emphasis which experience puts upon obedience. There never can arise circumstances in business life where obedience to the higher law is not required and where it will not pay. But it must be with (*b*) *Intelligent discrimination* This includes both principles and their application, methods and results. As a prime essential the business must be right in itself and beneficial in its effect. This excludes the liquor traffic and everything which like that is weakening to the body, enervating to the mind, and debasing to the soul. "Love worketh no ill to his neighbor." And granted this right basis, the conduct of the business must be on the same line. All forms of deceit, misrepresentation, or withholding of essential knowledge, and extortion, are condemned by the law of love. Not only trade but the whole question of employer and employed is

covered by this principle—wages, service, mutual treatment, everything, is under the dominion of this law. By all parties concerned the business is to be carried on so as to promote the greatest good of the greatest number. This does not mean equal division either of goods or profits.* But it does mean reasonable hours and fair wages to the worker, honest service to the employer, mutual protection of interests for buyer and seller, and sharing of the profits pro rata to the labor of their production. Wealth certainly belongs to the labor that produces it, but capital is really accumulated labor, and whether in the direction of capital or of a gang of workmen, mental labor forms the largest and most valuable part and is entitled to its own reward. This takes account of administrative capacity, which in intelligent obedience to law and the Divine Example keeps the balance of power in its own hands. A clergyman conversing with a leading socialist of New York said to him, "You know that if property owners were to make equal division with you socialists, in a short time your half would all be gone—what would you do then?" And the answer was, "Oh! make another divvy." Executive ability cannot refuse responsibility. Thus the very law of love defeats socialism. At the same time it opposes hoarding and all forms of selfishness. While it prevents overreaching for gain it also prevents self from becoming a burden to others by lack of thrift. While keenly alive to the wants of others it does not increase them by additions of its own. It recognizes that society is a unit and whether one member suffers all suffer with it, or one rejoices all rejoice together. So while love keeps the community idea prominent it is not communistic. It promotes confidence on every side—without which no business can be done—and helps the greatest number by teaching and enabling them to help themselves. This is indeed philanthropy, but not of the ordinary sort. It is high and holy, proceeds from God, and to the precise degree of its operation makes its possessor like Him. The business man following this course will command success by deserving it, and with an enlightened—not tutored—conscience, keep it "void of offense toward God and man."

IV.—PROTESTANT CHURCH PROBLEMS IN GERMANY.

BY REV. PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

THE ups and downs of religious faith and life in the land of Luther usually have a wider and deeper importance than their local interest. While it has been the mission of the Anglo-Saxon people to represent Protestantism and Protestant principles more *ad extra*, as factors and forces in the development of the history of nations, it has fallen to the lot of German Protestants to represent the restored gospel of

* For an able and timely discussion of "Profits," by President Andrews of Brown University, see the *Examiner*, of Jan. 2, '90.

the Reformation *ad intra*, in the elucidation and defence of its great truths and principles. While thus the leadership in Christian activity and work must be willingly granted to the Protestantism of England and America, the leadership in Protestant thought must on the whole be yielded to the land of scholarship and scholars. From this point of view it is readily seen that the problems agitating the Protestant Church of Germany have a representative, and not merely an individual character. There are special reasons why the whole Protestant world should be deeply interested in the burning questions just at present in the foreground in the church of the Fatherland. Their pros and cons involve the life principles of the Evangelical church.

Of the leading problems there are three deeply fundamental in their bearings, namely, the contest with modern Roman Catholicism; secondly, the movements toward a greater independence of the church from the State; and, thirdly, the struggle against the rationalistic tendencies in the theology of the day.

Germany is the classic battle-ground of Protestanism and Roman Catholicism for the control of the religious thought and life of the world. That country has been the scene not only of the thirty-year's war between the two great confessions, but has practically witnessed a struggle of more than three hundred years between them. There have been during this time truces and armistices, but peace never. Nowhere else have the conditions been so favorable for both sides to develop their resources untrammelled by foreign factors, and nowhere else has accordingly the possibility been greater for a fair contest between them. This none have seen better than the Roman Catholics themselves, and it is clear why Cardinal Wiseman predicted some time ago that the great Apocalytic battle between Romanism and Protestantism would be fought out to the bitter end on the sands of Berlin.

The peculiar phase which this never-ending contest has assumed in our own day and date is interesting in the extreme, and furnishes further evidence of the power to adapt herself on the part of Rome to the varying aspects of history, for which she has an historic reputation. It is recognized on all hands that the development of thought and life in the history of the nations since the Reformation of the sixteenth century has virtually been Protestant in origin and character. The influence of Protestantism has been extensively and intensively infinitely wider than the circles of its professed adherents. The silent current of thought, the ideals and ideas that have determined the course of history, have, to all intents and purposes, been Protestant. Here rather than in any other points consists the fundamental difference between the Mediæval and the modern eras. At most, Roman Catholicism has sought to adapt itself, as best it could, to the existing course of thought and life; its functions and work have been rather negative and

defensive, while Protestantism's have been the positive factor and force.

All this is now to be changed. Modern Roman Catholicism has become aggressive and proposes to become the determining agency in the life of the nations, and to mould the thought of the age in conformity to its precepts and spirit. Under the leadership of Roman Catholic scholars in Germany, a movement has been inaugurated to reconstruct the learned research of the day, the literature and the sciences, the ideas and tendencies that, as undercurrent of thought, consciously or unconsciously determine the run of modern destinies, in such a way as to make them subservient to the interests of Vaticanism. There is something fascinating in the boldness of the attempt. The leading spirit in the new crusade has been the historian, falsely so-called, Janssen, of Frankfurt-on-the-Main, who, in a work of many volumes, has undertaken at the hand of documentary testimonies to prove that the Reformation was the greatest misfortune that ever overtook Europe, and that out of its history and principles have sprung all the ills of the modern social, religious and political world. The newness of this attempt to prove an old thesis of Roman Catholicism consists in this, that it is done in the name of honest and fair scientific research and in accordance with the correct principles of objective historiography. In reality, however, as has been shown repeatedly by Protestant critics, the historical method employed is merely the application of Jesuitic methods to the data of history, the determination to secure a certain end, and to make the means to this end satisfactory, no matter whether they agree with fact and truth or not. Accordingly documentary evidences, in themselves good and reliable, are distorted and twisted to make them say what the pseudo-historian wants them to say; historical testimonies are used and abused in senses entirely foreign to their original purposes; legitimate data are suppressed or misinterpreted, and unreliable sources are exalted to positions of primary importance—in short, the end to be gained is fixed, and the means to secure this end are made to bend or break to suit the premises. Such is the new wisdom of the Roman Catholicism of our day, which has been and is being applied to the various sciences, to literature, to every sphere and source of influence exerting a directing or formative influence on the public mind. Instead of the search for truth for the truth's sake, the highest ideal and aim is merely *ad majorem Romæ gloriam*. And this it is which is to be substituted for the objective scholarship and research of our century, the age which has been freest from the restraints of traditionalism.

Americans too are particularly interested in this problem which is confronting the Protestants of Germany more than elsewhere. In our own midst has been established with a great flourish of trumpets a Roman Catholic University, and that church and her scholarship has

hereby entered into competition with the Protestants for the control of the higher education of our land. What the learning and philosophy and science are which are to find a home and hearth at the new Washington institution is evident from the fact that among the first men called to a chair in this school was the very Janssen, who is the protagonist of the pseudo-science seeking to overthrow the learning and the thought of the day—a call which was declined only on account of the advanced years of the chosen one and his desire to finish his history. But the majority of members of the faculty at Washington are either German or have been educated under the influence of this new Roman Catholic science that the Jesuitic spirit of that church has been developing in the last year in the Fatherland. The American Protestant Church has no reason to expect a fair, honest, and objective research and science at the hands of this school. Its establishment is not an auxiliary and aid to the searchers for truth, but a danger to what the evangelical Christianity of our land with common consent accepts as the truth of revelation in the Word and in nature. Nippold, a leading German writer on the inter-confessional question, has been closely watching the development in the Roman Catholic Church of this land, and maintains that next to Germany, America is and will be the greatest battle-ground between the principles of Roman Catholicism and of Evangelical Christianity. The aggressive policy of the former on the school question is indicative of the correctness of this view.

The second problem of general interest confronting the church or churches of Germany is that of greater independence from State control. Except in the case of an exceedingly diminutive minority, there is no agitation like that in England looking toward disestablishment. The German churches are singularly unripe for entire self-dependence, even more so than the country is prepared for republicanism politically. The paternal idea of government has found its way into the marrow and sinews of the nation, and for the German churches to be entirely emancipated from the direction of the State would find them peculiarly helpless. One of the great difficulties found with the religious education of the immigrants in the West of our land is that their training under a State religion makes it exceedingly hard for them to go to work independently and establish churches and schools of their own. They are so thoroughly imbued with the idea of being lead in such matters that they scarcely know how to advance a step by themselves. In Germany no organized efforts toward free churches have been made, except in a few individual instances in Saxony, Hanover and the southern states, and in most of these instances it has been done under incitement of American example or provocation. The agitation, with headquarters in Berlin, now so prominent, is simply for a greater independence and for a

little more elbow room for the churches themselves. In Germany there are no fewer than forty-six different State or Territorial churches, although there are only twenty-six political Territories in the Empire. This excess of churches beyond the number of the States is a relic of the times when the centrifugal forces had accomplished their direst results in disintegrating the country. Since the centripetal forces have become stronger and the States have become fewer, especially through the wars of 1866 and 1870, the old church organizations have continued. Thus the three provinces acquired by Prussia in 1866 have still their old ecclesiastical governments. Of these forty-six State churches, twenty-four are Lutheran, ten are Reformed, seven are "United," *i. e.*, the two denominations have been united into one, and four are "Confederated," *i. e.*, there is one church consistory for the congregation of various creeds.

The root of the evil in the German churches is that their management is made a part of the political control of the realm just as are the finances, the public highways, railroads and telegraph. Formerly, before the introduction of the Constitutional principles, when the princes and rulers personally and directly controlled the affairs of the State, their faith was often a guarantee of the prosperity of the churches, although the principle of *cujus regio ejus religio* often worked sad havoc with the best interests of faith of the subjects. In our century the constitutional character of modern governments has pushed in between the ruler and the churches the mediate governing bodies, such as consistories and the like. The religion of the realm is also subject to Parliament and the passions of party, and in these political, law-making assemblies Jews, unbelievers, radicals and socialists can decide questions fundamentally affecting the most vital interests of the Gospel. In this way, for instance, the churches of Germany have no voice or vote in determining who shall be the instructors of the new generation of pastors and preachers. The government, often through men who have no sympathy with the needs and calls of the church, appoints the theological professors as well as those in the law or medical department, and not even the synodical assemblies have as much as the right to protest against such appointments. When Dr. A. Harnack was chosen for Neander's chair in Berlin, the highest ecclesiastical tribunal in the church of Prussia—the Upper Consistory—protested on the ground that he was unsound in the faith; yet the protest was disregarded and the gifted young professor is now lecturing to hundreds of students in the German capital.

It is against this state of affairs that the agitation is directed especially as presented in the so-called Hammerstein resolutions, which demand that greater liberty be given to the Protestant churches in the management of their internal affairs, and, secondly, that more

funds be put at their disposal for carrying on its work. These resolutions, introduced already two years ago, are again become prominent factors in the religious discussion of the day. The Iron Chancellor is opposed to their adoption on the ground that one hierarchy (the Roman Catholic) is enough for the State. A ground for hope that something will be done is the determined Christian character of the young Emperor, one of whose first words to the magistrates of Berlin was that they should build more churches. Just how far the wishes and principles of the Emperor will influence the Reichstag, remains to be seen.

The third problem has become prominent more than ever by the recent death of Professor Ritschl, of Gottingen, the leader of the "New Theology" in Germany, and the only man who since Schleiermacher has succeeded in establishing a theological school of his own. Namely, the inner divisions of German Protestantism are almost as many and as determined as are the outer. Over against the anti-Christian power of unbelief, Romanism and others, German Protestantism does not present an undivided front. In regard to doctrine and belief it is a house sadly and badly divided against itself. Over against the almost countless "isms," sects and sectlets of America, the various schools of German theological thought present differences and divergences, ranging from the extreme right of confessionalism to the extreme left of radical rationalism, far greater and deeper than are found between the so-called orthodox churches and the ultra-liberals of America. In America we have the advantage in the dealings of one denomination with the other, at least of the evangelical, that they at least agree in the formal acceptance of the Scriptures as the revealed Word of God.

The discussions in the American churches are, as a rule, on the different interpretations of the teachings of this Scripture equally accepted by all. Theoretically, at any rate, there is a possibility of an agreement on the one basis. In Germany the great controversies are on the very fundamentals of Christianity. It would be exceedingly difficult to arouse the general interest there on a particular doctrine as was done among the American Lutherans on the subject of Predestination, or by the Andover controversy over a probation after death. There the great problems of the theological world are such as the possibility and reality of a supernatural revelation, the possibility and degree of certainty of religious knowledge, the philosophical and metaphysical ideas underlying theological conception and ideas, etc., etc. The central thoughts of the advanced Biblical criticism, which finds its exponents chiefly in Germany, are not this or that isagogical point in reference to a book of Scriptures, or even the Mosaic authorship of the Pentateuch. All these are merely preparatory and means to an end, which end is the entire reconstruc-

tion of the scheme of Biblical history and doctrine according to the philosophical standpoint of the investigator. Thus the apple of discord between the new school of Ritschl and the older conservative school is on the character and kind of religious knowledge. By a false plea of modest agnosticism, the Ritschl class claim that it is impossible to have exact knowledge of the real facts beyond the range of sense and reason, of supernatural works we know only what experience shows them to be for us (*Werturtheile* not *Seinsurtheile*). In this way they virtually exclude all transcendental facts as such from the sphere of religious knowledge and theology, and make religion practically merely a matter of experience, a system of morality, after the manner of Kantian philosophy. In this way the very fundamental doctrines of Scripture are either injured or banished or deprived of their real substance and objective basis and a species of subjectivism takes their place.

V.—INTER-COLLEGIATE ATHLETICS.

By Rev. A. McElroy Wylie, Brooklyn, N. Y.

This subject is more than ever challenging the attention of our best educators. Recent interviews with the president of one of the largest institutions for the training of young men, and with a professor of one of the leading universities, and also with others who are familiar with this subject, prompts the writer to give expression to some convictions, which, he trusts, may excite earnest inquiry upon the part of those who are concerned as to the welfare of friends in college.

Are athletics, as now practised, producing favorable results upon student-life, health, progress and character? Do the good results overbalance the incidental evils? Or are the evils inherent and inseparable from the system as now intrenched in college-life? Should the practice be encouraged? Or should it be opposed, and opposed so strenuously as to modify its present modes, or abolish it altogether? Is this last attainable, or is the task a hopeless one? It is unnecessary to consume space with any description of the manner in which these inter-collegiate athletic contests are carried on. All are familiar with their character, either by eye witness or through the full accounts so familiar in the newspaper reports.

1. It is a significant fact that presidents and professors in our great institutions generally disapprove or question this system of inter-collegiate athletics. Some are open and public in their opposition, others cautiously say little, others still reveal their views confidentially to friends. The professor, referred to above, was almost bitter in his denunciations. When asked why the faculty did not take decided ground against the practice, he shrugged his shoulders and said, "Afraid. Afraid? Yes, because our institution might, at once, be

largely depleted of students, were our authorities to unite in opposition."

"What then is the remedy, if the college authorities cannot or will not move in the matter?" The reply was that the remedy remained with the parents of the students, and the patrons of the institution. In his opinion parents, guardians and patrons should take the stand forbidding their sons and wards entering the membership of these collegiate clubs, which (in his view) produced evil, and evil continually. Let the patrons demand their cessation or modification under the alternative of withdrawing their support and sending pupils to institutions which do not tolerate the abuses of the system. This, as he thought, would be an important step in the right direction.

The President was unqualified in his disapproval of the whole practice of inter-collegiate athletics. It is highly significant, and ought to have great weight in the formation of the general estimate, that college instructors are so unfavorable to college athletics as now conducted.

2. As now practised they actually hinder, if not wholly prevent, general physical culture in an institution. Go to any of our colleges where inter-collegiate athletics are an established custom and note their workings. Nine of the most proficient players are chosen for the base-ball club and eleven champions are selected for the foot-ball team. You will see these few (or double the number) hotly engaged in the games, and, perhaps, all the other hundreds gazing on, lolling on the grounds, risking their health, or, at least, doing little systematically to promote their own physical development and strength.

The testimony is emphatically given by the President of another institution having 800 students, that, after years of close observation —this is one of the serious objections to inter-collegiate athletics— the system, so far from advancing the cause of physical culture, actually proves inimical to the interests of the mass of the students in this particular.

3. Inter-collegiate athletics produce, as now practiced, most serious physical results upon the champion players themselves. None can gain the degree of endurance and proficiency that are necessary in order for their admission into the renowned ranks, except they have passed through a training and straining so rigorous that there must result, in an alarming proportion of cases, in more or less injury to the vita organs. The heart is probably the greatest sufferer. How many are the victims of aneurism or varicose veins, or some injury or hurt received in the training?

Worse still are the consequences when the teams from rival institutions meet, pitted against each other in deadly earnest—deadly indeed it proves at times. All have seen comments from eminent physicians on this subject and scanned their warnings.

It is well known that the average life of a Spartan athlete was only five years, so terrible were the effects produced upon constitutions habitually overtaxed. Investigation would show in our day, we doubt not, that the shortage of life among our athletes is sufficient to create alarm. At the time the writer visited the universities of Cambridge and Oxford, England, many years ago, attention was called to the same consequences, and emphasized by instructors in those famed institutions of learning. Wilkie Collins in one of his stories has devoted his genius to the exposure of the great evils of college athletics as now in fashion.

Almost every institution furnishes its victims, more or less frequently, to serious hurts and life-long maimings. In one game in which the writer took part, two students were conducted from the ball-grounds seriously hurt. One felled to the earth by a blow in the mouth dropped his front teeth as he was raised from his prostrate position, and bore the marks of the wound then received until his death. The other fellow-student when assisted to his feet was found to be suffering from a divided knee-cap. This victim lay upon his back nearly two months and was a sufferer for weeks succeeding. Who could estimate the number of bruised or broken noses, fractured ribs or knuckles, cut craniums, sprained wrists and ankles, and teeth suddenly extracted without the skill of the dentist's art! Who has made up the list of those who have been maimed or injured for life?

Five young men from a Western city together at one time in an Eastern institution were all, more or less, seriously injured during one session through the incautious enthusiasm awakened by rivalry in these athletic games.

Testimony to the same effect is all too abundant and quite sufficient to produce alarm and lead to general opposition on the part of the friends of education.

It is significant, in this connection, that a champion of the prize-ring has lately prepared and published an article to prove that prize-fighting is less dangerous and demoralizing than our present base and foot-ball plays as conducted in our leading colleges, and the distinguished President referred to in this article makes the remark that the professional bruiser seems to have solid grounds for the comparison.

4. Reputation for learning and scholarlship in our leading institutions is retiring before notoriety obtained in these inter-collegiate games. Thirty years ago the talk was of colleges that turned out the best scholars in mathematics, in Latin, in Greek, or chemistry, or science, or philosophy. Young men choosing Greek would go to Harvard because Sophocles was there, or for natural science because Agassiz was there; or, choosing chemistry, would seek Yale because Professor Silliman's reputation drew them there; or, choosing philos-

ophy, would go to Williams to be under the far-famed Dr. Mark Hopkins; or, choosing electric science, to Princeton to enjoy the instruction of the world-renowned Professor Henry.

But who now hears such reasons given when candidates for college entrance discuss the merits of their favorite institutions? Do they cite the names of prize scholars in Greek, or Latin, or mathematics, or science, or philosophy, in literature or oratory? Rather are not our ears made familiar with the name and fame of the prize base and foot-ball champions? The wonderous feat of an athlete pitching an antagonist clear over his head, to the death almost of the victim, is passed from tongue to lip with accents of admiration, and boasted over as an unparalleled and praiseworthy achievement.

Have you a son or intimate friend in college? Will there be one letter in ten that is not largely taken up in comments upon the college games and contests, not omitting to emphasize the "boss" or "bully" achievements of the adored athletes from among "our college boys"?

We do not deny that the standard of learning and acquirement has advanced in all our older colleges, but along with this elevation of the standard we may well ask whether there are not other admitted and cherished practices that are highly questionable or dangerous in their tendencies?

5. Inter-collegiate athletics are positively demoralizing to the character of the students. It is difficult for the general public and those who passed through college before this enthusiasm for athletics came up, to understand what almost madness seizes the hearts of young men when these inter-collegiate athletics are being planned. Students have been known, in not a few instances, to sell or pawn their best clothing in order to raise money to meet the expenses of the journey to the college where the contest is to be conducted. Go they are determined, whether their professors yield consent or not.

For the time being all study is put aside, all interest in education ceases, the mind is relaxed, the whole man is absorbed in games which, in these forms of inter-collegiate contests, can command not one circumstance of mitigation or substitution for what has been lost.

The temptations to betting, to drunkenness, to gluttonous indulgence, to swearing, to disputations, to disruption of friendships, to violence are well-nigh irresistible. A young man wins a no inconsiderable sum. He declares he does not want to take away any money, though his champions are the victors. So he orders at a hotel an extravagant feast for his co-collegians, and it does not require a gifted imagination to depict the consequences of wine-drinking, gluttony and the beginning of habits laid in such revelries of prodigalism.

Not one young man we trow returns to his college duties after such

a fierce physical contest, whether as participant or spectator, but is the worse for the experience.

He has suffered in bodily well-being; certainly he has suffered in mind; more surely he has dropped in moral tone. He has compromised his self-respect and an added stain rests upon his character. He is quite sure to return with "a bad taste in his mouth and a bad taste in his conscience."

Columns might be taken up in illustrative proofs of these points, but we forbear.

Does it not become the parents of students and the patrons of our colleges to inquire seriously whether strenuous measures should not be adopted to suppress the growing evils which seem inseparable from these inter-collegiate athletic contests?

Let us not be misunderstood. We believe in physical culture; we believe in a wisely regulated system of gymnastic training, but we believe the reins should be held by the faculty, and not be weakly surrendered into the hands of impulsive and inexperienced youth.

We trust we have said enough to make good our positions and our exceptions against the abuses of inter-collegiate athletics.

VI.—THE CULTIVATION OF PSYCHIC ENERGY.

By Rev. J. Spencer Kennard, D.D.

Part II.

In a large view, and yet a scientific one, it may be said that thought, imagination, emotion and will, all enter into combination in psychic energy, which is the force of the preacher's soul in contact with that of the hearer. It is a distinctively personal and vital energy in the preacher which kindles imagination, awakens emotion, compels thought and controls will in the hearer.

If we were to group the three essential components of an effective sermon, they would be (1) the Truth adequately presented, (2) Psychic Energy in the preacher, (3) the Cooperative Power of the Holy Spirit.

Psychic energy is not only an essential to preaching if it is to produce something more than a still-born assent, but it is susceptible of being developed, harnessed, and applied with as much of scientific certainty as can electricity, gravitation or heat. The laws which govern it are not less exact than those which govern material forces.

This wonderful power—the highest with which the preacher is naturally endowed—is at a low stage of development in most men. In quantity and quality it will, of course, vary according to the natural make-up of each man's constitution and temperament. A phlegmatic temperament will ordinarily have it in lower degree than the sanguine. The preponderance of the intellectual over the active, moral and emotional in a man's nature is unfavorable to its development. A sound mind in a sound body furnishes its basis. A healthy stomach, healthy

nerves, clear brain, sound heart, vigorous mental and moral and physical life, will form the substructure of psychic force. From these will spring the glow of earnestness, firmness of faith, the outreach of sympathy, the earnestness of purpose, and the will to conquer. Hence the animal or physical basis must be built up and brought to its firmest, best condition. A torpid liver is often the parent of a torpid sermon and a torpid congregation; worn and debilitated nerves nullify the most energetic thought. Physical stamina is requisite, for the concentration and strain of effective preaching make a great drain upon the vital forces. If a preacher has a massive, robust and impressive physique, like a Chalmers, a Guthrie, a Richard Fuller or a Phillips Brooks, he has a great natural advantage; but men of less impressive presence have often made up in lithe and healthy intensity and cultivated force of manner what they lacked in stature and breadth. Instances will occur in all spheres of leadership where men have radiated psychic power from a very limited amount of the "mortal coil." Think of the men in senates, on the battle field, and in the pulpit, who have electrified and swayed men mightily, who yet would hardly pose as a model for Hercules or Jupiter Tonans. But the cultivation of physical health and nerve vigor, the avoidance of unnecessary drain and exhaustion, the raising of the whole physical tone to its healthiest pitch, are of prime importance. Girded loins, steady nerves, erectness of carriage, elasticity and decision of movement, a fearless and positive presence and action, may be attained by careful cultivation in all ordinary cases, and even where they are naturally lacking. The eye and hand must be taught freedom, so as to be unfettered by bashfulness or awkwardness—free to follow the direction of the soul.

If the eye—that wonderful instrument of magnetic influence—instead of being shackled by a manuscript or vaguely wandering to the ceiling or out of the windows, flashes upon the hearer its illumined and penetrating glances, the effect is powerful—even brute natures are conquered by its steady gaze. Robespierre could quell the ferocity of the French Assembly by his lion eye, while that of a Napoleon or Webster was a gateway out of which marched conquest. The eye of the preacher must be just as carefully trained to its work as the artilleryman trains his guns with point-blank accuracy for execution.

The same culture is needed with every organ of expression. The whole physical man—such is its intimate relation to the spiritual—must be brought into free, intelligent and harmonious action as the exponent of the soul; for not the voice only and the word, but the *whole* man must seem to sally forth to seize and move the audience in the direction in which his thought and feeling are moving.

Demosthenes' "action" (*upokrisis*) as the supreme thing in eloquence is endorsed by Daniel Webster who also translates it "life." The whole physical organism in its gesture, pantomime, conscious or

unconscious movements, is to be trained to its most perfect condition as the exponent of the soul's action and the expression of the truth. Hence the culture and care of the physical instrument of psychic power should be a part of the preacher's education in college and seminary as much as the classics or homiletics, and his vows of ordination should bind him as much to communion with nature abroad or with God in secret, while a dyspeptic appearance and feeble manner in the pulpit should be as much dreaded as a flimsy argument or a flabby theology. The preacher is bound to confront his audience in as perfect a condition as an electrical dynamo. He should stand there an incarnate galvanic battery stored with vital forces. Burning the midnight oil is a psychic heresy, and coming to the pulpit with brain surcharged with blood, nerves all a-quiver, vitality exhausted, countenance sickled o'er with the pale cast of—sleeplessness, and quite unfit to give masculine propulsion to the sermon, is unfaithfulness to his high calling. That magnetic preacher Joseph Parker, of London, not only practices hygienic piety all the week, but when he goes to his pulpit he walks two miles to church, takes a bath there and a vigorous rubbing down, and enters upon his service in a glow of physical exhilaration. Every preacher should, if possible, take enough out-door exercise just before entering his pulpit to give him freshness, tone and vigor, so that with ozone sparkling in his eyes, flushing his cheeks, tingling through all his frame; with nerves well strung, like a bow abiding in strength, and brain clear of superfluous blood, his sermon may have a suitable effective organ of expression.

II. Freedom and integrity and unity in all the soul are the next essentials to be cultivated—not second in importance but only in order. There is a real "bondage of the pulpit" which must be thrown off. Some men are fettered by doubt even of their cherished doctrines, others by uncertainty as to their personal standing before God, others by fear of the criticisms or even personal antagonisms of the hearers, or some of them. Hasty and imperfect preparation, dread of breaking down, or want of sympathy with their environments, or their theme, enfeebles the heart. Some men cannot bear to look themselves fairly in the face as intellectually or doctrinally honest, or as consciously commissioned heralds of God. If that is their condition, how can they look their audience in the face with the penetrating yet kindly eye of an assured physician of souls, the calm, genial, helpful look of a brother, teacher, guide? Psychic energy requires that perfect mental and moral health that leads to self-forgetfulness, that firm assurance of faith and hope, that unfaltering confidence in the truth uttered and its power, which gives freedom and positiveness in its utterance—the accent of conviction and the vehemence of persuasion.

Freedom must be cultivated also in respect to traditional and con-

ventional modes of thinking and expression. He must cultivate largeness and independence of mere scholastic forms; he must train himself to that broad out-reach of sympathy with the people by which he implicates himself in their thoughts, wants, affections, and by superior energy and directness draws them along with him. He can acquire the habit of being master of the situation, of feeling unembarrassed by reason of conscious power, unfaltering faith in the greatness and authority of his mission, and in the supernatural resources of spiritual co-operation that attend his ministrations. Inasmuch as the imagination of the hearer is one of the most important factors in this connection the development of psychic energy will largely depend on the cultivation and regulation of his own imagination. Whitfield's psychic power was due very largely to this element, and the same has been true of almost every preacher who powerfully moved the masses. It is this that gives to Dr. Talmage's sermons such effect. Whatever grotesqueness or exaggeration may sometimes attach to them, it is but the tracery upon the scabbard and sword handle. The blade itself was meant for cutting and it cuts every time.

III. The habit of having a direct, definite earnestness of aim may be cultivated; vagueness, want of concentration, languor, dilettanteism, are fatal to psychic energy. Physical, intellectual, moral and spiritual earnestness must be trained to work in harmonious action to the end of swaying the audience in the direction of their eternal interests. If a preacher shows no supreme purpose of good swaying him; if he makes the occasion a dress-parade rather than a decisive battle; if he is more intent on exhibiting the jewels in his sword hilt, and the gracefulness of his fencing, than in cleaving shields and dividing the sinner from his sins, his audience will be quick to discover it. There is a mere enthusiasm over syllogisms, a heat of argument, a mental excitement, such as led the old philosopher to rush into the street *en déshabillé* crying "Eureka," like an inspired idiot; and there are preachers as enthusiastic over their own brain-babies as that, and they think they are "in earnest." I have heard them as they got red in the face and strained their utterance to the verge of apoplexy in demonstration of a thesis of which their stunned hearers were mentally asking "Well, what of it?"

But there is a soul earnestness, as of mariners launching the lifeboat, as of a father pleading with a wayward son, as of a Moses in the gate of the camp, of Elijah on Carmel, and Peter in Jerusalem, and Paul on Mars Hill—a thing of life that burns not flashes, that has contagious and conquering power in it. Every age of the gospel's work has witnessed such preaching—the soul panting to get the truth lodged in the heart, the imagination on fire, setting fire to the hearer's, action and voice trained to work together; the whole nature becoming like a grand organ played upon by the divine hand, and filled with the

divine breath, thrilling with its *vox humana,* pleading with its viola, rousing with its trumpet tones, overwhelming with its full diapason, and carrying the blessed captivity along the path of a higher audience in life.

IV. A forceful, serene and courageous will is to be cultivated. "The will," says Van Helmont "is the first of all powers and the property most dear to all spiritual beings, and displays itself the more actively the more they are freed from matter." And Paracelsus, "the divine," as he was called, says in the same strain: "Faith must confirm the imagination, for faith establishes the will." Magician though he was he may teach us a lesson in that dictum of his that "determined will is a beginning of all magical operations." The only magic we know anything about in this connection is the marvelous results of one soul, kindled by a heavenly flame, acting upon another cold and dead to arouse to heavenly aspiration, but the will is in that process of vast influence. Though men are born into the kingdom of heaven, not by the will of man but of God, yet the only adequate human channel of that divine energy is found in the will of man. Hence a limp and languid will in the preacher makes him an ineffectual instrument. The dynamic energy of a victorious faith-inspired will must be brought to bear on the vagrant, vague or perverted will of the hearer. And this will-power must be educated; it is the result of a complex operation which the limits of this paper will not permit us to describe, but which is treated of at length in works on Psychological Science. We can only urge its cultivation by every means as being of the very essence of psychic energy. A free and energetic will—free because disciplined by wisdom and guided by law—energetic because a sane, definite and benevolent purpose nerves it and keeps it steadily to its work—is above all things, under God's direction, the building and working force in the effective speaker.

V. The highest and best culture of psychic energy must be under the constant inspirations of the Spirit of God. His supernatural energy must work through our energy or no supernatural results will follow. This paper is already too extended to allow us to speak of this supreme fountain of power for swaying an audience as that Jerusalem audience was swayed through the fisherman's lips on the day of Pentecost. We have space here but to reverently con it and joyfully recognize the ineffable honor He confers on our frail and finite natures in condescending to use them in that mysterious process by which men are born into His kingdom and trained for His glory. The intimate fellowship of our souls with the infinite power, the cultivated habit of drawing vitality from that ever-open fountain, never have failed to develop all the elements that enter into psychic force.

SERMONIC SECTION.

REMEMBER.*

BY EUGENE BERSIER, D.D., REFORMED CHURCH, PARIS.

[The recent lamentable death of this eloquent and distinguished preacher of the Reformed Protestant Church of France will enhance the interest of this powerful sermon.—EDS.]

Son, remember.—Luke xvi : 25.

MY BRETHREN! In the thrilling parable of the wicked rich man and Lazarus, I want to-day to dwell upon only one word, "Remember!" This word, the response of the judge to the criminal bemoaning his fate, calling up his past, justifies his present condemnation, and that inexorable sentence stops the mouth of the wretch and dooms him to the despair of never-ending remorse. But if this utterance is appalling to souls when they hear it too late, it can prove, if heeded in time, a message of cheer to lost ones, a warning to the tempted, a powerful stimulus for those who are sincerely serving God. May grace divine grant my appeal that to-day it may accomplish these objects.

Remember! Have you ever reflected on the marvelous phenomenon we call the memory? There is nothing better known, nothing more familiar. There is no greater mystery. Every hour, every moment, external facts, scenes, utterances, physical sensations, ideas and moral impressions are engraving themselves upon our minds, and contributing to form a being which is ourself. Without memory we evidently should be nothing, for the present moment is continually vanishing, and we oscillate perpetually between the past and the future. It is our past which makes something of us, which imparts to us intellectual or moral value; every judgment we form presupposes memory.

In what does memory consist? Is it a material phenomenon simply? Will not, therefore, all impressions, more or less strongly engraved upon the cerebral substance, become enfeebled with this same substance, and disappear with the dissolution of this substance? Yes—if man is nothing but matter, if the center of his personality is only a material point for which physiology is still on the search. No, if this center is, as we believe, spiritual; if it is conscious of itself and of its identity. Science proves to us that the elements constituting our bodies, even those which seem to have most resistance, are renewing themselves all the time, so that within a given period there is not one molecule that has not been transformed; but in spite of this incessant evolution of atoms there is a being (and it is each one of us) feeling its own identity, remembering what it thought, felt, intended and performed ten, twenty or thirty years ago, recognizing itself as the responsible author, accusing or congratulating itself. Without this identity, of which memory is the guardian, there is no longer human personality, nothing but a transient aggregation of molecules remaining united during the space of a human life, forming a being which shall become either a philospher, a great captain, a peasant or a cobbler, and afterwards returning to the eternal vortex of matter to become by new combinations a plant, an animal, a body, solid, liquid or vaporous. It is identity that makes the personality. Very well. This being identical with itself, this being that remembers, this being constituting ourselves, in what part of the body is it enclosed? When you have asserted that the brain thinks, that the heart loves; when by these expressions

*Translated from the French for the HOMILETIC REVIEW by Mrs. J. H. W. Stuckenberg, Berlin, Germany.

you have mentioned the material organs which furnish our thought or our sentiment, would you dare affirm that you yourself were enclosed in these organs, and that without or beyond these there is no thought, no feeling? You might as well affirm that after the cords of an instrument are distended or broken, nothing more is left of the immortal theme to which these cords for an instant gave voice, penetrating and sublime. But if, even after the destruction of all instruments of music, of all manuscripts and all books, the melodies of composers of genius and the thoughts of grand writers will still subsist intact, just so, in each of us, notwithstanding the incessant process of dissolution to which we are subject, consuming our envelope, menacing our external being that must soon be overtaken by the final stroke we call death, there is a being that remembers, that dominates the years and outlives them, and that in another existence may be clothed with a new body, impress its personality upon other organs and affirm itself immortal.

Like all our faculties, memory depends, to a certain extent, upon our will. Everybody knows that with persistent effort it sometimes attains prodigious power; it imparts to a man the illusion of omnipresence; the historian lives in an epoch; the dead become more familiar to him than the living; he knows every date, every name; characters of former times charm or repel him; and just as the retina—that imperceptible mirror concealed in the depths of the eye can reflect a whole landscape fifty leagues in extent, reflect its every detail—even so the brain of a learned man will preserve in time a truly unheard of mass of facts, calculations and ideas, an immense world of beings and things that he may call up at will and command before his mind's eye.

If a man can so strengthen his memory, it is also possible for him to enfeeble it. He often puts forth every effort to forget his grief or his remorse; in that he can never entirely succeed. Suddenly, under the influence of some violent emotion, that individual who seemed the most reckless, one whose spirit seemed stultified, will be agitated by an unexpected image emerging from the depths of his past and directing upon him a look melancholy, terrifying. It has often been observed that the memory is not always included in the enfeeblement of the faculties; testimony to this phenomenon has been observed a thousand times among aged people who, in the decay of their powers, and even their intelligence, recall with astonishing freshness memories from their early youth, and, forgetful of the present, transport themselves without difficulty into a period three-quarters of a century removed. I recently listened to a man over a hundred years old who gave me a most precise account of the execution of Charlotte Corday that he witnessed ninety years ago, and even the minutest detail seemed present before him.

Memory can thus exercise upon our character an incomparable influence; it can be a salutary or a malevolent power, can co-operate for our ruin or for our salvation. If the eyes, if the thoughts of a man have long been contemplating degrading scenes, if his reading and his amusements have been corrupting, he will suffer the consequences of a perverted will for a long time. It is because of this that we explain the matchless importance of first impressions, either of precocious contact with evil or good, of defilement or purity. Woe to him whose infancy has been initiated into the spectacle and into examples of evil; but tenfold more unfortunate that one who voluntarily advanced toward these sad revelations from

which his education ought to have preserved him. In a great measure we are responsible for our recollections. It depends upon us what kind of images shall emerge from the past in the hour of temptation, whether holy or seductive, whether benevolent genii or cynical satyrs, whether angels or demons. My brethren, I am not dealing with philosophy here. If I speak to you about memory and the immense role it plays in forming our character, it is because I am overawed by the importance of this role when I think of our religious destiny, of our eternal future.

Does not this explain why the warning to remember occupies such an important place in the Scriptures? "Remember!" By that word Jehovah continually admonished the people of Israel through the mouth of Moses. That first word "Repent," that opens the Gospels, what is that but calling up our entire past with all its frailties, its falls, its wretchedness and its disgrace? What are its demands, if it is not to remember by an effort of supreme sincerity, that this past belongs to us, and that we have no right to either efface anything, or to dery anything in it? Remember! This, to more than one listening before me, would mean such an odious act of ingratitude, of egotism, of frivolity, of cowardice, or of doubledealing that you believed it had disappeared forever in the depths of forgetfulness. It would mean the grieved look of a mother whose tenderness was set at naught and who is dead, heart-broken for you; it would mean a conscience that you troubled or perverted, a pure soul you incited to evil and thrust into the abyss; it would mean the complacent exterior of the Pharisee concealing secret disorders in your life and the moral apathy always procrastinating the rupture of guilty ties and the complete surrender of yourself to God. It would mean your prolonged disregard of the poor, your shrinking from real sacrifices, a whole life in which selfishness has been the true inspiration; it would mean years of religious indifference, of skepticism, of mocking and impiety. . . . Remember! that means, in Scripture and in your conscience, the history of God's appeals, and of His mercy, the light by which He illumined your infancy, the examples you have received, the intercessory prayers of which you have been the object; the times of respite, of sickness, perhaps, when you are better able to listen to the Divine voice, the warnings you did not lack, the sudden awakenings of conscience illuminating your moral night as if by a lightning's flash; the inner emotions that sometimes impelled you to the door of the sanctuary, to the sacred threshold beyond which is the pardon of God and eternal life. Remember! that means everything in the world that is most true, most sacred, most terrible; the love of God revealed in Christ saving unto the uttermost, but leaving to their doubly merited condemnation those sinners who set Him at naught or hold Him in scorn!

Now, as it is by recollecting God that guilty man is brought unto repentance, it is by forgetting Him that the guilty are on the constant search to escape Him. To forget—that is the grand art; that the great resource of the sinner; forgetfulness, distraction, that is what he demands of the world and what the world through all time dispenses to him; that is what it pours forth to him in his cups, what it distils to him in all his pleasures. That is the aim of the vulgar criminal, of the malefactor in his blouse, of the laborer when he deserts family and workshop, and wanders with heavy tread from one dingy hole to

another, sitting for hours over his cups, drinking to attain that drunken stupor that will quiet his conscience and brutalize his heart. It is also the aim of the distinguished criminal, of the elegant woman secretly breaking her conjugal faith; that also is the object of the high-born dissipator when he plunges into his refined pleasures, when he seats himself at the gambling table and there arouses those violent emotions that save him from formidable interviews with his conscience and the feeling of responsibility. Forgetfulness of the past; forgetfulness of the divine counsels, forgetfulness of mercies received, forgetfulness of the account to render! Sometimes they succeed. David the adulterer and murderer sleeps in a delusive peace, up to the moment when in the depths of his conscience he retains Nathan's appalling words "Thou art the man." Thou art that very man! Herod felt no remorse in flaunting the scandal of his life, placing the wife of his brother upon his throne until the prophet of repentance simply announced: "It is not lawful," and unchained the implacable fury of the woman who shared his disgraceful yoke; and the proconsul Felix came, in the pride of his Roman dignity, to sit in judgment on St. Paul, but, suddenly appalled, he started as his prisoner spoke of righteousness and the judgment to come. And thus, in whatever rank, the sinner seeks to forget, figuring to himself in his folly that because he forgets God, God forgets him; that because he closes his eyes he is not being borne hour by hour, minute by minute nearer a tribunal awaiting him. Everything that subserves this purpose he considers good: the intoxication of pleasures, the fever of business, the discussions in politics and even (we see it sometimes) the stupefaction in religious controversy; and the days pass, and the months, and the years, the sinner hardening himself, reassuring himself, as if he could avoid the hour of fatal reckoning, the hour of justice and truth; as if, in that banquet of life where he is tasting joys that mount to his head, where he is lulling himself with lies, the lights were not being extinguished one by one, and his convival associates gradually disappearing; as if he must not remain alone at last, and behold rising before him in that wan and sinster light of his awakening an unexpected apparition, an inexorable, terrifying visitor we call the conscience that will say to him: "Remember!"

Incredulous, or unpenitent souls, Christians by name, who are wandering into forbidding paths, you must remember to-day, in order that you may not remember too late, that you may not bring on the day when, as Adolphe Monod has said, you may add to the grevious confession "I am no longer able," the bitter moan "I was able, but unwilling." My brethren, every divine truth has, like the sign that appeared to the Israelites in the desert, two opposing signs, the one sombre the other luminous, one which terrifies us, another which gives us courage. If this word: "Remember" is a trouble to a rebellious conscience by recalling what ought to be done for God, to sincere souls it is a source of ineffable consolation, recalling what God has done for their salvation. What constitutes the force and originality of the Gospels is, that we meet there, face to face, positive facts in which God has indicated His sovereign intervention in our history. The God of the Scriptures is a God who, to save us, has spoken and acted; the Gospel is the divine history of that divine intervention, and those who preach it are able to say to men not only "Believe!" not only "Hope!" but "Remember!"

When liberal but deluded spirits depart from the grand scriptural truth that the Gospel is a life, they pretend to found religion to-day entirely upon sentiment, and they believe that one can with impunity separate facts and doctrines which in our eyes form its very woof, they do not see that they deprive the Gospel of its most energetic means of action upon the human spirit. To believe that nothing more is necessary to regenerate it than to awaken sublime aspirations within the heart is to strangely disregard history and human nature, it is the endeavor to nourish man with his hunger and to refresh him with his thirst. Ah! it is true, that the Gospel arouses sublime aspirations, but how? By facts. And the Gospel can satisfy them: and how? Again by facts, by those glorious acts which are footsteps in God's march through the world, and the certain signs of His intervention. How did the apostles win souls? By recounting those divine acts which we call the creation, the formation of man in the Divine image, the preparation for salvation, the revelation of God's holy will in the law of Sinai and of his mercy in the words of the prophets, the manifestation of Himself among men in the person of His Son, the redemption of humanity upon Calvary, the resurrection affirmed by an empty tomb, the descent of the Holy Ghost upon the day of Pentecost, the proclaimed remission of sins, the fraternity realized in that prodigious fact of the Holy Communion uniting around one table patrician and plebian, Greek and barbarian, slave and freeman, Jew and Roman. Behold these are facts which the church of the early centuries loved to recall, behold these form the basis of the oldest document of our religion, of the eucharistic prayer which preceeded the communion and which is only one of the sublime mementoes of the mercies which God has bestowed upon humanity from ancient times. Well! suppress these facts, deliver up to solutive criticism the whole of this Divine history, under pretext of the better conserving the religion spiritualized henceforward: What will be left? The perfume of a perfume, the shadow of a shade. . . . And is it with that that you want to reassure troubled consciences, console broken hearts, to curb and repress the violent lusts and fierce temptations of the flesh would you oppose nothingness in place of the invincible affirmation of eternal life? Is it with that you propose to found a church in this incredulous century that shall withstand and endure! The illusion is naive and the dream folly. Thanks be to God, the Gospel utters other language. Every truth it brings us is founded upon a fact: it is written, not on the shifting sands of human emotions, but upon the granite of history; it calls up before us every one of those grand acts by which God intervened in the world, and pointing to those it says to us, every one, "Remember!"

If, for example, you want to know your origin, you are told that you are the son of matter, that you are the last hatching of an eternal evolution. In a world without a Creator they teach you that, once upon a time, life resulted from a vibration of atoms, that it became vegetable, animal, conscious of itself, intelligent and moral, that it attained its supreme manifestation in you, and accordingly, there is great sovereign cause above you, no being to whom it is your duty to consecrate your heart and your life. Well! when your intelligence becomes obscured by sophisms like these, when you believe that chaos can be the mother of harmony, that inert matter can bestow laws, and effect exist without a cause, when your pride lets itself become inflated by dreams of

that sort, remember, yes, remember the true genesis of your origin; read this divine page once more, where you will learn anew that although you are nothing but dust, you were formed in the image of your Creator, and that, as everything came from Him, so everything is also subject to Him.

They tell you fate presides over the destinies of the world and of humanity; they show the inextricable labyrinth of human affairs, the good causes that are wrecked, the iniquities so long triumphant, that chaos succeeds order and nothingness will be the last word in our tragic and bloody history. Well! when these unsolvable problems strike you dumb, remember, yes, remember that the God whom you serve reveals through His prophets and through His Son the true law of history, and this law is the slow but certain formation of that sublime reality called the reign of God in justice, in harmony and in truth.

You are told that the moral law is a sort of decoy duck; that what men call virtue is nothing but social conventionality that clever people know how to elude, that such vain scruples arrest none but stupid minds and feeble wills, and, although certain heroic acts fill us with an artistic admiration, we are, nevertheless, permitted to inquire whether, after all, the libertine has not chosen the better part. Well! In the evil hour when your heart becomes an interested accomplice in these maxims, remember, yes *remember* that the law that ought to control you was written by God himself in three immortal works: upon the unchangeable stones of Sinai, upon the pages of the Gospels, and upon the human and the Christian conscience. Read those divine characters once more, brush away the dust of septicism and the mire of the passions that so often conceal and obliterate them, and say to yourself heaven and earth will pass away before they pass.

You are told that evil is an irresistible power, that a fatality of temperament explains and justifies every fall, that the testimony of the saved and of the converted are mystical terms no longer having meaning in our day. Well! when evil takes you by surprise, when you are defeated in the conflicts of life, when the experience of your degradation, when contempt for yourself and the heavy burden of sin bow you under a burden of despair without remedy, remember, yes, remember, that a Being came among men for the purpose of raising them, of saving them; remember that a cross was lifted up that it might rule the world and the generations as they pass; that cross is still standing to save those even who insult it and desire to overthrow it; that, contemplating it you will recover hope, that at the foot of that cross the publican and fallen woman were raised from their abjection and were placed in the procession moving towards the celestial mansions, marching in the front of that immense cortege of redeemed souls singing forever the hymn of infinite mercy, and that you may join in their song if, like them, you believe in Divine pardon.

You are told that the sky you are looking up into is only immense space where millions of worlds revolve according to eternal mechanism, that it is an illusion of your naive faith to seek the throne of God there, to believe that your prayers can there arouse an attentive ear or the benevolent will of a Providence who knows anything about you. . . . Very well! When you feel yourself lost in that limitless solitude, when the silence of those infinite spaces penetrates you with gloomy horror, remember, yes, remember that beyond all space, beyond immensity, beyond all that overwhelms you there is a Being

from whom nothing escapes, not even the sigh welling up from your soul, not even the tears you shed in secret this morning, and that, since the coming of Christ, supreme love is supreme greatness. You are told that your brilliant or miserable destiny will soon be cut off by that vulgar accident called death; that your body will decompose and mingle its dust with the dust of ancient generations; that nothing will be left of you, not even a trace, that this is the fatal course of things, and that our planet—an immense cemetery—will, nevertheless, continue its revolutions in the skies. Well! when the appalling thought of this nothingness weighs upon you, remember, yes, *remember*, that the God of the Gospel has revealed eternal life unto you, that His Son arose triumphant from an empty grave, and that you are included in that victory before which, the apostle says, everything shall be overcome, even the last of His enemies, even death.

What shall I say to those in doubt? I want to say to all of you, my brethren—all who believe with an humble but firm faith—that God receives you into his covenant of mercy and that He treats you as His children. Contemplate your past, trace there the action of God upon your life to find there the means of preparing a better future.

Above all, I would say, remember your faults; but contemplate them in the light of the cross that saves you, for it is only thus that recalling them will prove a benefit. Without the certainty of pardon the sight of our wretchedness does nothing but harden us, or render desperate; or rather we are led to deny it to reassure ourselves by pride and vain sophisms; failing that because it is too evident, we are tempted to accept it as the common fatal heritage of an inevitable destiny. Nothing less than the cross can provide real pardon, because it is worthy of God and of His holiness, and at the same time it reveals God's love as a power by which evil must finally be overcome.

Remember your sins then, not to despair over them, but to adore the compassion of God who has pardoned them, and to exalt His goodness. Remember them that you may remain humble, recalling the misery from which He has saved you, from what temptations He has delivered you, and from what disgrace you have been rescued. Remember them, that you may not overwhelm others with implacable judgments: invoke in the spirit of history that pitiless servant who, ruined by debt, was ready to strangle another who owed him a hundred talents.

Remember them in order to repair the evil you have done (I do not say to expiate it, for expiation was accomplished by that unique and holy victim who bore the sins of the world), I say in order to repair it in that spirit of justice which dictated to Peter a triple confession of love in order to efface his triple denial; and which recalled to Paul, for the sake of stimulating his zeal, the evil he wrought upon the church in the days of his blindness and his fanaticism. Remember the divine grace for fear you might fall into ingratitude, and lest the inevitable trials of life may veil from you the immense benefits which preceded them. As the happy wife loves to revolve in her memory the history of her betrothal, her emotions, her joys, her tremors of heart and the pure enchantments of her young love; as the joyous mother transports herself back to those matchless hours when she first caught the smile of her babe in its cradle, as she confronts with her blessed recollections the mocking cynicism of those who would tarnish the divine poetry of life, so you ought to dwell upon the first invitations of God, His pardon, His deliv-

erances, the times He lifted you up, His infinite patience, and all mingled with such sweetness and tenderness; even in afflictions He dispensed to you. Remember the warning that showed you an open pit-fall beneath your feet, that unforeseen circumstance that revealed to you the nothingness of wicked pleasures, that humiliation which saved you from a certain fall; events where impiety sees nothing but chance, but where to-day you discern with profound gratitude the marvelous wisdom and the paternal hand of the educator of your soul.

Remember your past that you may not be surprised and deceived by the future, so that your open wounds may remind you of defects in your armor and the feeble side on which it was possible to surprise you. If only the apostles had preserved in the depths of their hearts the words Christ so often repeated, announcing His death and His victory over His enemies, they would never have been betrayed into the disgraceful exposure of their failings and of their cowardice in Gethsemane and on Calvary. Attentive to their Master's warnings, they would have perceived the accomplishment of a divine plan in that dismal hour, and they would have remembered, as Jesus had announced, that triumph must follow defeat and death be swallowed up in the resurrection.

And we also, in the midst of the discouragements of our day, of the recoils and the defeats in the divine cause, if we only knew enough to remember, we should say nothing is going on but what has been foretold, and that by means of these humiliations and these trials God's reign will be founded upon the earth, victorious the day after its enemies declare it overthrown, and only making the cross of its Chief the surest instrument of its triumph and of its conquests.

And what I say to everybody I would say to the church, to this church especially of which we are the children, and whose mission appears to us grand and beautiful in this period of our moral history, when so many souls wander at a venture, seeking refuge, light, certainty, eternal hope. Yes, remember, O church, so enfeebled and so divided to-day, what gave you your heroic youth, what gave infancy so many generations of confessors and martyrs. Remember, that so long as you were under obedience to the divine Word and united by a living faith to Christ, your Captain and your King, you were invincible and glorious; glorious in the prisons of the Chatelet, under the gibbet in the Place de Grève; glorious in those obscure Plebeians who knew how to die; in those great Huguenot noblemen, wearing the bonnets of a convict, rowing in the galleys at Marseilles, their skin blistered in the sun, their limbs lacerated by the thongs of their keepers, and their bodies riveted to those infamous benches by a chain less firm and less tenacious than the tie that united them to their conscience and their God; glorious in the grottoes of Cévennes and upon the wheel where, less than a century ago, they quartered your ministers. Learn from that where henceforward you must look for your salvation and your strength, so that for the approaching explosion that irreligious hatred is preparing for us and that is advancing all along the horizon like clouds charged with tempest and thunder your sons may not leave to others the honor and courage of confessing their God.

"Remember." I address, in closing, this word to the unbelieving and frivolous generation, in the midst of which God calls us to serve Him. Remember, O, thoughtless race, what you beheld thirty years ago;* remember what produced this charm-

*Preached in 1884.

ing skepticism you have been so long applauding. Remember your terrors when, Paris all ready for the incendiary, desperadoes everywhere were spreading their brutal version of the very atheism you listen to so complacently from the rhetoricians of the drawing-room. Remember those promises of moral elevation proclaimed everywhere then and to which a flood of literature has responded whose success will prove one of the disgraces to our epoch. Remember, that during that common peril it was announced that all parties were reconciled, and that henceforward all classes would embrace, for now their differences were made up; then listen to the clamor rising from the street, to their brutal and systematic apology for assassination as the means of political freedom, and behold what comes of a fraternity upon earth so long as the paternity in the sky is railed at and insulted.

But, my brethren, incrimination of our age is good for nothing if it does not lead to effort for its salvation. The inertia and cowardice of true believers contributes as much to the success of iniquity as the efforts of their enemies. The errors and the hatred among our people have two responsible authors: the sophists who mislead them, and the Christians by profession who neither love nor instruct them. Oh, I know all they say, all they tell us about the impossibility of bringing our people to the Gospel; about the invincible resistance of their prejudices and antipathy against which every effort is shattered. I know it, but that shall never discourage me. No, I never can doubt either human nature nor the power of God. Ah! no doubt the child of the people, even after he has been illumined by the light of faith, will continue to have his hours of anger, of misconduct, and of barbarous drunkenness, but if anything can save him it is the voice of conscience vibrating to the echo of lessons from a Christian infancy, calling on him to REMEMBER!

THE TEMPORAL AND THE ETERNAL.

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While we look not at the things which are seen, but at the things which are not seen: for the things which are not seen are eternal —2 Cor. iv: 18.

IT is an old and familiar image which expresses human life as upon the river of time, while the ocean stands for the eternity into which the river runs. That is a fair utterance of the imagination, but not of truth. It is misleading, for the reason that it presupposes that we do not reach the eternal until we pass out of time. The apostle, in the words of the text, contradicts that philosophy, He says, The eternal is here—not future. You are dealing not merely with things that are seen, but you are dealing also with things that are unseen. You have a vision for the visible; you have a vision also for the invisible; and all the great facts of existence are present now, and are to be handled now, by the grasp of the living soul. He makes an appeal for life as in the presence of these two empires, "the seen and the unseen;" that every day the heart beats in both, and that a man cannot alienate himself from the one and stand solitary in the other.

Not a little of our teaching and a large proportion of our practice has been busy with the other theory; that we are simply manipulating those matters that belong to the material side of life, handling those things that are in the dominion of the seen, and that after death, in some way, we are to be brought into contact with the unseen principalities, and that then we are to deal with and through them.

The life that transcends the senses is the real one, not the life that is

simply in the senses. The senses make us conscious of our environment. We have five gateways of knowledge to bring us into contact with the visible world; but that visible world is a symbol of another. It is not the reality. It stands for a force back of itself; and you cannot honestly study any seen thing without going beyond it, finding its root in something out of sight. You cannot thoroughly master it until you have pushed it into the realm of the invisible. The life, therefore, that proposes barely to be girt by the seen, to deal only with those facts that can be measured and weighed, is the life that is making the most serious of all blunders. You cannot go very far in experience without realizing the sweep of such forces as love, and faith, and hope, and these at once capture and draw you away from the material. What is love? You cannot see it. What is hope? You cannot throw it into a scale and weigh it by the pound. What is aspiration? You cannot measure it by a line. And yet these are the powers that are entering into you moment by moment and are teaching you of other things than those of the seen.

We are thinking of the words of a man who was thoroughly tested and tried by the antagonisms of this world's wrong. The closing part of the fourth chapter in the second Epistle to the Corinthians is a brief diary of St. Paul's career. He endeavors to put into few phrases all the tumult and strain of life's struggle, and he does it in masterful manner. He tells us that "he is troubled on every side, yet not distressed; perplexed, but not in despair; cast down, but not destroyed;" that he always bears about in his body the dying of the Lord Jesus. We follow his path; it is shadowed by storms. We look into his heart, and find it the ground of battle. He is beaten as by giant flails, swung by giant hands. He is rolled through the air like a thistle plume. He is tossed on tempestuous oceans; is flung to wild beasts at Ephesus; is constantly assaulted, and yet is constantly conquering. One is amazed and asks, Where are the fountains of this strength? How can life be thus baffled and torn and yet maintain its serenity unruffled and its anchorage unshaken? He turns his heart round to you, and at once the mystery is solved. His attitude is both in and above the things that are seen. He looks with the eyes back of the eyes. His gaze is fixed on the unseen. He steadies his life by the standards of a divine righteousness. No trap of man's craft set for him can really catch his feet, because he walks with God. The foe that lays his hand on his frail flesh cannot hold him for a moment, because he is above the flesh, in the calm fellowship of his regnant Lord. By virtue of his posture he must conquer. He is driven up into God, is hidden in His life, and is at rest on His bosom. And this is the record of a soul that had simply surrendered itself, by the finest forms of implicit faith, unto the living Redeemer, and has become, in that deed of surrender, the example of all souls following the crowned Christ.

Here we have the creed of life—of the life that is to be lived by those who recognize God and are seeking a more enduring realm than the dominion of the visible. St. Paul says, The seen is a temporal thing. It is not worthy of trust, because evanescent like autumn leaves on forest boughs. In a little while winter winds will snatch and strew them afar. So the visible forms that encircle mortal life are temporal. Even those things deemed most substantial, God's truth declares to be flying shadows. Reality, to the common mind, signifies something that can be measured and weighed, that has extension, hardness and specific gravity. And so we often give our-

selves over to that definition, and live in our dreams of the real, whereas this whole movement and material order of things about us is saturated with the spirit and power of another world. The eternal lies within this husk of the temporal, and we are facing it constantly. Out of this eternal we are to take the standards of conduct, bringing ourselves into the very presence of the great facts of God and his kingdom. Living by these we may grow sublimely strong and gloriously immortal. The true philosophy of life is the philosophy that turns the eye of the soul toward a present eternity.

Yes, one answers. It is easy to theorize; but you have not taken into account the fact that we are surrounded perpetually by the visible, that it thrusts and thrives upon every highway of man's toil. The visible will not wait, hunger and thirst are not patient. Why is the world so lovely? Why are we fashioned in this body of mortality? Why have we such alluring contact with the outward by the senses? Why, if not in all these things to find our life, to realize our duty and seek our delight?

There is a mighty plea for the seen, which is made by very many persons just in that mood. They say to the teacher of truth, "These are fine aspirations, noble aims, but they are too high for the common, workday world. We cannot bring ourselves into them or manage ourselves by them. We are of the earth, on the earth. The earth appeals to us. Its affairs, the plans of men, that take hold of the earth; commerce and trade, art and song—all that makes up the marvelous dominion of man's manifest life—that is the seen, and it is the closest thing to him."

Is it? I avow that it is not the closest thing to him; that the seen is not so near to you as the unseen; that this visible globe, sphered in sapphire, which never ceases to speak to you, is farther off than other voices with other visions.

Pressing in upon your soul are certain primal facts of which you cannot rid yourself. What are these? Take the fact of God. His Divine personality brings Him into immediate contact with your very self. Take the fact of His truth. That truth makes a law of right which you must observe. That law of right lays its tremendous commands on your inner spirit, and draws you up toward itself and makes you conscious of its dictation and of its appeal, every day. Take the fact of righteousness, which simply means God and truth wrought together into conduct, turned out into life, and made fluent by speech and action. That righteousness ceaselessly throws its fibres round your nature and draws you upward. It is one gravitation against another. The earth would hold you, but righteousness counterworks the earth, and wins you Godward. Take the fact of your desire for the nobler being which yet you are not; the man whom you would be, the woman whom you would crown as yourself. These are patterns before you evermore and you cannot swiftly throw them away or break the charm of their dominion over your spirit. Let a great tide of emotion come into your heart, of love or of faith, and it may be guaranteed that the whole visible world will rush by you unheeded, because it is not so close to you as something else. The stars may gleam, and the forests array their banners in beauty, the grass send up its soft low music, and clouds shine like the white thrones of judgment on the sky; but if a great grief is at work on you, if a large joy has entered the chamber of the soul, you do not see the stars, or hear the whisper of the grass, or note the loveliness of the forest. A closer thing has come; what is it? A thing invisible; a thing that re-

fuses to be tabulated as you can tabulate your accounts in a book. It is a power, nevertheless. It is dealing with you and settling vital questions in your heart. The grief or the joy takes command, marshalling the forces of life. Yet you say the invisible is so far off, the unseen is so distant. Believe me, the unseen is at the very core of things; and there would be no significance in the visible but for that other.

Also bear in your thought this truth, that your needs, recurring every day, ask for these unseen powers. If you were a perfect person, if you were beautifully geared for life, a thinking machine that did not have a break in any of its wheels, but could click through the day as that clock is clicking now through the hours, there would be no sense of sin, no need for God. You would whirl on from the sunrise to the sunset of the years, simply a machine. You would be the perfection of mechanism, but not of manhood. The perfection of manhood comes out of stress and storm. The soul that would rise from the captivities that hold it to the earth and to the evil, is the soul that has manhood to earn. Hence your sense of sin and of shortcoming, and of weakness.

The doing of the evil that you would not, and leaving undone the good that you would, makes you cry for God perpetually. You ask for Him, not as the stern judge that is to deal with your heart on the simple basis of justice, but as the infinite Father who is to pity and lift you out of difficulty and defeat into His own strength.

This God for whom you long, this Father's compassion for which you yearn, will not report to your mortal eye. He will not consent to press His face out between the constellations even just once. Nevertheless He is real. You are certain of Him. You are more certain of God than you are of the globe. You feel that He is the foundation of life, that He is the end of being, and the atmosphere of immortality. We have our pulses started in His breast, and are only as bubbles on a billow unless He be with us and around us. This unseen, invisible God constitutes the verity of yourself. It is the standard of His speech that must decide daily conduct. He demands that you measure your life by that, and not by the footrules of your fellowmen.

Instead, therefore, of the seen, of the great outer world, being a barrier to the unseen, it is its basis. The unseen is the nearer experience. It would be far more difficult for a man to undertake to live his life, utterly denying these great facts of God, truth, honor and righteousness, than it would be for him to live his physical life outside the girdle of this visible world. What if a man were to calmly avow his purpose to rupture his career from the unseen? To-morrow I will begin conduct in such a way that it shall have no reference to honor, no bearing whatever upon truth; it shall not recognize the rights of others; it shall be only and utterly for selfish gain and selfish triumph. Think you that he would have an easy scheme? Would there not be rebellion within, an awful schism in his soul? Voices of protest would clamor against him. You cannot smoothly cut yourself out from the forces by which God has woven your life fast to his own. Still we must remember that working by the unseen does not imperatively imply that one is working for noble ends. A man may be self-sacrificing and self-forgetful, following on toward a selfish goal. He may deny the spell of the present, to secure a good that is distant; which when it comes will only crown some carnal aim. To have life a thing of dignity, force and serene conquest, a man must make his invisible helpers the highest in the universe. He

must have this vision of the Apostle, whose unseen fellowship was with God and His son, the powers of the Holy Spirit and a vast host of comrades in Heaven.

As he wrought on, in full sight of these, foes were multiplied and came against him with a shock of fierce assault, obstructed his pathway, and threw the lions of the world's wrath on his heart. "None of these things move me." That was his answer, because of a hold on everlasting love, and a grip on eternal truth. We must steady our lives on these lines, and daily impel them by these inspirations. But you may respond, "Is it possible to take up this standard, to live by these invisible things, and at the same time do that which is best and wisest in the actual contact of life with the world? I am in business, and my business tasks all my strength and tact. How may I be devoted to these interests that have a lawful claim, and at the same time hold by these spiritual powers?"

Why, my friend, if you do not hold by the spiritual powers, you cannot rightly weigh the claims of your business. Until you come to recognize the fact that God is a reality to your toil just as much as He is a reality to your faith, you will be a stumbler in the world, and will be perpetually falling. You cannot take up any matter that comes to your everyday struggle, and look at it really with the finest insight until you look at it spiritually—until you look at it righteously, and consider it from a religious standpoint. If you think of that thing simply and only in itself as a matter of sheer work out of which you are to exclude the arch and breadth of the infinite, and as so much of labor to be rendered for so much pay to be given, then you are on the hard, low, material basis of life, and have no uplift at all, no keen, clear vision. You must expound to yourself this doctrine: "My contract with my fellow man or pledge with my neighbor, is an opportunity to be just and true; to be strongly faithful and loyally right, to deal as a Son of God with that man, not as a juggler of the devil, playing false, or as a trickster of the trade, trying to trip him. I must reverence his rights as well as my own in the work which connects us, in the commerce which brings us together." Do you not see where the large outlook flashes in? It comes on that side where the whole thing is weighed and comprehended, not as a matter that is bound to the earth, but as a matter that can be transfigured with the very light of heaven. Hence this Apostle, who has told us so much of his own heart's history, says, "Whatsoever ye do, whether ye eat or drink, or sleep, or trade, do it all as unto the glory of God." Let spiritual motives lie behind it, and then glorious ends will be before it. And so, "the seen," with all that it brings to us, this common arena of everyday burdens and battles, may be flushed with the splendor of "the unseen."

The man who works after this spirit of God, according to the measures of God's Son, is not a dreamer. Do not tell me that I am stimulating a desire that will put men in the clouds; that they are not fact-men because they are spiritual men. It is just that creed which would forever tie the world back from God if it could have sway, avowing that those things only are facts which are of concrete dimensions and can be shut within the little horizon of the moment. *That is a dire fallacy.* You must include the vault of the invisible; you must live in the conviction that eternity is here, as well as time; that you are not to be something now in time and then have a convulsion and after awhile be something else in eternity, but that the seen and the unseen are

perpetually intersphered; that your work to-day, and your work for to-morrow, is steeped in the light of the everlasting; that the sun that shines now is the sun of eternity, and that God is to deal with you on the straightforward basis of what you have been about in this mortal life. When the books of the final account are opened men will be judged according *to their works.* Hence it is the most practical teaching—a gospel that can be thrust into all the ways of a man's going, that he must look and live by the things unseen.

This view covers all the richer and finer experiences of the soul. Our glance has been kept down to the routine work of life. We have believed that just there a man can do his labor in full sight of all his duties to God and to his brother. But let us turn aside from that and think of other things. There are experiences that are more sacred to you than those of barter and trade. There are emotions that are more hallowed than those that come up on exchange. You have a deeper life than that which can be reckoned by your ledgers. This is the life of the spiritual, which is being trained for a divine destiny. By that life of the spirit God often brings to you dispensations of discipline and disappointment. Now if you think only of that which is visible you will be utterly puzzled. If you take faith away from the world where you stand, the eyes of your heart will be smitten with blindness. The vision of the invisible God and the consciousness of His love—these are revealed for the heart; God is training for Himself. What will you do with your great sorrows, with your bitter times of grief, with the overthrows that have been in the past and are to come in the future, if you simply adjust your life by the things that do appear? You must carry your heart round to the upper side, and stand in the higher glory, if you are to stand firm.

If St. Paul, in shipwrecks and seasons of discomfiture and pain, had tried to reason things out on the line of a merely mortal logic, he would have broken down utterly. He said of the marvelous record which we have rehearsed, "It is but a light affliction. It worketh out for me a far more exceeding and eternal weight of glory." We listen to the man in wonder until we see the range of his sight. He is not thinking of himself simply in the time that now is. He is not thinking of his life as a limited thing. He is thinking of the whole sweep of himself out of the world, and beyond it in another. He ponders the weight of glory that comes surely at last. It must come. It is the natural flower, full and sweet, of those bitter roots that are now set in the soil of life. The large bloom of heaven's morning starts up behind the low hills of earth's darkness. God is working with you, in sight of the everlasting, not in sight of the temporal. That has its use and passes; but you do not pass; you endure, and the eternal is your necessity. God is moulding life by that force in His love which is to make you His child forever. Look away to that. Think not of the burden that is on the shoulder; think not of the anguish that spears the spirit; of the disappointment that comes to-day. Think of the fruition; think of all things as working together to work out the destiny of one who shall be worthy of crowning hereafter, and shall come to the kiss and clasp of God. Then will you have patience to endure the gloom and swirl of the storm, which will only the more perfectly compact your faith and poise your immortality. Look not on the seen. Think of that other life, balance this by it, and peace will flow into your soul, rich and deep, as the river running full-hearted to the sea.

The good news brought to men is this: That all life may be concentrated and gladsome; judged always by the vision of the invisible, and not by that of the visible. Men are saying that the gospel is on crutches, and that in a little while these will be knocked away and the gospel will fall with its face in the dust, confusedly by the shame of defeat. The truth of God has in every age been thrown to the lions, and in every age has come unharmed out of the awful amphitheatre. Here in the late afternoon of our century, we are told that divine truth is a phantasm, and that man is a cloud of dissolving atoms. These sneering cynics confronted St. Paul in his periods of conflict. He heard them in the Greek debating circles of Corinth and Ephesus. They chased him round the Mediterranean shores. These giant doubters attended him everywhere. He met them with an affirmation of God and his own personal consciousness of the unchanging Christ.

A few years ago I stood on the narrow isthmus of Corinth and looked across a stretch of azure water to the seven Doric columns that rise in the shadow of the Acro-Corinthian mountains. These columns are the historic sentinels of a dead past, and are all that is left of the magnificent, unbelieving, skeptical, scoffing city in which the apostle proclaimed salvation. What a heritage of material wealth, what renown of intellect, what thrift of success, what possibilities of power, once belonged to Corinth; but these all were as foam shattered against an ocean cliff because unbraced and ungirded by the unseen principalities of righteousness. What of the the truth which this heart held? What of this man who would insist upon the comradeship of forces out of sight; who threw down his gage of battle in Ephesus and Rome, and steadfastly walked by the rules of God's law and love? His words are dominating the world. The kingdom for which he pleaded is the kingdom that is capturing nations.

That which is seen is temporal. A prophet on the pavements of Corinth, crying her doom, would have been rudely stoned by the populace or lightly chaffed by the fine Greek gentlemen. Yet Corinth has vanished like a vapor that crosses the blazing breath of the sun. But the truth does not pass. God and His redeeming love, purity and the peace born of it—these are proffers of mercy that attend the race. Man must be brought to know that eternity is set in his heart, that in him there are other powers than valves of clay. The spaces of his soul are like the vision of Ezekiel, where wheels turn, touching the dust and the stars. Over this soul the throne of the Almighty must shine and the decrees of love must reign. "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

CHRIST'S FRIENDS.

BY ALEXANDER MACLAREN, D.D. [BAPTIST], MANCHESTER, ENG.

Ye are my friends if ye do whatsoever I command you, etc.—John xv: 14–17.

A WONDERFUL word had just dropped from the Master's lips when He spoke of laying down His life for His *friends.* He lingers on it as if the idea conveyed was too great and sweet at once to be taken in, and with soothing reiteration He assures the little group that they, even they, are His friends.

I. Notice what Christ's friends do for Him. "Ye are my friends if ye do whatsoever I command you." In the former verse "friends" means chiefly those whom He loved. Here it means mainly those who love Him. They love Him because He loves them. In this verse the idea of friendship to Christ is looked at

from the human side. And He tells His disciples that they are His lovers as well as beloved of Him, on condition of their doing whatsoever He commands them.

How wonderful that stooping love of His is, which condescends to array itself in the garments of ours! Every form of human love Christ lays His hand upon, and claims that He himself exercises it in a transcendent degree. "He that doeth the will of My Father which is in heaven, the same is My brother and sister and mother." That which is even sacreder, the purest and most complete union that humanity is capable of—that, too, He consecrates; for even it, sacred as it is, is capable of a higher consecration, and, sweet as it is, receives a new sweetness when we think of the Bride, the Lamb's wife, and remember the parables in which He speaks of the Marriage Supper of the Great King, and sets forth Himself as the Husband of humanity. And, passing from that Holy of Holies out into this outer court, He lays His hand, too, on that more familiar, and yet precious thing—the bond of friendship. The Prince makes a friend of the beggar.

The peculiarity of Christianity is the strong personal tie of real love and intimacy, which will bind men, to the end of time, to this Man that died 1,900 years ago. We look back into the waste of antiquity; the mighty names rise there that we reverence; there are great teachers from whom we have learned, and to whom, after a fashion, we are grateful. But what a gulf there is between us and the best and noblest of them! But here is a dead Man, who to-day is the object of passionate attachment and a love deeper than life to millions of people, and will be till the end of time. There is nothing in the whole history of the world the least like that strange bond which ties you and me to Jesus Christ, and the paradox of the Apostle remains a unique fact in the experience of humanity: "Jesus Christ, whom, having not seen, ye love." We stretch out our hands across the waste, silent centuries, and there, amidst the mist of oblivion thickening round all other figures in the past, we touch the warm, throbbing heart of our Friend, who lives forever, and forever is near us. We here, nearly two millenniums after the words fell on the nightly air on the road to Gethsemane, have them coming direct to our hearts. A perpetual bond unites men with Christ to-day; and for us, as truly as in that long-past Paschal night, is it true, "Ye are My friends."

But notice the condition, "If ye do what I command you." He commands, though He is Friend; though He commands He is Friend. "Ye are My friends if ye do the things which I command you," may either correspond with His former saying, "If a man love Me he will keep My commandments," or with His later one, which immediately precedes it, "If ye keep My commandments ye shall abide in My love." For this is the relationship between love and obedience, in regard to Jesus Christ, that the love is the parent of the obedience. and the obedience is the guard and the guarantee of the love. They that love will obey; they who obey will strengthen the love by acting according to its dictates, and will be in a condition to feel and realize more the warmth of the rays that stream down upon them, and to send back more answering obedience from their hearts. Not in mere emotion, not in mere verbal expression, not in mere selfish realizing of the blessings of His friendship, and not in mere mechanical, external acts of conformity, but in the flowing down and melting of the hard and obstinate iron will, at the warmth of His

great love, is our love made perfect. Obedience, which is the child and the preserver of love, is something far deeper than the mere outward conformity with the externally apprehended commandments. To submit is the expression of love, and love is deepened by submission.

II. Secondly, note what Christ does for His friends. "Henceforth I call you not servants, for the servant knoweth not what his lord doeth." The slave may see what his lord does, but he does not know his purpose in his acts. "Their's not to reason why." In so far as the relation of master and servant goes, and still more in that of owner and slave, there is simply command on the one side and intelligent obedience on the other. The command needs no explanation, and if the servant is in his master's confidence he is more than a servant. But, says Christ, "I have called you friends;" and He called them so before He now named them so. He called them so in act, and He points to all His past relationship, and especially to the heart-outpourings of the upper room, as the proof that He has called them His friends, by the fact that whatsoever He had heard of the Father He had made known to them.

Jesus Christ, then, recognizes the obligation of absolute frankness, and He will tell His friends everything that He can. Every one of Christ's friends stands nearer to God than did Moses at the door of the Tabernacle when the wondering camp beheld him face to face with the blaze of the Shekinah glory, and dimly heard the thunderous utterances of the Godhead as He spake to him as a man speaks to his friend.

Ought not that thought of the utter frankness of Jesus make us very patient of the gaps that are left in His communications and in our knowledge? There are so many things that we should like to know —things about the meaning of all this dreadful mystery in which we grope our way—when it were so easy for Him to have lifted a little corner of the veil and let a little more of the light shine out. Why does He thus open one finger instead of the whole palm? Because He loves. A friend exercises the right of reticence as well as the prerogative of speech. And for all the gaps that are left, Oh! let us bow quietly and believe that if it had been better for us He would have spoken. "If it were not so I would have told you."

And that frankness may well teach us another lesson—the obligation of keeping our ears open and our hearts prepared to receive the speech that comes from Him. If we kept down the noise of that "household jar within," if we silenced passion, ambition, selfishness, worldliness, if we withdrew ourselves, as we ought to do, from the Babel of this world, and hid ourselves in His pavilion from the strife of tongues, and were accustomed to "dwell in the secret place of the Most High," and to say, "Speak, Friend, for thy friend heareth," we should more often understand how real to-day is the voice of Christ to them that love Him.

> Such rebounds the inward ear
> Catches often from afar:
> Listen! prize them, hold them dear,
> For of God—of God!—they are.

III. Thirdly, notice how Christ's friends come to be so, and why they are so. "Ye have not chosen," etc. (verse 16).

In all the cases of friendship between Christ and men, the origination and initiation come from Him. "We love Him because He first loved us." He has told us how, by His divine alchemy, He changes by the dropping of His blood our enmity into friendship. In the previous verse He has said, "Greater love hath no man than this, that a

man lay down his life for his friends." Since He has thus by the blood of the Cross changed men's enmity into friendship, it is true universally that the amity between us and Christ comes entirely from Him. But there is more than that in the words. I do not suppose that any man, whatever his theological notions and standpoint may be, who has felt the love of Christ in his own heart in however feeble a measure, but will say as the apostle said, "I was apprehended of Christ." It is because He lays His seeking and drawing hand upon us that we ever come to love Him. And it is true that His choice of us precedes our choice of Him, and that the Shepherd always comes to seek the sheep that is lost in the wilderness.

This, then, is how we come to be his friends: because, when we were enemies, He loved us and gave Himself for us, and ever since has been sending out the ambassadors and the messengers of His love to draw us to His heart. And the purpose for which all this forthgoing of Christ's initial and originating friendship has had in view is set forth in words with which I can only touch in the lightest possible manner. "That ye may bring forth fruit." He goes back for a moment to the sweet emblem, with which this chapter begins, and recurs to the imagery of the vine and the fruit. "Keeping His commandments" does not explain the whole process by which we do the things that are pleasing in His sight. We must also take this other metaphor of the bearing of *fruit*. Neither an effortless, instinctive bringing forth from the renewed nature and the Christlike disposition, nor a painful and strenuous effort at obedience to His law, if we take the two things separately, describes the whole realities of Christian service. There must be effort; for men do not grow Christlike in character as the vine grows its grapes, but there must be, regulated and disciplined by the effort, the inward life, for no mere outward obedience and tinkering at duties and commandments will produce the fruit that Christ desires and rejoices to have. First, unity of life with Him; and then effort. Take care of modern teachings that do not recognize these two as both essential to the complete ideal of Christian service, the spontaneous fruit-bearing, and the strenuous effort after obedience.

"That your fruit should remain." There is nothing that corrupts faster than fruit. There is only one kind of fruit that is permanent, incorruptible. The only life's activity that outlasts life and the world is the activity of the men that obey Christ.

And the other half of the issues of this friendship is the satisfying of our desires, that "whatsoever ye shall ask the Father in My name He may give it you." How comes it that it is certain that Christ's friends, living close to Him, and bearing fruit, will get what they want? Because what they want will be in His name, in accordance with His will. Make your desires Christ's, and Christ's yours, and you will be satisfied.

IV. And now, lastly, note the mutual friendship of Christ's friends. "These things I command you, that ye love one another." This whole context is, as it were, enclosed within a golden circlet by that commandment which appears in a former verse, at the beginning of it, "This is My commandment, that ye love one another," and re-appears here at the close, thus shutting off this portion from the rest of the discourse. Friends of a friend should themselves be friends. We care for the lifeless things that a dear friend has cared for; books, articles of use of various sorts. If they have been of interest to them, they are treas-

ures and precious evermore to us. And here are living men and women, in all diversities of character and circumstances, but with this stamped upon them all — Christ's friends, lovers of and loved by Him. And how can we be indifferent to those to whom Christ is not indifferent? We are knit together by that bond. Oh, brother, we are but poor friends of that Master unless we feel that all which is dear to Him is dear to us. Let us feel the electric thrill which ought to pass through the whole linked circle, and let us beware that we slip not our hands from the grasp of the neighbor on either side, lest, parted from them, we should be isolated from Him, and lose some of the love which we fail to transmit.

JESUS THE CENTRAL FIGURE OF CHRISTENDOM.

BY REV. WALTER M. ROGER [PRESBYTERIAN], LONDON, CANADA.

Jesus, the Mediator of the new covenant.—Heb. xii : 24.

To the patriotic Jew there was no nation in the world like the Jews, no land like Judea, no city like its capital Jerusalem, no religion like that of which Zion was the visible center. The patriotism of the writer of this Epistle, presumably the Apostle Paul, had undergone a sublime transformation and to it all this was gloriously true in a spiritual sense. Once in darkness, like the rest of his countrymen his vision was limited to the carnal, the temporal and the literal. But the scales had fallen from his eyes and the wondrous realization of Old Testament figures in New Testament scenes burst upon his delighted gaze. Henceforth he lived in a new realm, his whole being was dominated by a new force. His intellect was occupied by one theme, his heart had one love, his vision one center and one horizon—Jesus, the once despised Nazarene. "For me to live is Christ." That it might be so also with his brethren according to the flesh was his heart's desire and prayer, his life's labor, to which he gave himself with a purified patriotism and self-sacrifice surpassed only by that of his beloved Master. The effort he puts forth in this Epistle to take the veil from their eyes and reveal the land which was still to them very far off and its beauteous King, seem almost irresistible. He would not rob them of national and local enthusiasms, dear as life, but he would have them all transfigured with the sevenfold brightness of the new day which had dawned upon them. If they would only accept his guidance, they would find themselves in possession and enjoyment of a better portion than even the goodly land with its queenly capital, which God gave to their fathers. "God having provided some better thing for us," even the heavenly Jerusalem, with its innumerable company of angels, the general assembly and church of the first-born, with its hosts of redeemed and perfected spirits, and best and highest of all—God, the Father-Judge of all, and JESUS, the mediator of the new covenant, king, prophet, priest and sacrifice, foreshadowed in hundreds of promising types and prophecies, now realized and eternalized in one unapproachably splendid personage, eclipsing forever Melchizedek, Moses, Aaron, David, and all the rest of the great ones of the past, even as the risen sun relegates the brightest stars to obscurity when he makes his appearance. As a citizen of the model metropolis of a model kingdom would take a proud delight in leading a stranger through the attractive suburbs, past the massive gateways, up the broad streets lined with long arrays of buildings, the product of architectural genius, national wealth and individual enterprise, onward to the stately palace

home of the ideal ruler whose wisdom, power and goodness had created all these for his happy subjects. His enthusiastic display and discourse would reach its crisis only when his prince appeared to make his wonted rounds of blessing amid his beloved, his devoted and loyal people. "There is the author of all this greatness. He dwells among us, as our honored sovereign, our beloved friend and our unwearying benefactor." So the apostle in his inspired revelation of the glories of the gospel kingdom to his countrymen reaches his climax when he tells them, "Ye are come unto . . . Jesus, the mediator of the new covenant."

I. We have found the Messiah, and in his presence even Moses, the grandest figure of the past, the wisest of its prophets and statesmen, must take a lowly place. Jesus "hath now obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established on better promises. . . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, saying, Know the Lord, for all shall know me from the least to the greatest"—(Heb. viii:6, 10, 11). That is to say, whatever the Jews may have expected from their Messiah, Jesus, as prophet, priest and saviour-king accomplishes the best things of the new dispensation foretold by the prophets. These are mainly, *first*, a clear revelation of God's character and will, patent to the understanding of peasant and philosopher alike. In Him "the Word was made flesh and dwelt among us, and we beheld his glory." "He was the brightness of the Father's glory, the express image of His person." "God manifest in the flesh."

"Here His whole name appears complete;
Nor wit can guess nor reason prove,
Which of the letters best is writ,
The power, the wisdom or the love.

Here I behold his inmost heart,
Where grace and vengeance strangely join,
Piercing his Son with sharpest smart,
To make the purchased pleasures mine."

Second, all this was for the heart as well as the head. To be saved, man must be brought to trust and love God, as well as know Him. In Christ's mediation the two are jointly effected. In Him are hidden the treasures of grace as well as knowledge. Sinful man fears and hates the God of Sinai, but at Calvary his mistakes are corrected and his enmity slain. There our kinsman-Redeemer lays his hands upon both, brings them together again, and so, the *third* great desideratum of the new covenant is achieved. Man and his Maker are reconciled, the great Father and His lost children reunited in bonds of love, purer, tenderer and stronger than ever—a love, which having its origin in an intelligent apprehension of Divine love in redemption, is itself not a mere exercise of the emotions, but a potent principle constraining to reciprocal devotion. Who shall set a limit to the hours of blessing involved in such achievements. "Glory to God in the highest, peace upon earth, and good-will to men." "Wherefore God also hath highly exalted Him and given Him a name, which is above every name—that at the name of Jesus every knee shall bow, of things in heaven and things in earth."

II. What He was then, He is still. When we come into the Christian Church, we are making our home in the suburbs of the city of God, and entering into relations of fellow-citizenship with the best of every age, kindred and tongue, sharing the influence by which they have

been, or still are being, purified and refined to spotless perfection. Such location and such society bring blessing and privileges beyond mortal estimate, but incomparably the best of all is association with Jesus, our mediatorial King, still at once and forever Son of God and Son of Man—"He who liveth and was dead and is now alive forevermore." Here we come upon one of those Christian enigmas which are a "wonder unto many." By the death of our kinsman-testator we come into possession of priceless legacies and among them, and chiefest of all, not merely his precious memory, his perfect example, his flawless righteousness, his cleansing blood, his infinite salvation, but better than all—HIMSELF. Robert Flockhart, the old soldier, who so long made the highways and byways of old Edinburgh echo with glad tidings of grace, used to tell his audience how a comrade in the Crimea, who meant him well had disappointed him. On the eve of battle he repeatedly told him he made him his heir—all that he had he left to him. "But where a testament is, there must also of necessity be the death of the testator: otherwise, it is of no strength at all, while the testator liveth" (Heb. ix: 16, 17). And as his comrade always returned safe and sound from the fray he still had his friend but not the goods. We have at once our beloved Emmanuel and all his belongings. Emmanuel —the elder brother on the throne, Head over all things for the church, ruling the universe in its interests. Whose power but His has scattered the darkness from Christian lands, and lifted their peoples from degradation and barbarism, and is planting ever new germs of beneficence among them? He is leading his people from a worse bondage than Egypt's into a better than the Promised Land. "There remaineth therefore a rest for the people of God." Toward this He is opening gates of progress upon every hand. It is He who is breaking down the lingering barriers and guiding the conquests of truth into the last strongholds of error. If we have but faith to believe it and courage to attempt it, the last decade of our century will see greater things than all the previous ones. He is giving palpable proofs of His resurrection power: "Said I not unto thee that if thou wouldst believe thou shouldest see the glory of God?"

At the same time his preciousness to His church, as "Blessed and only Potentate," is not diminished but enhanced by his continued and perpetual humanity. With the arm of a God, He joins the heart of a man, throbbing with fraternal sympathy for the feeblest of his brethren below (Heb. iv: 14-16).

"Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name
He knows the frailty of our frame.
Our fellow sufferer yet retains
A fellow feeling of our pains.
* * * *
He sympathizes with our grief,
And to the sufferer sends relief."

In conclusion:

(1) Remember that Jesus is the only and all sufficient Mediator.

(2) Magnify the Lord: "The First and the Last." "All and in All."

See to this in life as well as creed.

(3) Boldness at the throne of grace is our duty and our privilege.

THE DESIRE FOR A BETTER COUNTRY.

BY REV. RICHARD S. STORRS, D.D., [CONGREGATIONAL], BROOKLYN, N. Y.

But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for He hath prepared for them a city. —Heb. xi: 16.

IT is not easy to see, perhaps, at first sight how the desire for a better country by those who dwell on the earth may become an indication of character. All nations and peoples

have a desire for the improvement of their condition. In times of grief and trial they look for something better. Indeed all the rites and sacrifices of the Ethnic religions, in their offerings to the gods, may be a manifestation of their desire for a better country. The Indian looks forward to his "happy hunting ground." The Mohammedan looks with longing desire to the future state. And so among us, when some are bereaved of friends and loved ones, and all looks cold and dreary, they long for a better country. Others, when convinced of failure to gain some good they sought, desire a better land where all their efforts will be crowned with success, and where disappointment is unknown. It may be said that all men have this desire for a better country. How is it, then, that it is the peculiar desire of those who are described to be of heroic faith? We shall find our answer by considering the nature of the true desire.

1. First is a desire for that which is *sovereign* in the country beyond. It is not simply a desire for rest, although that is right in its place. It is not merely a desire for happy friendship, though that is good and worthy. Nor is it a desire for enlarged powers. The true Christian's desire is for that which is sovereign in the better country, and that is *character*. In other words, it is holiness which is the character of God and is manifested in His Son Jesus Christ. This is the motto over the gate of that heavenly city: Within enters nothing "that defileth, neither whatsoever worketh abomination, or maketh a lie." It is the pure desire for a better country that should be the supreme motive in the Christian's heart. This desire is the diamond around which all lesser jewels must be in subjection. One may desire knowledge. He may want it for practical uses, because by knowledge he may gain more for himself; or he may desire knowledge for its own sweet sake, as a means of developing and enobling his character. He will then desire it, not for what it will bring, but for what it is in itself. So another may desire friendship, not for the influence it gives him over others, which may aid him to further his own ambition, but for its own sake. Thus the desire for that which is sovereign in heaven is a desire for that which is pure and immortal. It is a desire to be like God. The Buddhist has a desire for the extinction of his personal consciousness so that he may be forever at rest in Nirvana. The Mohammedan desires to reach his ideal paradise. The business man desires success in his business enterprises. But the Christian's desire is for character; and he who desires that desires truly the better country.

2. Then this must be a *strong desire*, not a mean, lazy, languid wish. Wishing is weakening; desire is strengthening. We have a gauge of that desire right at hand. A man may desire knowledge; but is he willing to work for it, to give himself to that earnest study necessary to acquire it? A man desires a good influence over others: is he willing to strive for it? We may wish in a lazy way for many good things, but the mere wishing will never bring them. To accomplish anything we must have a strong desire. The intensity of our desire is measured by an earnest striving, by vigorous working. The Christian shows the true desire to be like God by a living faith in His Son, and by thorough consecration to His service; by fervent prayer to God and by confidence in Christian friends. In these ways we are to work out our own salvation. By these means we are to fit ourselves for the better country. Do you desire to cross the ocean? You enter the steamship and commit yourself to the care of the captain. Do men desire wealth? How they

work for it, giving the best years of their life to its accumulation! Or fame? How they strive to attain it! How earnestly men will work for any worldly good! Now, are you willing to work to enter that better country where character is the supreme good? Are you ready to strive ardently for this? Have you a great and strong desire, a steady and energetic reaching forward of the soul for a character that is ever true and pure?

3. Again, this must be an *unselfish* desire; a desire which seeks to benefit others as well as self. Every mean desire is selfish, and every high desire is unselfish. A man who desires political power seeks to put others out of his way. An ambitious man tries to over-reach those about him. But a man with a true desire for knowledge ever seeks to enable others to gain this knowledge with him; and so, if he desires a noble character in himself, he desires others to have the same character. The same is true of the desire for the character of the better country: it is an unselfish desire. If a man simply wishes to go himself to this better country, he has not the true desire. He must seek to help others there. Right here is the origin of all missionary work. It is in a desire that the world may enter the heavenly country and have a right to the tree of life. This is the desire for a better country that God approves. This is the desire that Christ had, who tried to lift men to the highest and best life. A desire for this true character will always be accompanied by a desire that all others may rejoice in the same noble character.

This is the desire that discriminates character. It is first pure, then mighty, then unselfish. This is like the character of God, seeking to enrich and enoble man; for every promise of God is as a jewel flung over the battlements of paradise to find a lodgment in the world.

With this desire come fortitude, whereby the Christian can stand strong against all foes. Nothing can trouble him then. Fear of death itself is swallowed up; for what is death to one who has this better country in view! It is this desire that builds up character. Show me a lad with a strong purpose ever before him, and I will show you a life that will be crowned with success. It is here that the world has its strongest power over us for evil, in holding us back from the supreme desire for holiness; and here it is that we need to have the abiding presence of God's Spirit, that we may ever have this longing after holiness, after a character like God's. Out of this desire springs that earnest entreaty that will not let the Spirit go except it bless us. God chooses many ways to keep this motive supreme in our hearts. How often the disappointments and trials of life are used to lead us up to this desire! And right here is that mystery of life that "all things work together for good to them that love God." So the world itself, with all its sadness, its heartbreakings, its open graves, may lead us upward toward the sky. Yes, these trials may all lift us heavenward.

Have we a strong desire for this holiness of character that will bring us to the better country? And is the desire so unselfish that we want to help others to go with us, walking in the same narrow path to that heavenly city? Here is the test for us: Do we have the desire for charity and sweetness and power of character like that the Master had? Like that which filled the hearts of the saintly martyrs so that they were enabled to die with joy, for they looked toward that better country?

Yet how easily many stand out and say, "Oh, yes; I wish to be saved, of course;" but they are not

ready to work for it. It is only a lazy wish. But if you really desire this better country, be earnest, be strenuous, for you know that the end is purity, holiness of character and joy.

CHRIST THE DOOR.

By James A. Allison, D.D. [Presbyterian], Pittsburgh.

I am the door.—John x: 9.

Diversity and uniformity of design are seen in creation and providence. One hand there is in all these numberless varieties. So in revelation we notice the same diversity in the plan of redemption, illustrated by the various titles applied to Christ. Here is a familiar figure of speech used to teach us how we may come to be partakers of that redemption.

1. Notice the significance of the simile. A door opens into a house or connects one apartment with another. Paul tells of a great and effectual door opened to him in opportunities for work. Christ is a door to the kingdom of God in that He restores harmony in the relations to God of a sinning race by the one offering made, by His continual intercession and the work of the Holy Ghost. All the promises in Him are yea and amen. Through Him we draw near to God.

2. Use of the door. It opens into the "sheepfold," or church of God, the kingdom of grace in this world. The world lies outside, indifferent to the feast of mercy which is provided in the gospel. "If by me any man enter." The implication is that men wish to enter "some other way." They do try to. In their ignorance and perversity they seek various devices. They adopt erroneous doctrines. They have systems of false worship. They exalt reason, trust in morality, or try to find satisfaction in gold. As a man who attempts to enter a dwelling otherwise than through its door is apt to be regarded a thief and robber, so with the entrance into God's kingdom. Christ alone is the door.

3. How do we enter? We must feel the guilt of sin, the need of salvation, and, above all, make a personal application to Jesus Christ through faith. As food cannot nourish, or medicine heal, without being taken, so the truth of God will not save unless received into honest, believing hearts. Thus we enter through Christ into the fold of God.

4. What advantages are secured? We are saved—that is, from the curse of the law, the wrath of God, from the roaring lion Satan, from the wicked world, from the power, as well as the penalty, of sin. Too many forget that this is a present as well as a future salvation.

Another advantage is freedom. We go in and out and find pasture. There is a joyous liberty given to the sons of God.

A third advantage is the abundant provision. We have but to ask and receive. All things are ours, for the Lord is our shepherd and we shall not want. In song, sermon and sacrament, the heart rejoices, filled with the fullness of God. There is a delight in doing the will of the Master and in keeping His commandments.

Finally, have we entered the door? Religious experience is varied. We have different temperaments and surroundings. The Spirit of God also has diversities of operations. But there are some things unalterably fixed. We *must* "be born again," and we must enter the kingdom by Christ, the only door. In true piety, we must first die unto sin, must hate it thoroughly, and put off the old man with all his deeds. The best people are sometimes overcome, but they lament it and repent and return. The sinner is self-satisfied. What the Christian mourns over—vain thoughts, pride or indisposition to pray—the sinner

is indifferent to, or regards as trifling faults. The true disciple will also delight in Christ. He is no longer a root out of dry ground, with no attractiveness. The sinner says, "Away with Him," but the believer welcomes Christ's yoke and finds the burden light. So, too, duty is cheerfully taken up, self-denial, sacrifice and persecution do not deter, in service and suffering for Him. John Lambert, a martyr in 1538, welcomed death, saying joyfully in his dying hour, "None but Christ! None but Christ!"

To glorify God will be the supreme aim of all those who have, through the door Jesus Christ, entered the Kingdom. They will give up all that hinders the soul's growth or blights its usefulness. Let each of us, in view of this subject, put up the earnest, urgent prayer, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

HOW TO PRAY.

BY REV. R. H. GRAVES, M.D. [BAPTIST], CANTON, CHINA.

Lord, teach us to pray.—Luke xi : 1.

HAD not the disciples prayed before? Yes, but when they heard the Master pray they felt that they never had prayed before. It is written, "When He ceased" one desired that He should teach them to pray. They saw how near to God He was, how strong faith was shown by Him, and how well His wants and theirs were expressed. We often feel that our prayers are not worthy the name, so unsatisfactory are they in these particulars. At some dedicatory service it was asked, "Who will preach the sermon?" and an aged minister replied, "Any one may do that, but who will *pray?*" He felt that prayer was the central point of the service. The sermons of Spurgeon are impressive, but his prayers are even more impressive than his discourses.

1. *What shall we pray for?* The text is itself a prayer. It was answered at once. The Lord's Prayer was given as a summary, a table of contents of God's promises of what would be acceptable to Him. It was not intended to be a liturgical form. Not till the fourth century was it so used. Such would have been contrary to Christ's teaching. He urged spirituality of mind rather than verbal uniformity of speech.

Moreover, it appears in different ways of expression in the Gospels, and is not at all referred to in the Acts. It rather is an outline to be filled up by us as our daily experience suggests. Each phrase of it is terse and pregnant. As the ten commandments are a summary of our duties, first to God and then to man, so in the Lord's Prayer we are taught to pray first for the honor of God's name and kingdom, and then for personal matters. It is rather a provisional lesson than a model for all time; a guide for learners rather than a rule for teachers, imposed for all occasions. It is helpful for Christian youth rather than for those of ripe and mature character. We never, indeed, can outgrow it. It is well to take one petition each day for a week and let our thought enlarge upon each.

There are three "Thys," then come *Our* and *us.* Moreover, we may study first our "Father," then God "The Son," who forgives us our debts, and finally the "Spirit," who leads us by His gracious presence, and delivers us from evil. The whole reveals the triune God to us, and thus is full of suggestiveness.

2. *How shall we pray?*

Three features are illustrated in the parables given, boldness, persistency and confidence. The unjust judge, and the widow spoken of in the 18th chapter, and the ap-

peal for bread at midnight, spoken of in this chapter, teach these lessons. We are to press our suit. Nothing is too small to ask for, and nothing too large. We are to persevere in prayer. The Greek word describes "shamelessness" shown in the urgency of the appeal made to the neighbor. Importunity gained what could not be had on the score of friendship.

Delay in God's answers contributes to the growth of faith. We are naturally too impatient. Delay is not denial. Character is developed in secular industries by patient toil. "The husbandman waiteth for the precious fruit of the earth and hath long patience for it." Much more important is it that we should have developed within us the image of Christ, His temper and life. Notice, too, the human side, shown in the command, "Ask, seek, knock." We are to use proper efforts and take special care to see that the cause of delay is not in ourselves. Paul says, "I do not frustrate the grace of God."

3. Remember that God's attitude is not that of indifference, but of interest and sympathy. We find Him in these parables referred to repelling the charges we practically make against Him. He has strange ways of answering our petition. John Newton's hymn beginning

"I asked the Lord that I might grow,"

records a painful experience that almost drove to despair. But God will not give for bread a stone, for fish a serpent, or for an egg a scorpion, for His love towards us is infinitely beyond that of human affection. He aims to reveal Himself to us, and in us. To this sublime end all these teachings of truth and processes of grace converge. Let us avoid, therefore, all the indocility of spirit, and yield ourselves heartily to Him, knowing that then we shall receive "exceeding abundantly above" all we ask or think, according to His unspeakable love and grace.

CHRISTIAN GROWTH.

By Rev. J. Berg Esenwein [Evangelical], Millersville, Pa.

Henceforth I call you not servants, but I have called you friends. (Jno. xv : 15.) *Beloved now are we the sons of God, but it doth not yet appear what we shall be.* (1 Jno. iii : 2.)

I. Servants. *For ye serve the Lord Christ.* (Col. iii : 24; Acts xx : 19; Heb. xii : 28; Rom. xii : 1.)

II. Friends. *But I have called you friends.* (Jno. xiv : 15; Jno. xv : 14; Prov. xviii : 24; Prov. xxvii : 10.)

III. Sons. *Beloved, now are we the sons of God.* (1 Jno. iii : 2; Jno. i : 2; Gal .iv : 7; 1 Jno. iii : 1.)

IV. *And it doth not yet appear what we shall be.* (1 Jno. iii : 2.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Guilt. "My heart showeth me the wickedness of the ungodly, but there is no fear of God before his eyes, for he flattereth himself in his own sight until his abominable sin be found out."—Psalm xxxvi: 1, 2. Rev. Canon Farrar, D.D., London.
2. Ready to Halt. "I am ready to halt, and my sorrow is continually before me."—Psalm xxxviii: 17. Rev. Alex. Martin, M.A., Edinburgh, Scotland.
3. Hope for Your Future. "I will settle you after your old estates, and will do better unto you than at your beginnings."—Ezekiel xxxvi: 11. Rev. C. H. Spurgeon, London, Eng.
4. The Weightier Matters of a Religious Life. "These ought ye to have done, and not to leave the other undone."—Matt. xxiii: 23-26. Rev. Wm. H. Lannin, Portsmouth, N. H.
5. Christ's Last Charge. "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations."—Matt. xxviii: 18, 19. Rev. Canon Liddon, D.D., London, Eng.
6. Christ and the Common People. "The common people hear Him gladly."—Mark xii: 37. Rev. A. B. Bruce, D.D., Glasgow, Scotland.
7. The Song of Peace. "Glory to God in the highest, and on earth peace, good-will toward men."—Luke ii: 14. Rev. Canon Benham, London, Eng.
8. The Cry of Fear and the Effort of Faith. "When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord!"—Luke v: 8. "Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him . . . and did cast himself into the sea."—John xxi: 7. Alex. Maclaren, D.D., Manchester, Eng.

9. The Gift of Living Water. "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water."—John iv: 10. Marcus Dods, D.D., Edinburgh, Scotland.
10. The worship of Christ. "That all men should honor the Son, even as they honor the Father."—John v: 23. E. G. Robinson, D.D., Providence, R. I.
11. Revenged by Forgiveness. "Dearly beloved, revenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord."—Rom. xii: 10. Lyman Abbott, D.D., Brooklyn, N. Y.
12. Life a Social Factor. "None of us liveth to himself."—Rom. xiv: 7. L. T Chamberlain, D.D., Brooklyn, N. Y.
13. The Christian Inheritance. ". . . All things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."—1 Cor. iii: 21-23. Walter C. Smith, D.D., Edinburgh, Scotland.
14. The Test of Christian Teaching. "The fire shall try every man's work, of what sort it is."—1 Cor. iii: 13. Rev. Canon Liddon, D.D., London, Eng.
15. Divine Light through Jesus Christ. "God . . . hath shined in our hearts to give the light of the knowledge of God in the face of Jesus Christ."—2 Cor. iv: 6. Morgan Dix, D.D., New York.
16. That Passeth All Understanding. "And the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus."—Phill. iv: 7. R. R. Meredith, D.D., Brooklyn, N. Y.
17. Pleasing God. "For before his translation [Enoch] he had this testimony, that he pleased God."—Heb. xi: 5. Henry J. Van Dyke, D.D., New York.
18. Creed and Conduct. "These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."—Titus iii: 8. Alex. Maclaren, D.D., Manchester, England.

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. Overtaking Blessings. ("All these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God."—Deut. xxviii: 2.
2. Righteous Anger. ("And the Spirit of God came upon Saul, when he heard those tidings, and his anger was kindled greatly."—1 Sam. xi: 6.)
3. The Inspiration and Value of Past Experience. ("Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."- 1 Sam. xvii: 34-36.)
4. The Believer's Lamp. ("Thou art my lamp, O Lord; and the Lord will lighten my darkness."—2 Sam. xxii: 29.)
5. Prophetic Succession. ("And he took the mantle of Elijah, that fell from him, and smote the waters, and said, Where is the God of Elijah? And when he had also smitten the waters: they parted hither and thither: and Elijah went over."—2 Kings ii: 14.)
6. The Uses of Music. ("And it came to pass, when the minstrel played, that the hand of the Lord came upon him."—2 Kings iii: 15.)
7. The Victory of Kindness. ("And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive, with thy sword and thy bow? Set bread and water before them," etc.—2 Kings vi: 22, 23.)
8. Coercive Piety. ("They entered into a covenant . . . that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman."—2 Chron. xv: 12, 13.)
9. The Language of the face. ("Wherefore, the king said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart."—Nehe. ii: 2.)
10. The Wisdom of Reticence. ("And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem."—Nehe. ii: 12.)
11. The Moulding Power of Association. ("He that walketh with wise men shall be wise."—Prov. xiii: 29.)
12. The Deceptiveness of Intemperance. ("Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. xx: 1.)
13. The Valley of Decision. ("Multitudes, multitudes, in the valley of decision: for the day of the Lord is near, in the valley of decision."—Joel iii: 14.)
14. Evil Words Proceed from an Evil Heart. ("O, generation of vipers, how can ye, being evil, speak good things?"—Matt. xii: 34.)
15. The Weakness of Fear. ("And, for fear of him, the keepers did shake, and became as dead men."—Matt. xxviii: 4.)
16. Christ's Welcome of the People. ("And he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed."—Luke ix: 11. R. V.).
17. The Force of Great Convictions. ("We cannot but speak the things which we have seen and heard."—Acts iv: 20.)
18. Hand Piety. ("And Saul arose from the earth; and when his eyes were opened he saw no man; but they led him by the hand, and brought him to Damascus."—Acts ix: 8.)
19. A Fearful Sin to Hold the Truth in Unrighteousness. ("The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness."—Rom. i: 8.)
20. Weakness a Condition of Strength. ("My strength is made perfect in weakness. . . . I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for, when I am weak, then am I strong."—2 Cor. xii: 9, 10.)
21. The Unselfishness of the Work of the Prophets. ("To whom it was revealed, that, not unto themselves, but unto you, did they minister these things, which now have been announced unto you," etc.—1 Peter i: 12. R. V.)
22. The Christian's Girdle. ("Wherefore, girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you, at the revelation of Jesus Christ."—1 Peter i: 13. R. V.)

THE PRAYER-MEETING SERVICE.

By Wayland Hoyt, D.D.

April 1–5.—A too usual human folly.—Luke xii: 16–21.

First.—A man may be smitten with this folly and yet be guilty of no outbreaking sin.

This man in our Scripture was an eminently successful man. His fields were broad. His soil was fertile. His barns were bursting. He must build greater. He holds with himself pleasant soliloquy. He says, O soul, you can never come to want. You need not strain yourself to make the ends of the year buckle together. You have much goods laid up for many years. You can enjoy yourself. You can eat, drink, be merry. Yet the Saviour says concerning him, Thou fool. But, particularly notice, there is not the least hint against the integrity of this man. There is no word spoken either against his eating or drinking or merry-making, as such. Wealthy, he had right to the rewards of wealth. And that wealth was not gotten in wrong ways. This alone is said: His ground brought forth plentifully. His wealth was the legitimate result of his fertile soil and his good farming. I have no doubt his neighbors called him far-seeing, fortunate, wise. And yet the Saviour says of him: Thou fool. A man may be guilty of this folly and yet be in no sense a flagrant sinner.

Second.—A poor man may be smitten with this folly as well as a rich man.

We are not to make this parable front the rich and prosperous alone. Though a man's grounds be scant and his harvests slender and his struggle for existence tense and anxious he, too, may be under the blight of this foolishness against which the Saviour warns us. For,

Third.—This is the folly of *wrong ends for life.* Let us listen to the man in the parable as he walks about his grounds and rejoices in his superabundant harvests and talks complacently with himself. Remember, the Saviour all the time calls him **fool,** and only fool. This is what he is saying to himself: *Soul,* thou hast *much goods* laid up for many years; take thine *ease; eat, drink* and *be merry.* This is the end the man sets before his *soul*—much goods, eating, drinking, merry-making. Then, to these ends, he says, O soul, look no otherwhere; look no higher; content thyself in these and in no other. Here is **folly** of wrong end for the soul.

Such end is folly because *neither the seeking it nor the finding it can feed the famine of the soul for its true end and give it rest.* For example: Tiberius at Caprae. See Farrar's "Life of Christ," Vol. 1., p. 136. Says Augustine: "O God, our souls were made for Thee, and they can never rest till they find Thee."

Fourth.—Here also is the folly of the *wrong use* for life. The truest use for life is the tasking it for others rather than for the self; the taking into it the purpose of the Master, who of His own will clasped the cross that He might make it the ladder along which *others* might climb to glory. But this fool in the parable had only one use for life—to make it minister to self. "Thou hast barns—the bosoms of the needy, the houses of the widows, the mouths of orphans and of infants," says Ambrose. But it was not for such barns this fool cared. Count the "Is" in this parable, and see how tremendously this man meant that life should serve self.

Fifth.—Here also is the folly of the *wrong calculation* about life. "Much goods for *many years,*" the fool said. "*This night* thy soul shall be required of thee," Christ said. What folly to leave out of cal-

culation a certain death and a great destiny beyond.

APRIL 7–12.—SOME LAWS CONCERNING TRUTH.—Mark iv : 21–25.

FIRST Law.—You are responsible for the *possession* of the truth; that is to say, it is your duty to make truth your possession. "And He said unto them, Take heed what ye hear; with what measure ye mete it shall be measured to you, and unto you that hear shall more be given." (v. 24.) It is impossible to dodge responsibility. Take an extreme case. Suppose a man accept the doctrine of an infallible church. Suppose he says, Henceforth I will give over all this troublesome questioning and proving as to what truth may be; I will just blindly believe whatever that infallible church may declare to me; I will just rest upon her bosom and still my doubts in her embrace. But even in such a case the man has not escaped the responsibility of choosing and possessing truth.

I was talking once with a Romish monk. He had been a member of the Church of England. He was constantly asserting his present freedom from personal responsibility as to the possession of truth. Now he might be at rest and in peace. Now he had but to accept the dogmas of his church. Now no questioning need ruffle or torment the serenity of his soul. Now he was relieved from responsibility. He had only to take on trust what the infallible church told him.

But when I said to him, I do not see that you have in any wise relieved yourself of the irreversible necessity of *yourself judging and choosing* the truth; you have only thrust the thing a little farther back; you have only *for reasons which seem good to you* accepted the Roman Church as an infallible guide and teacher; and in doing this you have only done the very thing you disclaim doing—*used your private judgment* about the Roman Church by declaring that *you think* she is infallible; you have only answered to the universal human responsibility of choice as to truth; when I said these things to him he had no answer; he could have no answer.

No. "*Take heed* what ye hear"! You cannot dodge personal responsibility. Even though you may refer everything back to the Pope *you are responsible for so referring* it. And you cannot escape the results of that responsibility—"with what measure ye mete it shall be measured to you again." If you choose to possess error instead of truth there must come to you the *results* of the possession of error instead of truth.

(*a*) Men say it makes no difference what I believe if I am only earnest in it. Christ says: "Take heed *what* ye hear."

(*b*) Men say, Let me be *broad*, meaning let me be loose. Christ says: "Take heed what ye hear." There is such a thing as definite truth, which must be sought and held; and the what you ought to hear must — illiberally, if you choose—exclude what you ought not to hear.

Second Law.—You are responsible for the *diffusion* of the truth. (vs. 21, 22.) Truth is like light; it is for shining. You possess truth. You are to see to it that you let it shine. *But the obscuring bushels.* Consider some of them. (*a*) Want of scrupulousness in duty. (*b*) Want of decision in confessing Christ; (*c*) conscious worldliness; (*d*) declaring one has no mission; (*e*) bad diffidence; (*f*) putting off the time for shining; (*g*) refusing to do the next things; (*h*) wrong idea of Christian rest, true rest is service. See Paul's thought of his duty of shining, Rom. i : 14, 15.

Third Law.—You are responsible for the *reactive effect* of the possession of the truth upon yourself. For he

that hath to him shall be given; and he that hath not from him shall be taken even that which he hath." (v. 25.) That is to say, the title to the continued and increased possession of the truth is the *continued use of truth.*

Apply to (*a*) growth in grace; (*b*) to loss of spiritual susceptibility on the part of those steadily refusing to accept Christ.

APRIL 14–19.—CHRIST OUR PASSOVER.—**1 Cor. v: 7.**

FIRST—A lesson of *Safety.* Mr. Emerson says, "Commit a crime and the earth is made of glass. Commit a crime, and it seems as if a coat of snow fell on the ground such as reveals in the woods the track of every partridge and fox and squirrel and mole. You cannot recall the spoken word. You cannot wipe out the foot track. You cannot draw up the ladder so as to leave no inlet or clew." That is true enough. That is no news, Mr. Emerson. Every man knows that. Every man knows that all the forces of the universe are but so many pens with which to write out the record of his sin. Every man knows that conscience takes the likeness of his sin as the sun does the likeness of a face on the photographic plate. Every man knows that as the sharpened and silvered metal attracts the lightning, his sin shall search out and gather to itself penalty. Be sure your sin will find you out—that is written as plainly in the internal Bible of the moral nature as in the external Bible of the Scripture.

But man wants to know something more than Mr. Emerson's philosophy can teach him. This is man's passionate question—Is there no possible something which can come between himself and the doom of sin and ward off destruction as the blood of the lamb on the lintel and the door-posts shut away the death-angel from the homes of the Israelites?

The ancient Passover was God's answer to the great question, in type and shadow. Christ our Passover, sacrificed for us, is God's answer to the great question in reality and substance. There was one hindrance on that fatal night that the death-angel could not pass—the blood of the lamb, slain and flung upon the door-posts. There is one barrier which wards off and dissipates the penalties for sin—the blood of the Lamb slain from the foundation of the world.

Only, there must be *personal appropriation* of this blood of the Atonement or there is no safety. It was not enough that the lamb was slain. There, upon the lintel and the door-posts must that blood be dashed, and within that threshold, guarded by that blood, must the whole household gather and remain till the destruction be overpassed. It was not simply the lamb slain in *general* sacrifice that brought safety. It was the application of the blood of that slain lamb to each particular Israelite scattering it on *his own* door-posts, and himself waiting there behind it, that brought safety to him. It was sacrifice seized and made use of by *personal choice and act* that averted the stroke.

And this personal appropriation involved *faith* in what God had said; and also *obedience*, action correspondent to the faith. The application here to the entrance into the safety for us in Christ our Passover is evident. Upon such faith and obedience then, O, how safe! See that Hebrew mother. The lamb is slain. Its blood is on the door-posts. She has believed. She has obeyed. Yet she is mistrustful. The death-angel is flying through the land to-night. She says, the first-born is to be smitten in every house on which the blood-marks do not appear. Yes, they are there, on my house; but, possibly, there may be some mis-

takes; or, perchance, the death-angel may not notice them. And so, there, even behind the blood, that Hebrew mother clasps her first-born to her breast, and waits, watching his every breath and starting at every sound. O, timorous heart, there is no danger; all the strength of thy Jehovah is pledged to guard thy boy. Even though thou fearest thou dost yet believe and thou hast obeyed, and therefore thou art safe. O timorous Christian thou art also safe!

Second—A lesson of *Strength.*—Look at those Israelites. Their staffs are in their hands; their loins are girded; their sandals are on their feet; their burdens are on their backs. There is before them an exhausting march. They are starting, too, in a sleepless night and at a time when the body feels fatigue most keenly. But see! God has provided that they be strengthened. The slain lamb must be *eaten.* They must *all* eat of it.

Here is the symbol of the Christian life. It is a pilgrimage. It is under burdens. It must meet conflict. But Christ is our Passover for strength. Spiritually we must subsist on Him. In deeply figurative and mystical but real way we must eat His flesh and drink His blood. Thus in Christ shall there be strength for us.

APRIL 21-26.—THE STONE ROLLED AWAY.—Mark xvi:3, 4.

YOU remember the circumstances under which this great stone was rolled against the tomb's mouth.

It was late on Friday afternoon that our Lord's dead body was taken from the cross. Joseph of Arimathea had gone to Pilate and begged the body of Jesus. This Joseph of Arimathea owned a garden just outside the city walls. And in the garden was a tomb. It was a *new* tomb. No dead man had ever slept in it before.

The significance of this NEW tomb is much. For had the tomb been old and used before, had other dead men been laid for their last sleep on its rocky shelves, then, even though Jesus had risen from the dead, it had been easy to cast doubt upon His rising. For it had then been possible to say that some other one of those shrouded men lying on those rocky shelves had not really died, but had only swooned and came again to consciousness, and that the disciples had identified Jesus with this simply swooning man. But since this tomb of Joseph of Arimathea was new, a tomb in which before no man had been ever sepulchered, it was utterly and forever impossible to even attempt to make such affirmation. To the request of Joseph of Arimathea for the dead body of Jesus Pilate yields.

So in this *new* tomb the disciples, and the few friends, and the loving women, laid the dead Jesus swathed with linen and hastily perfumed with spices. Then they rolled a great stone against the sepulcher's open door.

It is so near the beginning of the Sabbath—the Sabbath begins at the sun-setting of that Friday afternoon, and on the sacred Sabbath it is not lawful to bury any one—it is so near the beginning of the Sabbath, that in the swathing of the lifeless limbs with linen, and in the disposition of the antiseptic and fragrant balsams they are obliged to hurry. And now in the most singular way this new tomb is marked out and identified from all the other tombs hollowed out of the rocky hills around Jerusalem. Mary of Magdala and Mary the mother of James and Jesus seated themselves in the garden over against the tomb—and so this new tomb was identified by the *friends* of Jesus.

But just now the enemies of Christ were troubled. They recalled the prophecy He had so often made during His life, that, being slain, the

third day He would rise again. And veiling their trouble under the guise of the fear that the disciples might come and steal away His body, they go up to Pilate and ask of him permission to set a guard over that tomb in which Jesus is lying, and so again by the *enemies* of Jesus that new tomb is precisely identified.

Pilate gives permission that the tomb be guarded, and so the watch is set, and over the gravestone a cord is stretched, and on both its ends it is sealed with wax. and into the wax is pressed the seal of the Roman Government, which no man may tamper with but at the hazard of his life; and before the great sealed stone the sentinels pace back and forth upon their beat, and so again that new tomb is perfectly identified by the *Roman Government.*

So the hours of that Friday night roll on, and the hours of that momentous Sabbath which we call Saturday take up their march, and the moments of the first day of the week, which in commemoration of this vast event of the resurrection has become our Sabbath, are hastening to their beginning.

But some of the loving women who had lingered later at the cross have been preparing through the intervening hours a larger offering of embalming spices. They have loved Jesus, and a real love is always heedful of slight things. That hurried sepulcher of the late Friday afternoon was too hurried for their love. They must arrange the swathing linen in smoother folds. They must heap about the body a richer affluence of fragrant balsams. At the first dawning of the light of that first day of the week they are on their road to the sepulcher to do their ministries of love.

But as they go a great anxiety confronts them. There is that gravestone filling the tomb's mouth. It is altogether beyond their feeble strength to move it. They said anxiously among themselves—Who shall roll away the stone from the door of the sepulcher? But notwithstanding this anxious and apparently insurmountable obstacle in the path of their love—*they keep on in the way of love.*

And so when they reach the sepulcher and look, they find that the stone is rolled away—for it was very great. There is before them the emptied tomb. *Their Lord is risen.*

Consider now a few of the significances of that gravestone rolled away.

1st. That stone rolled away is significant of the fact that *every fear of the unreality of our religion is rolled away.* The Resurrection is the incontestable historic proof of the reality of our faith.

2d. That great stone rolled away means that every fear is rolled away *that Christ is not our triumphant Deliverer.* He did not sink in death, He mastered death. And the seal of triumph over death was put upon His suffering death for us.

3d. That great stone rolled away means that the fear that *death is triumphant is also rolled away.* Since Christ has mastered death in the Resurrection, if we trust Him He shall become our deliverer as well.

4th. A present precious meaning for the daily life—even though great stones confront: *go on* in the way of faith and love as did the holy women, and for you difficulties shall vanish; for you the stone shall be rolled away. **Do not forebode; or, if you must forebode, go bravely on; *go bravely on.***

EASTER SERVICE.

With Jesus by the Way.

BY REV. GEORGE FRANCIS GREENE,
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And they said one to another, Did not our heart burn within us, while he talked with us by the way? —Luke xxiv : 32.

A SWEET and pretty story is this that Luke tells us, about how two disciples, while taking a walk to Emmaus on the day of the resurrection of their Lord, met a stranger who proved to be the risen Master. After His sudden departure from them they said one to another—and we may imagine with what joy—"Did not our heart burn within us, while He talked with us by the way?" That is, were not our hearts on fire with interest and excitement while He was with us? Surely only companionship with Jesus could have wrought this effect upon our souls. Our spiritual excitement was an argument. We have been, like Moses at the burning bush, on holy ground. We have been with Jesus. The Messiah lives, after all, and the hope of Israel has not perished.

I. These words of Cleopas and his companion suggest the thought that spiritual excitement may sometimes be a proof of divine realities. Of course, emotions that are genuinely spiritual are to be distinguished from those that are counterfeit. Much that passes for spiritual emotion and the work of the Spirit is merely physical, and attributable to physical if not necessarily evil causes. The excitement which follows the attempt to "work up a revival," or which reveals itself in noise rather than service, is ever to be viewed with suspicion. But there is an emotion which may be felt in the depths of the heart; which, like subterranean fires, may not be manifest on the surface; which is describable as true repentance of sin and hungering after God; which enters the soul as the wind bloweth, of which we know not whence it cometh, and which is wholly inexplicable on natural grounds. Such emotion is natural to the believer. The praying disciples at Pentecost experienced it. Multitudes under the preaching of Whitefield and Edwards and Moody have known it. Such excitement of soul has been the source of new inspiration in Christian service to godly men and women in all ages. Notice the new light that broke upon Luther, according to Melanchthon's account, during his study of the Book of Romans and the Psalms; and the joy that Chalmers felt at the point in his ministry from which he subsequently dated his true conversion.

These experiences, when our hearts "burn within us" with the fire of faith, love and zeal, are not merely the fruits of the Spirit's indwelling, but are also an evidence of God and the spiritual life. We do not discuss the weight of the so-called "moral argument" for a divine existence as compared with the "design argument," the "argument from causation," and the like. We merely emphasize what every child of God is conscious of, that there are spiritual states upon which, as upon a book, the name of God is written. What believer cannot look upon his past history and recall times of spiritual emotion—the day of the public profession, communion Sabbaths, hours when prayer proved a veritable Jacob's ladder—when the inference was, "My heart has burned within me—*therefore*, the glorified Jesus has been my companion."

II. Then, too, the value of spiritual emotion as an aid to holiness is suggested. The emotion of the two disciples while Jesus was with them was wholly healthful. It meant an increase of subsequent devotion, an enlargement of subsequent effort,

Such excitement is never the basis of fanaticism, or any mischievous spirit. It is to life what a pure fountain is to the stream, or what good soil is to the seed. Such excitement, doubtless, Paul felt when the call came to him to preach to the Gentiles, and Carey felt when he forsook his cobbler's bench, and went to India with the message of salvation. It is the necessary forerunner of consecrated activity.

In our day less emphasis than formerly is laid upon feeling as a factor in religious experience, and more upon outward activity in its varied forms. In religious literature, for example, books like those of Baxter and Jay, which so largely direct attention to religious emotions, are fast disappearing, and those dealing more strictly with forms, methods and spheres of Christian work—such as manuals for Sunday-school workers, histories of missionary enterprises, appeals for beneficence, and the like—are taking their place. Churches are being well taught how to work. Probably they have never been so *active* as now—in missions, in building churches, schools, hospitals and in the study of the Word. Doubtless this change is, on the whole, healthful. Mere feeling is a cousin to hypocrisy. And yet is there not danger that the reaction against an undue magnifying of the feelings in the religious life may be carried to an extreme? Faith, devotion, love—belong primarily to the sphere of the feelings. Without them Christian work becomes the mere enterprise of moralists—the movement of a spiritless mechanism rather than the vigor of a body with a soul in it. Let us not despise the feelings as an element of Christian living. Electrified by the Holy Ghost they are the source of every noble endeavor; they bring revivals down from heaven; they nerve the arm that carries forth the ensign of Christ's cross.

III. Then, again, the experience of the two disciples suggests that the way to have the heart burn within us with the love which is the fulfilling of the law, is to get into the company of Jesus. We have left the prayer-meeting, and the Sunday-school class, and the closet of private prayer, and the communion table, where our thoughts have been that of the two at Emmaus. "Did not our heart burn within us? The reason? We had been with Jesus. Never did blind or sick or afflicted sinner, however needy, go into Jesus' presence when virtue did not go out of the Master into the soul of the sufferer. Do we need more faith? And strength to resist temptation? And an "unction from the Holy One?" In the companionship of the Master we shall find these treasures.

What a flood of joy we may well suppose swept into the souls of the two at Emmaus, that first Easter morning, when they learned the true cause of their spiritual excitement! But equal joy every believer is entitled to who allows Jesus to daily walk with him on the highway of life.

Easter Choral Service.

WE give a report of one attended a year ago. It seemed to us a model service.

There were no printed programmes, and the services were so conducted that it was evidently wise to avoid both the *expense* and the *diversion* of these recent innovations. The pastor kept the exercises well "in hand" by keeping all parts of the service within his thought. He evidently had a theme in his mind, and everything said or sung was closely consistent with it. A sermon could not have had more unity. Back of the minister was a large chorus choir, well trained for the occasion, who opened the service with a *brief* anthem, a hearty (not over artistic)

outburst of praise to the Risen Redeemer. (Note. The *length* and *artfulness* of the opening piece kills many a service.)

The instant the last note of the anthem died away, the pastor's voice was heard reading that magnificent passage in Acts ii : 22-41. (Note. How interruptive of the interest is that pause of half a minute while the minister is finding his place in the Bible.)

The pastor closed the reading with the briefest sort of announcement of a hymn, simply by number and first line, "I know that my Redeemer liveth," with no useless preamble about "continuing the worship of God with the use of," etc., and no attempt at displaying his elocutionary powers in reading the verses.

In close connection with the singing of this hymn, another was announced, beginning with "Ye sons and daughters of the Lord." This, as a translation of a mediæval hymn of the 13th century, gave the pastor the hint for a two-minute talk on the history of Easter praise in the church.

The pastor followed this hymn with a description of the Greek Easter as celebrated at Athens, picturing the crowds waiting at midnight with unlighted tapers, the booming cannon as the clock struck twelve, the Archbishop's cry, "*Christus Anesti!*" the response of the crowd, the lighting of the tapers, and the band of priests singing the old hymn of John Damascene (780 A.D.) beginning "The Day of Resurrection, earth tell it out abroad," which the pastor announced by number. (Note. How intensely the people are interested in looking over the hymn, now that they know its history, and how heartily they sing it, as if trying to get *en rapport* with the saints of all ages.)

Then came a brief prayer to the Risen Christ, every sentence of which kept the aspiration of the worshippers toward that "Man at God's right hand."

Then the hymn "Welcome happy morning," the story of which, as made by Fortunatus in the 7th Century, was told. Noticing that the tune to which it was set was called "Prague" he narrated the story of Jerome of Prague, who went to the stake singing this very hymn. Though the tune is not one of the simplest, the people "caught on to it" easily, because they wanted to, and sung it as if they wanted to send some cheer to Jerome of old as he stood there by the stake, and said so sweetly with his dying voice, "I give my soul in flames, O Lord, to Thee."

An offertory by the choir followed while a generous contribution to mission work was taken.

Then came the hymn "Christ is risen, Christ the first fruits," which was introduced by a description of the little valley across the Kedron where the sacred barley was grown. The night after the Passover a crowd gathered near it. Said the reapers "Is the sun gone down? Shall I reap?" The people responded "Reap! It is the Lord's harvest," and so it was cut, threshed, ground, mixed with oil and frankincense and brought as the wave offering—the first fruits—at the temple. Perhaps the crowd coming from the crucifixion met the crowd coming from the barley field. How suggestive of what would happen on the second day following, when Christ would appear, the first fruits of God's true harvest of risen humanity. With such an introduction no one in the audience missed a word of the hymn.

After reading the grand Easter anthem in 1 Corinthians xv : 22, the pastor announced the hymn beginning with "Jesus comes, His conflict over," to the tune "Neander"—Neander means new man; the name taken by that great Jewish scholar,

Mendel, when he was enabled to believe in the Resurrection of Jesus. That faith will renew the heart and life of any man, etc.

With a brief prayer and benediction the people were dismissed. The service lasted an hour and ten minutes. L.

Easter Thoughts.

The Lord is risen INDEED.—Luke xxiv: 34.

"INDEED" implies grateful surprise and confirmation. These disciples had not really accepted the resurrection as a fact, though they had heard the report that Simon had seen Him, and also that certain women had had a "vision of angels, which said that He was alive." They longed to have the report true, but, alas! it was too much to believe.

This is the attitude of many minds to-day. Immortality is a pleasing theory; it fascinates the thought; the soul is bereaved without a sort of would-be faith in it, yet we do not rest upon it as an assured fact. We are not "risen with Christ," but our hearts are still buried beneath the incubus of natural or acquired skepticism.

Observe *Christ's method of confirming* the disciples' faith.

I. By an *appeal to their intellectual judgment* through proper argument (vs. 26, 27). "Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning Himself."

II. By *supernatural revelation* of Himself as the Christ opening the eyes of their souls (v. 31).

Hints under I. The state of the argument concerning the resurrection of Jesus. Four theories of objectors:

(*a*) The story *an invention of after times.*

Could not have originated long after, for the Gospels were in circulation while some of the disciples were still living; and even before the Gospels were extant the church numbered many thousands who worshipped the risen Lord. The Sabbath as a commemorative day can be traced almost to the tomb of Jesus.

(*b*) Our Lord was not dead *but in a swoon* when they buried Him.

But surely the Roman executioners knew a dead man. They tested the case by the spear thrust. Their own lives were forfeit for making an error in their "returns" concerning the execution. Jewish hatred inspected the body. The grave was "sealed," etc. Prof. Gfrörer, the ablest advocate of this opinion, abandoned it, and became a Roman Catholic. Even Strauss derided the swoon theory as a monstrous absurdity.

(*c*) The *fraud theory:* the disciples stole the body.

It would have required too much talent for thievery, for no expert housebreakers could have outwitted the guard. And if they did, how could the secret of it have been kept by a multitude—the eleven, the five hundred who testified that they saw Him? How account for the magnificent addresses these burglars (?) put into the mouth of Jesus—the foundation thoughts of the Christian ages. Strauss adopted the fraud theory only late in life, having held to the vision theory for years (vide 1st ed. Life of Jesus). Renan derides this theory.

(*d*) The *vision theory:* the disciples were honest, but under hallucination.

That Strauss abandoned this theory as utterly untenable after having held it for many years is suggestive. Admit the possibility of *one* disciple having such hallucination, but how could the waking vision have been imparted to two? (Peter and Mary.) To two more? (at Emmaus.) To eleven? (in the Assembly.) To five

hundred? at different times, the vision including hearing the same addresses *verbatim* from the Lord's lips? And why did they all stop dreaming at the same instant on the fortieth day? This improbability is such that the leading advocates of the Vision theory—Ewald, Baur, Keim—admit the necessity of *some* spiritual influence that prompted the simultaneous visions.

But II. We are not left to argument to substantiate the resurrection. The Risen Lord follows every earnest soul as He followed the men to Emmaus, and will reveal Himself to reverent, loving inquirers. He himself is the great Amen of all truth. His spirit is the confirmation of faith. When He opens the eyes of the understanding we will have no anxious hope, no trembling trust, but will say, "The Lord is risen *indeed*." L.

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D., NEW YORK.

NO. XVI. THE SEVENTY-SEVENTH PSALM.

The Remedy Against Despair.

THIS is a lyric intended for public worship, as is shown by the inscription "to the Chief Musician." The statement that it is "after the manner of Jeduthun" (R. V.) refers to one of David's three musicians, or Levitical singers, the third after Asaph and Heman (1 Chron. xvi: 41; xxv: 1), whose descendants had the same employment, as we learn from Nehemiah (xi: 17). Hence the name gives no clue to the date of the psalm, a remark which is true also of its author, Asaph. But that the historical occasion should be specified is not necessary, since the circumstances clearly indicate its character. The writer is in great distress, which is so sore as to reduce him to despair; but from this he is delivered by recalling the days of old, and the deliverances then granted. Some have considered the psalm national. But Perowne justly says that "it destroys all the beauty, all the tenderness and depth of feeling in the opening portion, if we suppose that the people are introduced speaking in the first person." It is his own sorrows under which the writer groans, and from which the recollection of former gracious interpositions relieves him. The two parts of the lyric need not further be indicated.

I. Sorrow and Complaint (vv: 1-9).

I lift my voice unto God, and will cry:
I lift my voice unto God:
  Oh that He would give ear unto me!
In the day of my distress I seek the Lord;
My hand is stretched forth in the night without ceasing;
  My soul refuseth to be comforted.
I remember God, and must moan;
I muse thereon, and my spirit is overwhelmed.

Thou holdest my eyes watching;
  I am smitten and cannot speak.
I think of the days of old,
  The years of far-off times.
I will recall my song in the night;
I will commune with mine own heart,'
  And my spirit maketh diligent search.

Will the Lord cast off forever?
  And will He be favorable no more?
Is his loving kindness clean gone forever?
  Hath His promise failed for all generations?
Hath the Almighty forgotten to be gracious?
  Hath He in anger shut up his tender mercies?
    Selah!

The sufferer calls upon God, not only mentally but with a vocal utterance, as was usual in ancient times. The last clause of the first verse is better understood as an exclamation than as an assertion either that God had given ear (A. V.), or would give ear (R. V.), to him, since the whole strain is one of abandonment and grief. So in the following verses, although the verbs are in the perfect tense, this means that the writer's troubles had commenced and were still continuing, and this with us is best expressed by

the present. In verse second the common version's rendering, "My sore ran," is wholly destitute of authority in etymology or in usage. What the words mean is that day and night his prayer ascended; incessantly he spread forth his hands; and so long as there was no answer he was comfortless. Even the thought of God gave no relief, but rather intensified his suffering, for he contrasted the mercies formerly enjoyed with the pain he was now enduring, and this overwhelmed him, or, as some render it, his spirit fainted away. His eyes are kept on the watch all the time; when he would close them for sleep, this is forbidden by his continual looking up for the help he so much needs. His miserable state is still further expressed by the buffets he receives—"He is smitten as if he lay upon an anvil." As blow follows blow the power of speech fails him. Great griefs are dumb; words fail the man whose heart fails him. But the spirit still prays on in secret, though the mouth be silent. In place of audible supplication comes quiet soliloquy. The Psalmist, revolving over the situation, puts himself back into the days of old (as does David in Psalm cxliii: ver. 5), the years of bygone times, which were so rich in their exhibitions of God's power and loving kindness. He recalls the period when joyous thankfulness impelled him to sing songs of praise even in the night of sorrow (Job xxxv: 10), songs set, as the word shows, to the accompaniment of stringed instruments. Such recollections may hush the storm of the soul and give a man courage through the hope of a better day, but in the present case they only made matters worse, as they caused the Psalmist to see and feel more vividly the hopeless gloom that encompassed him. He gives himself up to musing and allows his thoughts to range incessantly between the present and the past, giving way to anxious and painful inquiries. In a variety of ways he repeats the doubting questions suggested by his situation. Is it all over with him? Is he finally and unalterably rejected? Is God's loving kindness exhausted? Is His gracious word of promise proven to be a failure? As He is by eminence the Mighty One, does His goodness no longer bear proportion to His greatness? Has He forgotten how to show compassion, or has His righteous anger shut up His tender affections? So the godly man reasons with himself, testing the matter in every point of view, and searching anxiously for some ray of hope, some token of relief, but in vain. He comes to a pause with the word *Selah*, and awaits the issue.

II. The Remedy (vv. 19-20).

And I said, This is my misery,
The years of the right hand of the Most High!
I will make mention of the deeds of Jehovah,
For I will remember thy wonders of old.
I will meditate also upon all thy work,
And muse on thy doings.

O God, thy way is in holiness!
What mighty one is great like God?
Thou art the Mighty One that doest wonders;
Thou hast shown Thy strength among the nations.
With Thine arm Thou hast redeemed Thy people,
The sons of Jacob and Joseph, Selah.

The waters saw Thee, O God;
The waters saw Thee, they writhed in pain,
Yea, the depths were convulsed.
The clouds poured out water,
The skies uttered their voice,
Yea, Thine arrows flashed forth.
The voice of Thy thunder was in the whirlwind;
The lightnings lighted up the world;
The earth shook and trembled.
Thy way was in the sea,
And Thy path in the great waters,
And Thy footsteps were not known.
Thou didst guide Thy people like a flock,
By the hand of Moses and Aaron.

The first verse of this section is obscure and variously rendered, but all agree that here is the turning point of the composition. Some (Perowne, DeWitt, Cheyne) translate the last word as a verb, and make the clause read, "the chang-

ing of the right hand," which is certainly admissible, but as the same word occurs as a noun in verse 5, it seems better to retain the meaning "years." Then the sense is that the writer felt and said what he should have said before, viz., that his affliction had indeed been of long continuance, but it issued from God's hand and therefore should be received with humble submission (1 Pet. v: 6). Having thus yielded to the Most High's sovereign pleasure, he comes to see the Lord's doings in a different light—no longer as only heightening by contrast his present sorrow, but as giving promise of another gracious interposition. Hence he says that he will recall the sublime deeds of Jehovah, the wondrous manifestations of His power and grace in the days of old. Nor will this be superficial or temporary, but prolonged and absorbing. He will *meditate*, will *muse* on these topics until they take possession of his soul and color all his thoughts and feelings. Not only is memory a fit handmaid of faith, but it is always well for any one to take in a wider range than his own experience, especially when there lies before the believer such a record as the Scriptures contain. The first thought that occurs to the Psalmist is the holiness of God's way, which calls forth an admiring exclamation like that recorded in the song of Moses (Ex. xv: 11).

Who is like unto Thee, O Jehovah, among the gods?
Who is like Thee, glorious in holiness,
Fearful in praises, doing wonders?

"Holy and glorious in love and in anger, God walks through history and manifests Himself there as the incomparable One with whose greatness no being can vie" (Delitzsch). He is habitually and characteristically a wonder-working God, far surpassing what is earth-born and human; and this is shown by His dealings, whether with His own people or the nations at large. Among the latter He has made known His omnipotence by what He did for the former when he redeemed them by an outstretched arm, even as Moses sang at the Red Sea; xv: 14.

The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.

Joseph is mentioned as the father of Ephraim, and so as representing the Northern Kingdom. The reference is to the great recovery from bondage effected at the founding of the nation, which the Psalmist proceeds to describe at some length and with amazing force and beauty. Some critics (Hupfeld, Cheyne) insist that these last verses do not belong to the psalm, because they are on a different model, being lyric and not reflective in tone and style. These differences are admitted, but they constitute no reason for dismembering the psalm or denying its unity. Nothing could fall in better with the writer's purpose than a poetic reference to the one great act which gave existence to the people and stamped itself on all their literature. It is true that the striking features here mentioned—the rain, the thunder and lightning, the earthquake—are not recited in Exodus, but this fact is no evidence that they did not occur. We prefer to say with Dean Stanley that the crossing of the Red Sea "was effected not in the calmness and clearness of daylight, but in the depth of midnight, amidst the roar of the hurricane which caused the sea to go back; amidst a darkness lit up only by the broad glare of the lightning, as the Lord looked out of the thick darkness of the cloud." The poet describes it as if he were present: The waters convulsed to their very depths, the skies pouring out their streams, the earth quaking, the heavens gleaming and the thunder roaring. Amid such commotions in

the world of nature, above and below, Jehovah marched through the sea, making a passage for His redeemed. His person and His working were not seen, were invisible, but the result was very manifest. No one could point out His footprints or His peoples. Still the passage was accomplished safely. The Shepherd of Israel led His chosen like a flock, in perfect safety and with perfect ease. Perowne justly calls attention to the beautiful and touching contrast contained in the last two verses. One portrays the majesty, the power, the unsearchable mystery of God's ways, while the other likens His tender and loving care for His people to that of a shepherd for his flock. It reminds one of a similar contrast in the fifth chapter of Revelation, where He who is called the Lion of the tribe of Judah appears in the next verse as a Lamb, and that as though it had been slain.

This spirited lyric is in parts very touching, and again lofty and sublime, but its chief excellence is its spiritual use, as showing how to turn despair into triumph. The writer is in the depths of affliction. He prays night and day, but there is no answer. He sinks into hopeless despondency and gloom. If he turns his face to the past when God watched over him, and His lamp shined upon his head (Job xxix: 2, 3), the contrast only makes matters worse. He experiences the truth of Dante's utterance,

> Nessun maggiore dolore
> Che ricordarsi del tempo felice
> Nella miseria,

of which Tennyson has given the sense in the well-known lines:

> This is truth the poet sings,
> That a sorrow's crown of sorrows is remembering happier things.

The memory of far-off times deepens present grief, and intensifies the sufferer's perplexity. Hence his despairing inquiries. God once was gracious; has He forgotten to be so any more? He was full of loving kindness; has that passed away never to return? His promise is on record and has often been fulfilled; does it fail now, and will it fail from generation to generation? Thus the afflicted believer unburdens his anxious soul, seeking relief but finding none. Not a ray of hope lights up his darkened sky.

But suddenly there is a change. He recalls what God has been to His people in the olden time, what wonders He has wrought, what manifestations of unlimited power, what gracious and complete deliverances. One of these, pre-eminent in its difficulty, its importance and its permanent influence, is recited in a few vivid, graphic touches. Israel is penned up at the sea, with impassable mountains on either hand, and a fierce enemy behind. Escape seems hopeless, but at the divine word the people go forward and find a path through the sea over which they escape dry shod. But when the foes follow the scene changes. A frightful overthrow ensues. There is rain and storm and flashing thunderbolts, whirlwind and earthquake, and the whole host of the Egyptians sink into the depths never to rise. Meanwhile the flock of Israel look back in amazement at their tranquil and easy passage, while their oppressors have disappeared forever. It is Jehovah himself who has redeemed them.

Here the poem stops, and some say abruptly, something being wanting. But what need is there of anything more? Is not the conclusion plain? Nothing can be too hard for Him who wrought this marvel at the Red Sea. He suffered His people to go to the last extremity, and then rescued them by His own right arm. This was a pledge for all time to come. Never could the people, whether individually or collectively, be worse off than they were when entrapped between the sea and Pharaoh. There is then never reason for despair on the part of any who acknowledge

the Mighty One of Israel. He is the same yesterday, to-day and forever. All powers and agencies are at His command, and at the due season He will surely come. The one lesson to God's people in every age is, however sorrow stricken they may be, and however fruitless their prayers may seem, yet to recall the past and encourage their hearts by considering what the Lord has done in the days of old: how He cut Rahab in pieces and pierced the dragon; how He dried up the sea and made the depths a way for the redeemed to pass over.

John's Vision in Rev. iv.

BY HOWARD CROSBY, D.D.

IN the fourth chapter of the Revelation we have a symbolic representation of heaven, and in order to understand the teaching of the symbolism it is necessary to gain a clear idea of the representation.

The chief objects presented are the throne, the twenty-four elders, the four living creatures, the seven lamps and the sea of glass. Let us endeavor to group these.

1. *The throne.* If we turn to 1 Kings x: 19, we see that Solomon's throne had a top that was round behind. I take it that this means that the upper part of the back of the throne was extended in a semi-circle, so that on different seats within the semi-circle on each side of the king, and on a lower level of sitting, sat the assessors of the king, the dignitaries of the kingdom The central "place of the seat" having "stays" (hands or arms) on each side was the position of the monarch. It was probably on the side seats of the throne that David's sons sat, as described in 1 Chron. xviii: 17.

This form of the throne seems to have become traditional in some parts of the East, and the royal *divan* is its modern representative. The same form is found in the Bishop's throne in the early Christian churches, the throne following the curve of the apse, the bishop sitting upon the higher seat in the centre, and the other clergy sitting in the semi-circle on a lower plane on either side.

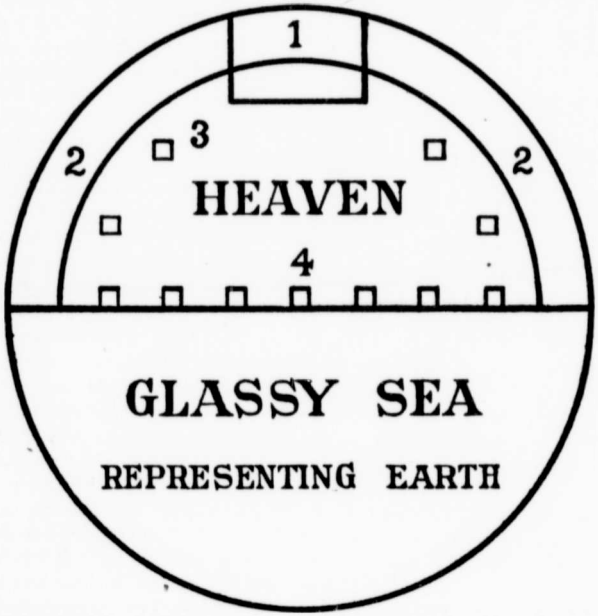
If we consider the throne in John's vision as of this kind, the jasper and sard glory, representing God, occupies the central seat, and the twenty-four elders crowned sit, twelve on each side, in the seats of the semi-circle.

2. *The* twenty-four *elders.* These representing the glorified church (pre-Christian and post-Christian) by the number of the 12 patriarchs and the 12 apostles are seen to fulfill the promise of Rev. iii: 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

3. *The four living creatures.* Most commentators take these to represent the inanimate or irrational creation. I would suggest another interpretation. They have points that resemble the *seraphim* of Isaiah (ch. vi.), to wit, the six wings and the Trisagion cry. They also have points that resemble the *cherubim* of Ezekiel (ch. i. and x.), to wit, the name "living creatures" (Heb. chayyoth, Gr. ζῷα), the four faces (all on one body in Ezekiel, but here on separate bodies) and the four individuals. I see no reason to consider the seraphim and cherubim as distinct characters. They seem to be the same with one another, and with those that appeared at the gate of Eden and were placed on the mercy-seat. And those four living creatures in John's vision are undoubtedly the same. The slight differences in numbers of persons or wings are not enough to change the symbolic meaning.

In the fifth chapter of the Revelation these living creatures sing (according to our old English version) "Thou art worthy . . . for thou

wast slain and hast redeemed *us* to God by thy blood . . . and hast made *us* unto our God kings and priests." In the Revised Version this is changed, and we read, "Worthy art thou . . . for thou wast slain and didst purchase unto God with thy blood *men* . . . and madest *them* to be unto God a kingdom and priests." The first of these changes is unwarranted. The ἡμᾶς ("us") is found in three of the four uncials, to wit, the Sinaitic, the Vatican and the Porfirian, while its omission is only in one, the Alexandrian. Now its dropping may be easily accounted for, but its insertion would be incomprehensible. It was doubtless dropped in the Alexandrian (if not by mere copyists' carelessness) because the next clause has "them" instead of us. In that second change the revision is correct, for all the uncials agree on "them." The passage really reads, "Worthy art thou . . . for thou wast slain and didst redeem *us* to God by thy blood out of every kindred and tongue and people and nation, and didst make *them* to be unto our God a kingdom and priests." The "us" is changed to "them" after the enumeration of kindred, tongue, people and nation. We have many such solecisms in the Revelation. Now it was natural for a copyist to make the pronouns agree, and so have dropped the "us" in the Alexandrian codex. (The word "men" put in its place is, of course, seen by its italics to be an insertion by the revisers and represents nothing in the Greek).



1. The central throne. 2. The throne of Eden. 3. The living creaturers. 4. The seven lamps.

We say, therefore, that this song of the four living creatures proves them to be *redeemed men*. They differ from the twenty-four elders, for while these latter represent the glorified church, the four living creatures represent the ideal church on earth in its active life Godward.

4. *The seven lamps.* These stand

before the throne as representing the Holy Spirit in His manifold operations by which He enlightens the souls of men.

5. *The sea of glass.* This represents the nations of the world, lying before God and shone upon by His Spirit and which ultimately will be (after fearful experience) holy to the Lord. (See Rev. xi: 15, and compare Rev. xv: 2).

Note. The word used for "round about," as used of the four living creatures (v. 6) is κύκλῳ, while the word used for "round about" of the twenty-four elders (v. 4) is κυκλόθεν. There is a difference. The elders were *along* the circuit of the throne. The four living creatures were *within* the circuit ((ἐν μέσῳ καὶ κύκλῳ).

On preceding page is an outline that illustrates the above.

John iii: 5. "*Except a man be born of* WATER *and of the* SPIRIT, *he cannot enter into the kingdom of God.*"

Erroneous interpretations.

1. Placing the entire emphasis upon "the Spirit;" understanding by "water" only the duty of being baptized *after* regeneration. This is the practical rendering given the text by most evangelical preachers. Note that Christ stated that *both* water and the Spirit are involved in the *genesis* of a Christian character.

2. Placing undue emphasis upon "water;" understanding by "Spirit" a divine influence which would come *with or after* baptism: "Baptismal Regeneration," etc.

3. Making "water" signify the *form* of baptism instead of an inner action of man himself.

The heart of the question involved is What did Christ intend, and what did Nicodemus understand Him to mean by "water?"

It is safe to say that *Christ* meant just what John the Baptist meant, for they were in agreement. Compare this verse with John's heralding of Christ, Luke iii: 16: "*I indeed baptize you with* WATER; *but one mightier than I cometh. . . . He shall baptize you with the* HOLY GHOST *and with fire.*"

It is equally safe to say that *Nicodemus* must have understood Christ to refer to John's use of water. The whole Jewish world was astir about "John's baptism." Thousands in Jerusalem were just back from the Jordan. The repute of Jesus was in connection with John's declaration of His Messiahship.

The question is then reduced to this: "What did *John* mean by 'water?'" The reply is evident—just the opposite of any formal rite. On this point the prophet was squarely against the Pharisees. He proclaimed, Matt. iii: 11: "*I baptize you with water* UNTO REPENTANCE." He also prescribed as necessary the PURPOSE of REFORMATION, as witness his reply to the publicans and soldiers, Luke iii: 11–14. Indeed he put these two soul acts of the recipient of baptism in one sentence—"Bring forth, therefore, *fruits* worthy of *repentance.*" Only if one repented and reformed would John give him the "water," for in these things was its entire significance.

We thus reach the true doctrine of regeneration. It is the work of *the Spirit* in conjunction with the *conscious purpose* of *man.* Neither in Christian experience nor in Scripture is the divine energy revealed as operative for our salvation, except in connection with the human will. It is useless to debate whether one or the other is first chronologically. God puts them together, leaving unexplained the whole mystery of the *how, when* and *in what measure* the Spirit operates upon the heart. To emphasize our practical duty Christ mentioned the human part first: by "*water* and the Spirit." L.

EUROPEAN DEPARTMENT.

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

A German Criticism of Robert Elsmere.

PROFESSOR BEYSCHLAG of Halle, an eminent biblical critic, subjects Mrs. Humphry Ward's book to a searching review in the January number of *Deutsch-evangelische Blaetter*. In his *Leben Jesu*, and in other writings, Beyschlag has proved himself a critic of more liberal tendencies than Weiss of Berlin, but without going so far as the representatives of extreme negative criticism. He is a leader of the Middle Party, which wants to mediate between Christianity and modern culture. It is especially interesting to hear the views of this scholar, who is not only familiar with the Tuebingen school, but also with the processes of criticism since the days of Bauer and Strauss. An abstract of the principal points of his article is here given.

Beyschlag gives an outline of the plot, until he reaches the point where Elsmere becomes convinced that miracles do not occur, and that Christ was purely human. Here our author begins his criticism. Although admitting that the catastrophe is brilliantly narrated, and gives evidence of theological knowledge surprising in a woman, he nevertheless pronounces that catastrophe unpsychological. Ten years experience in the ministry had revealed to Elsmere the divine power of the gospel to console the penitent and the dying, and to transform the despairing and the lost into new men and women. And three months of historical study can obliterate all this as self-deception! Critical study might, indeed, produce a conflict between the head and the heart, as was the case with the youthful Schleiermacher; but Beyschlag cannot understand how experimental Christianity could be so utterly defenceless against the attacks of the critical understanding; why, when the outworks were burned down he should make no attempt to defend more bravely the inner fortress. In his conversation with the Squire, Elsmere himself declared that faith must attest its genuineness; that ultimately it does not depend on external things, but on the voice of the Eternal within the soul of man. This he seems to have forgotten wholly at the time of the catastrophe. His faith vanishes when he learns that the Book of Daniel is not authentic; when doubts arise as to the authenticity of the fourth Gospel; when it is discovered that quotations from the Old Testament do not harmonize with the canons of modern exegesis, and when he receives the impression that phantasy and poetry, myth and legend, have played their part in the biblical as in all other religions. Yet all these are merely externals on which the saving faith of the Christian does not ultimately depend. Where now is the attestation of its genuineness which, according to Robert Elsmere, this faith gives? Strange; no sting left behind by the loss of a Saviour, by the absence of the assurance of everlasting love, of reconciliation, and of sanctification! Beyschlag therefore affirms that the whole previous representation of Elsmere's Christianity must be false if the catastrophe is true to life. She represents as a living Christian by conviction a man to whom in reality Christianity was, unconsciously, only a natural idealism; and his defection from the faith proves nothing against genuine Christian faith.

Our learned critic thinks the fundamental error lies in the tendency of the English mind to base the truth of Christianity on so-called exact facts, or, to quote Luther, to construct stone pillars to support the

heavens. If these pillars fall—verbal inspiration, the authenticity of all the books of the Bible, the actuality of all its miraculous accounts, and the like—then the heavens themselves seem to fall. Long ago, since the days of Lessing and Schleiermacher, German thought freed itself from this procedure pronounced childish by our author. He claims that the Germans, too, know something of the testimony of the various witnesses to the truth; but they do not regard criticism as the only means through which the mind discovers historical truth. In spite of all criticism historical truth, a great human life, and particularly the teachings of sacred history and the life of the Lord, cannot be understood without intuition, and without sympathy for the object investigated. German scholars do not imagine, as Mrs. Ward does, that one can operate with historical criticism as with a laborer's tool or with a mathematical formula. They do not regard everything narrated in Scripture as pure prosaic history. Having abandoned the old theory of inspiration, they seek by critical means to discover in the humanly and temporally conditioned tradition the kernel of truth. In doing this, facts are discovered which are too high, too holy, and too powerful, in the world's history, to owe their divine impress to the fancy of the men who handed them down; facts which can as little be explained by the moods of the witnesses who communicate them, as the sun is explained by its reflection from the rainbow it produces.

What are these facts? First of all, amid the ancient religions of nature and fancy we find a religion of the conscience, which can be explained only on the supposition that God really permitted the human consciousness to behold through the rent veil of nature His holy countenance; a religion which to this day offers to us the elements of moral training which the mythologies of the most intellectual peoples failed to do. Then, for the fulfillment of this religion comes the Founder of a new covenant; He stands as high above the old covenant as this stood above the most intellectual heathendom; the Son of man who changes the religion of the awakened conscience, of the discord between the holy God and sinful man, into the religion of the pacified conscience and of the life in God. The Author of the new covenant finds the power to produce this great change in the holy depths of His own divine consciousness and in his all-conquering love, true even unto death. If in Him who was one with God on earth, and who by virtue of this oneness with God renewed the world, we recognize the Eternal Love which we call God and adore as the Ruler of the world; if in Him, who is the human likeness of the Eternal Good, we seize this Eternal Love, even as we feel ourselves apprehended by it, do we then believe something incredible or surrender our mind to something irrational? We give full play to criticism respecting the dogmatic formulas by means of which, according to its means and needs, the church in the fourth and fifth centuries expressed the secret of the Only Begotten of the Father. But can criticism touch this secret itself? Can it affect the Gospel account of a life which cannot have proceeded as a poem out of any human heart, or affect the fact of a life-power which till this day stands as the sun in the heaven of humanity, bringing forth blossoms and fruits such as the natural heart of man can never produce of itself?

For the rejection of positive Christianity Beyschlag can find no ground in Mrs. Ward's book, except the proposition that "miracles are impossible," and he conjectures that she pronounces them impossible, be

cause she thinks them irrational. To others who have also learned to think they, however, appear perfectly rational, especially from the theistic standpoint which Mrs. Ward wants to retain. How petrified the countenance of the living God must be if He never disclosed himself to man by word or deed! Revelation is manifestly included among what are declared to be impossible miracles: Her denial of revelation is the death of all religion, yet she wants to preserve religion. But religion is the relation of the soul to God, and this relation is not possible if God does not communicate to that soul more than what nature and human life reveal. In primitive times, amid a generation carried away by the magic of nature, the solitary friend of God, in solemn hours of exaltation, receives divine illumination, and that he bequeaths as a holy inheritance to a congregation of his people. From this congregation arises a new seer who penetrates more deeply into the divine secret and makes this deeper vision the principle of his people's life. The development culminates in the unique Beloved of God, in whom God pours out His whole heart, who appeals to all humanity, as *His* congregation, to appropriate the revelation completed in Him. With what law of nature or of reason does this historical revelation clash?

Mrs. Ward rejects the miracles recorded in the New Testament because so many miracles handed down by tradition must be rejected. But the fact that the religious histories of all peoples are full of fancied miracles, only proves that the religious spirit cannot rest in a God whose hands are tied by His own creation. Man's will can disturb the order of nature; then why not God's will? Beyschlag also meets Mrs. Ward's objection to miracles based on the supposition that the reports of them can easily be explained without admitting anything miraculous. She seems not to know that the evidence of the greatest and most decisive of all the miracles, namely, the resurrection of Christ, presents difficulties to the skeptical critic which increase with the severity and honesty of his investigation. Strauss, the sharpest German opponent of Christianity produced by our century, was never able satisfactorily to explain the faith of the disciples in the resurrection of Christ, on the supposition that this resurrection was a myth. Publicly he advocated the vision hypothesis; but thinking the vision hypothesis not altogether satisfactory he privately entertained the possibility that Christ was not really dead, but only apparently—the very hypothesis he rejected in his second *Leben Jesu*. Beyschlag knows this from an autograph letter of Strauss to a student who corresponded with him on the subject of the resurrection. This student communicated the fact to Beyschlag.

The Halle professor cannot discover in Mrs. Ward's "new religion" either the novelty or the religion. The experiment advocated by Mrs. Ward was tried forty years ago in Germany and proved a failure. That attempt did not lack gifted leaders with enthusiasm for humanity, but it died of inner emptiness and desolation, and no one connected with the movement likes to be reminded of that connection. Mrs. Ward's theism is nothing but the old English deism of the seventeenth century, produced by the lukewarm churchism of the day. Is this "new" gospel the gospel of the future? Can it, better than the old gospel, bind up the wounds and soothe the pains of humanity? Mrs. Ward's ideal indeed supplements the old deism with the practical formation of a congregation; but even in that Elsmere merely resumes what he had done as a believing Christian. Of course a humane and God-fearing

deist like the later Elsmere might be a blessing to society. But even Mrs. Ward will hardly maintain that a newer, stronger, purer impulse to the formation of churches and to deeds of love is found in the new deism than in the old Christianity.

The religious element in the "new" religion is expressed in the two statements that the soul confides in the Eternal One, and "This do in remembrance of me." A celebration of the Holy Communion emptied of its Christian content and devoid of faith in the propitiation for sin! Beyschlag naturally doubts that for liturgical purposes a congregation could be persuaded to address a man believed to have been dead for eighteen hundred years. Such a liturgical presentation of the life and sufferings of Jesus would doubtless be touching and do good; but the same would be true of other noble examples taken from history. But no one has ever called the mere narration and consequent ennobling influence of such examples religion. Religion is the exaltation of the soul to the Eternal, it is surrender to God. The religious element in the "new" religion must consequently be sought in the other tenet, namely, in trust in the Eternal One. But a God who has not revealed Himself except in nature and life can never awaken or justify the confidence that He will grant anything that lies beyond nature and the experiences of life, such as grace, forgiveness, sanctification. Of these there is not a word in the new religion. Not even the life after death is certain. What, then, is the substance of the trust inspired by the new religion? Beyschlag finds only this: the man who believes in a Highest Being; who heeds the voice of the same in his conscience; who, in this imperfect world, which, perhaps, is the only one, strives to imitate the noble example of Jesus, is better off than the man who, with the voice of conscience hushed, wallows in the mud of selfishness and meanness. The professor wishes Mrs. Ward success in converting atheists and materialists to this belief, for the scantiest remnant of the Christian view of the world is better than the prevalent nihilism.

A new religion is not to be *made;* least of all by subtraction. A new religion to become a substitute of Christianity must reveal a progress of humanity, and therefore must have more to offer than the old Christianity; namely, a deeper insight into the secrets of the Deity, increased power to awaken the conscience, a surer comfort of forgiveness, and stronger impulses to sanctification. But in these respects the new religion does not even attempt to rival Christianity. Shall the advantage be found in greater certainty? This seems to be the opinion of the author. She regards Christianity as resting upon a historical and literary basis which can be overthrown, while she holds that theism cannot be refuted. What an illusion! As if a philosophical hypothesis were more secure against criticism than a fact subject to historical criticism so far as its external circumstances are concerned, but proving itself to the heart and conscience of humanity as divine in its essence. Jesus Christ was the first who made men certain of the existence of the living God by the fact that He lived in the Father and the Father in Him. Jesus himself declares that no man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him. In our day whoever abandons the Christian revelation will not accept Elsmere's theoretical hypothesis, but will go the whole length of atheism. And why not? What evidence of existence does a God give who does not reveal Himself?

Professor Beyschlag attributes the

state of religious opinion to which Mrs. Ward's book testifies to the fact that England has *no living theology.*

Fruit and Seed.

—SCIENCE deals with nature; philosophy with reason; religion with the personality.

—Every man is a representative of his age; the only question is, what part of the age he represents.

—We frequently hear of men who get religion, and occasionally of men whom religion gets.

—The individual is always an embodiment and an expression of the world to which he belongs.

—Where rank makes the man, we can afford to drop the man, provided the rank is retained.

—Were the world to understand the Christian fully, it would be conclusive proof that he moves but on the level of the world and is limited by the sphere of its appreciation.

—We project our thoughts into the next world, remain heart and soul in this wicked one, and then imagine we are saved.

—Many say they think, when they do not even know what it means to think; just as men say they believe, when in reality they only cherish opinions others have formed for them.

—Even on days when we cannot see the sun, its light illumines this earth; so men may be enveloped in a spiritual light whose source they cannot see.

—We have holy days and sacred acts, divine service and devout prayers, to which we limit religion; but it was an apostle who said: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

—We cannot add to God's inherent glory; hence to seek the glory of God becomes to so many an empty phrase. Jesus explains it to mean simply the doing of God's will as He himself did it. "I have glorified thee on the earth. I have finished the work which thou gavest me to do." The fruit borne by the branch on the living vine glorifies God. "Herein is my Father glorified, that ye bear much fruit."

Current Definitions.

Agnosticism.—A system which enables men to limit the human mind without testing its powers, and to reject religion without investigating its character. It knows everything and believes nothing. Infidelity based on inability. A familiarity with the unknowable which demonstrates it unbelievable. An agnostic is one who believes that he knows and knows that he does not believe.

Culture.—Outside polish to hide inner crudeness and rudeness. Wealth and position, no matter how obtained. Veneering. Phylacteries.

Doubt.—A question which does not seek an answer. Gaining certainty by resting in uncertainty. Pilate's conscience. Mathematics applied to the experiences of the heart. Weighing the spirit in scales, and measuring ideas with tape lines.

Education.—Absorbing what others have learned. Echoing the thoughts of thinkers. Learning to esteem accomplishments as intellectuality. The ability to appear before the world what one has failed to become by inner development.

Evolution.—A process without knowing whence or whither. A system by means of which the environed loses itself in the environment and thus evolves what is in the environment. An invention which makes the seed develop what is in the soil, not what is in the seed. A descent of man to the brute and then an ascent of the brute to man.

Mind.—A thing used for promoting the welfare of matter.

Nobility.—Families in the twilight of a departed glory. An inscription on the monument of an ancestral tomb. A reminiscence. The right to be nothing because the forefathers were something.

Parliament.—A debating society whose members say what their constituents want to hear. An institution where patriotism means partisanship. A national safety-valve.

Pessimism.—A diagnosis of pleasure on the throne of duty. A ruffled surface regarded as the ocean of life and the haven of rest. A diseased liver. Spleen. Dyspepsia. Chronic cussedness. A species of immoral insanity.

Society. An organization for promoting the refinement of the highest classes. A hospital to which delicate patients are brought to protect them against vulgar contagion. Elegant dullness in splendid attire and illuminated by brilliant gas. The brown hue on the upper crust of humanity; below this ornamental hue the value of the loaf begins. There is a marked difference between society and the family; in society men are what they represent; in the family they represent what they are.

Doellinger.

IN the death of Doellinger, January 10th, Germany lost one of its most learned and most conspicuous scholars. Although in his ninety-first year he was still fresh and vigorous; he had just recovered from an attack of the influenza and had resumed his historical studies when prostrated by a stroke of apoplexy. The last religious rites on his death-bed were administered by this friend, Prof. Friedrich, a member of the Old Catholic Church, who also preached his funeral sermon. The Roman Catholics were forbidden to attend the obsequies; nevertheless the funeral was magnificent and attended by a vast concourse of scholars, friends and admirers. The coffin was loaded with wreaths sent by princes, high officials, eminent scholars, corporations, and associations. Among the numerous learned societies represented at the funeral were also the faculties of the university, the Roman Catholic theological faculty excepted. After blessing the remains, Prof. Friedrich delivered an eloquent and touching eulogy on his beloved friend and teacher. Then Prof. V. Brunn laid a wreath of laurels on the grave in the name of the Royal Academy of Sciences, and spoke a few farewell words. Through its "*Rector magnificus,*" Prof. Eayer, the university also placed a wreath on the grave. Similar tokens of respect and affection were deposited by organizations of students, and of learned men, and by congregations. While the grave closed over the remains of one of the greatest men of the century, the Catholic city of Munich saw how little the papal excommunication and anathema can in our day deprive a man of the regard, veneration and affection of his fellow-men. Doellinger died severed from all ecclesiastical connections; yet the Lutheran, the Anglican, the Greek, and the Old Catholic Churches were represented at his funeral; and princes vied with learned institutions to honor his memory.

John Joseph Ignatius Doellinger was born Feb. 28, 1799, in Bomberg, where his father was professor of anatomy and physiology. At first he devoted himself to the study of natural science, but then chose theology. After consecration to priesthood he became chaplain in Scheinfeld, from which place he was soon (1823) transferred to Aschaffenburg as professor. In his twenty-sixth year he was appointed Professor Extraordinary of ecclesiastical history and canon law in the University of Munich,

The public life of Doellinger is divided into two distinctly marked periods. First, we have the period of enthusiastic ultramontanism, extending from 1826 into the sixth decade; then, the period of conflict with the new scholasticism and with Jesuitism.

Doellinger early adopted the rule that the church historian ought to devote his energies to what is important and necessary, and to guard against wasting his powers in endeavoring to maintain what is not well established. Still, this rule did not keep him from becoming an ultramontane leader and the chosen champion of Roman Catholic interests. The distinction he earned in this cause is indicated by the epithet "arch-papist," applied to him by the poet, Heine. In the Assembly of the Estates, in 1845, Doellinger, as representative of the university, advocated strenuously the cause of Roman Catholicism. When a controversy arose between Prussia and the Pope on the subject of mixed marriages, he wrote a sharp, learned and fanatical defense of the papal position, maintaining that no concessions can be made by the Pope, but that the Catholic Church can sanction such marriages only on condition that all the children belong to her communion. He was a warm supporter of the ultramontane Abel, Prime Minister of Bavaria; and when the Minister was deposed in 1847, Doellinger also lost his professorship, to which he was, however, restored a few years later by King Maximillian II. In 1848, he was a member of the Frankfort Parliament and leader of the Catholic interests. He advocated the independence of the Catholic Church in all matters pertaining to her constitution and administration, and succeeded in securing the adoption of his views in the fundamental principles of German law.

To this first period also belong various learned works, all of which were controlled by the ultramontane spirit. Even as late as 1870 he was regarded as the first learned Roman Catholic authority in Germany, and as such was cited by Karl Hase in his work on Polemics. Especially bitter were his attacks on the Reformation and against Luther. Indeed, he was the forerunner of Janssen, who in more recent times has heaped the vilest abuse on Luther and his work. In 1861 Doellinger published his work on "Church and Churches, the Papacy and the State of the Church (*Kirchenstaat*)," in which he derides the Protestant conception of an invisible church as an empty notion, and the Protestant Church itself as a society in which an attempt is made to hide the abyss of unchurchliness by the use of high-sounding phrases about spiritual union.

Nevertheless his views on nationality and on the Papal States, particularly his conviction that the temporal sovereignty was not essential to the Pope, aroused the hostility of the Jesuits. He visited Rome in 1857, and at that time his estrangement from the Papacy began. He beheld the misgovernment of the Papal States and learned to appreciate the dislike of the Italians for the dominion of the Pope. Like Luther, he left Rome a sadder but also a wiser man. The Italian war and the pitiable part played by the Pope only served to confirm his views. The impressions he had received in Rome and from events which had transpired since then he embodied in two lectures delivered in Munich in 1861. He denied the necessity of the Pope's temporal power, and held that it might eventually have to be abolished. The Papal Nuncio was present, but withdrew during the lecture in a demonstrative manner. Naturally he was regarded with suspicion by the ultramontane party from this time. In 1863 he published his work enti-

tled "Fables Respecting the Papacy during the Middle Ages," in which he admitted that the so-called gift of Constantine is not historical, an extraordinary concession for one who had been a champion of the papacy.

As early as 1860 Doellinger opposed the movement, emanating from Mayence and Cologne, to make the system of Thomas Aquinas the norm for teaching in the Catholic Church. His scholarly mind could not but regard with contempt the attainments and course of Pius IX., who in a single generation created three new articles of faith. Doellinger to the end of his life held that all dogmas should have their basis in primitive Christianity. He was especially indignant at the Syllabus of Pius which protested against the achievements of modern culture; and in 1869 he, in connection with Friedrich and another scholar, published "Janus," which contained unanswerable arguments against the Syllabus. Together with the better educated bishops of Germany, France and Austria, he vigorously opposed the dogma of papal infallibility, and wrote a "Warning Against the Proclamation of the Dogma of Infallibility." When the Vatican Council passed the dogma, chiefly through the influence of the Jesuits and of the Pope's subservient Italian prelates, Doellinger refused to submit to the decision; and when the Archbishop of Mayence called on him to yield he wrote a trenchant reply which bears comparison with Luther's famous protest at Worms. He gave conclusive reasons from Scripture and from history why neither as a Christian, nor as a theologian, nor as a patriotic citizen he could accept the dogma; and he was ready to demonstrate in an assembly of theologians or bishops, that the decrees used as the basis of the resolutions adopted in the fourth session of the Vatican Council were forged, and that the dogma itself contradicts Scripture, tradition and earlier ecclesiastical decisions. Thereupon the theological students were forbidden to attend his lectures, and in April, 1871, the Archbishop of Munich excommunicated him. Although abandoned by men with whom he formerly associated, he drew nearer his God and Master, for whose honor he suffered. He withdrew from the university and gave his strength to the Royal Academy of Sciences, whose president he became in 1873, after the death of Liebig.

Through his protest against the dogma of papal infallibility Doellinger became the originator of the Old Catholic movement, although he soon severed his formal connection with it on the ground that he did not want to promote divisions in the church. Already in 1848 he had published his view of a National German Church, and this he now developed more fully. In 1872 he delivered seven lectures in Munich on the reunion of the Christian churches, a favorite theme of his to the last. The volume containing these lectures was republished in 1888, and is, perhaps, the most attractive book he published. He thinks the time has come for the Petrine and Pauline churches to be transformed into the Johannine church, in which the spirit of unity, of divine illumination, of peace and of brotherly love prevails. The conditions for this reunion are found in Germany, where the division began.

Doellinger himself declared that it was the Vatican Council which enabled him to behold Luther and the Reformation in their true light. In his second period he consequently spoke of the Reformation as made necessary by the condition of the Catholic Church in the sixteenth century, and by the development of the preceding ages. He now spoke enthusiastically of Luther, declaring

that no other German had so perfectly understood his people or been in turn so completely absorbed by them. To him, more than to any other, they owe their language, the popular school book (the catechism), their Bible and their hymns. Even those who denounce him are obliged to use his language and to think his thoughts.

This is but a bare outline of the public career of this eminent scholar. In spite of the anathema of the Church of Rome, honors were heaped upon him, and his fame increased with his years. That he, an extreme ultramontane, should be led by his learning and his conscience to become the most uncompromising opponent of the present Papacy is one of the most significant protests against the spirit now dominant in the Roman Catholic Church.

Other Catholic theologians no doubt surpassed him in some particular mental endowment or specific intellectual achievement. Moehler, for instance, stands higher as a speculative theologian, but taken all in all Doellinger was the greatest theologian Catholic Germany has produced during this century, and no Catholic contemporary theologian of any land was his intellectual and scholarly equal. Indeed, with the exception of Doellinger and Moehler, the century is exceedingly poor in eminent Roman Catholic theologians. Doellinger himself declared that both in quality and quantity the Protestant theology of the century is at least six times as rich as that of the Catholic Church, yet the latter is numerically far superior to Protestantism. He himself was by no means merely a theologian, but was a scholar of general culture. He had unusual talent for languages, and of modern ones he had at command, beside his native German, the English, French, Spanish, Italian and Portuguese. His erudition was enormous, the result of extraordinary industry, of marvelous endurance and a phenomenal memory which he retained to the last. The estimation in which he was held by the university is evident from the fact that he was repeatedly elected Rector *Magnificus*. With the students he was very popular. He was kind, pious and charitable, and always ready to assist needy students. His style of living was plain, and it is said that in a monastery he would have been deemed a saint.

This is the man upon whom ultramontanism and Jesuitism have heaped the greatest insults, whose funeral the Archbishop of Munich forbade the Roman Catholics to attend, and whose memory, it was declared, should perish. Meekly he bore his martyrdom. And he will stand in history as the most scholarly protest which Roman Catholicism has raised in this century against its own perversions and cruelty.

Notes.

—A GERMAN philosopher says: "Nothing wholly foreign to our nature has ever exerted an influence on us." It is in fact self-evident that nothing can affect us unless it is allied and adapted to our being. However supernatural in origin, morality and religion may be, their very existence in man proves that there is in human nature a basis for the ethical and the spiritual. Those intent on destroying morality and religion can only accomplish their purpose by first destroying man himself.

—Some of the creeds prevalent in Europe have an interesting history. Originally they were intended to express the faith of some church; they were testimony of actual belief against supposed heterodoxy and infidelity. When the creeds became historic they ceased to be testimony, but were made a law of faith for the church, being supposed to domineer the belief of such even as had never

read them and could not understand them. Instead of the actual they represented the ideal, or, perhaps, a fictitious faith of the church. A new stage of development was entered when it was found that large numbers in the church positively rejected various parts of the creed. Why was not the creed then so changed as to express the actual belief of the church? When it ceased to be the faith of the church it was still clung to tenaciously as a necessity for the organization of the church. The standards thus became mere symbols and ceased to represent reality; they were no longer actual confessions or creeds, but had a governmental significance; they became historical and traditional bonds of union and of organization rather than of living faith. It is profitable to trace the process of degeneracy from the real belief of a church to the petrifaction of its standards, to the prevalence of traditionalism and formality, and to the reduction of once cherished articles of faith to the means of church organization. An ecclesiastical organization approaches Romanism in proportion as its faith becomes subordinate to the church as an institution.

—On the Continent the distinction between the visible church and the kingdom of God is very marked. Thus in Germany the most vigorous religious life is seen in what are called Inner Missions. These are not the work of the State Church but of voluntary Christian associations. Thus the deaconess' work, the Y. M. C. A., the Christian efforts in behalf of children, of prisoners, and of the neglected classes generally, are the brightest evidences of faith and love. As they are not done by the Established Church so they are not limited to the sphere of that church. They belong to the kingdom of God and are the most striking evidences of the power of this kingdom. It is not surprising that in Germany as nowhere else the distinction between the visible church and the kingdom of God is emphasized. That kingdom is the ideal to which the church is ever to tend, whose realization is, however, still very remote. The visible church is limited by its organization; while the kingdom of God includes all that is done in the name of Christ.

—Even in the domain of philosophy German scholars want to put experience and observation where formerly intuition and speculation prevailed. Thus, works on ethics are now to be constructed on a purely empirical basis. The scientific certainty claimed for them is, however, by no means firmly established. In reviewing three ethical works based on experience the philosopher, Professor Lassen, says: "Alas, throughout my whole life I have always had an experience different from that given in these books. Of course I cannot know what others have observed in this respect; but respecting myself I can confidently affirm that the world in which the experiences have been gathered that are recorded in these books is not the world in which I live." He also affirms that destructive criticism—a merely intellectual development, science and prudential considerations can never take the place of a spirit controlled by the ideals of ethics. But most important is his testimony respecting Christianity. He declares it to be his conviction "that throughout the centuries from the beginning of our era the Christian religion has never approached its present power over the minds of men and its present efficiency in shaping the affairs of men." Having confidence in the doctrines of Christianity, he does not fear that this religion will lose in strength, but expects an increasing development of its power. "Were, however, religion to cease, then all analogies of experience teach that no compensa-

tion is possible, and that a people without religion is inevitably doomed to destruction."

Gerok.

Dr. Carl Friedrich von Gerok, Court preacher in Stuttgart, died on the 14th of last January in his seventy-fifth year. He was the son of a Suabian clergyman, was consecrated to the sacred office of the ministry while still in his cradle, and studied theology in Tuebingen 1832–6, at the time that Bauer, Strauss and the school of which they were leaders prevailed at the university. From 1840–44, he was also tutor (*Repetent*) there. The severe theological conflicts of that period seem not to have affected seriously his simple, earnest piety. The last forty years of his life were spent as pastor in Stuttgart. In 1868 he became the chief Court preacher, which position he occupied till the time of his death.

Gerok was an illustrious example of the deep and earnest biblical pietism for a long time prevalent in Wurtemberg. He himself tells us in one of his books, that upon entering the ministry he vowed to concentrate all his powers of body and spirit, of mind and heart, to that sacred calling—a calling which in spite of its manifold difficulties, seemed to him the most beautiful and holy, and most blessed, and which he would have exchanged for no other. He held scientific theology in high honor; but for him the practical work of the ministry had a much greater charm. In all departments of pastoral work he was eminently successful; but his best energies were devoted to the sermon. As a pulpit orator he combined a deep exegesis of the text, and a thoughtful, sympathetic application of its teachings, with rare beauty of language and clearness of style. His sermons seem to be taken directly from Scripture, from family life, and from Christian experience. Perhaps he more than any other German preacher introduced poety into his sermon, much of it being original. He was recognized as one of the first pulpit orators in Germany. Five volumes of his sermons have been published and are very popular in Germany.

As a pastor he was greatly beloved in Stuttgart. With his handsome, intellectual head, his appearance is said to have been ideally clerical. His sympathy for suffering brought him into intimate relation with hospitals, and with the work of deaconesses, and made him much beloved at the sick-bed and in the house of mourning. He bore with him from house to house the spirit of peace and affection; and everywhere he was recognized as the man of God and the servant of Christ, never as the contentious priest.

To his pulpit ability must be added his eminence as a poet. His poems are mainly spiritual, and even his patriotic songs are permeated with religious thought. As in his sermons so in his songs it was his aim to lead men to Christ and to an appreciation of biblical truth. As a sacred poet he was the most popular among his contemporaries; and one of his volumes, "Palmblaetter," has reached sixty editions.

His death deeply affected all classes from the royal court to the humblest citizens, and all showed their devotion to him by attendance at his funeral. He was a favorite with the royal family of Wurtemberg and also in Court circles in Berlin. The Empress Augusta Victoria sent a garland of laurels, and requested the widow to send to her the last sermons preached by Gerok. The funeral was very large, even the Catholic clergy attended The numerous garlands and palm branches were distributed among the persons who formed the long procession, which was closed by one hundred orphan boys bearing wreaths.

On New Year's Day Gerok preached from a text which might be regarded as the motto of his own life; "I must work the works of Him that sent me while it is day; the night cometh when no man can work." In view of the epidemic then prevailing he warned his hearers to consider that death might be at the door. Two weeks later he himself fell a victim to that disease. His last sermon was preached on the Sunday after New Year's day, and was on Christ the Light of the World. The closing words of his sermon were an address to Christ:

"Das Leben ist in dir
Und alles Licht des Lebens;
Lass an mir deinen Glanz,
Mein Gott, nicht sein vergebens!
Weil du das Licht der Welt,
Sei meines Lebens Licht,
O Jesu, bis mir dort
Dein Sonnenlicht anbricht, Amen."

CURRENT ENGLISH THOUGHT.

BY JOSEPH PARKER, D.D., CITY TEMPLE, LONDON.

The Liberal Leadership.

MR. GLADSTONE is in the habit of saying that by reason of his advanced age he cannot take up many questions whose importance he does not attempt to deny. Such an attitude, after such a career, is amply justified by all the facts of the case. We may take it, therefore, that with one great exception Mr. Gladstone's political vision has closed, and that the question of successorship may be discussed without incurring the charge of precipitancy or ingratitude. Happily, there is no vacancy at present, and we hope that there will not be for many years to come. In my judgment Mr. Gladstone is the greatest statesman that ever figured in English politics; I may claim, therefore, that I approach the present question under the influence of sentiments which he himself has largely created and inspired. At the risk of being abrupt, I will at once submit that before we can determine the Liberal leadership we must determine the Liberal programme. We are more likely to suffer from the want of a programme than from the want of a leader. Always excepting the great Irish question, Mr. Gladstone really laid down no programme at Manchester. Mr. Gladstone's is a one-item policy. In the outline sketched at Manchester not a word was said that could rouse the enthusiasm or the hostility of any party. Everything was neat, simple, domestic and parochial, easily within the comprehension of the laundresses and lamplighters of politics, but beyond that there was practically nothing. Nor was Mr. Gladstone in any degree to blame for this, seeing that eighty years of age has an undoubted right to let many things alone. In the new Liberal programme I would call for a drift or tendency, rather than for detail, with a view to such discussion as might lead to practical legislation. For a time I think it would be desirable to avoid the indication of detailed schemes. They will come out of the conflict of parties and the earnest discussions of friends. For example, with regard to

THE LAND QUESTION.

Liberalism should contemplate the abolition of the law of primogeniture and entail, and the abolition of all terminable leases, and the simplification of the transfer of land. There is no need to rush at once to the adoption of what is vaguely known as "the nationalization of the land." Let us first get rid of practical difficulties, so as to deepen and vitalize popular interest in land-holding and land-culture, and what is consequent or equitable will come in due course. A large policy with regard to land tenure I hold to be

essential to any policy likely to rouse the deepest interest in the party of progress.

RELIGIOUS EQUALITY,

rather than disestablishment, must be the watchword of the Liberal party. It is more positive, less destructive, and more obviously just. People can see the desirableness of the one who are, perhaps, a little shocked by the revolutionariness of the other. The one may involve the other, yet it is important for strategical purposes to determine which should be set in the forefront. It is not necessary in the first instance to settle a detailed plan of readjustment, but it is absolutely essential to let it be known that the establishment of religious equality is one of the vital points in the coming Liberal programme. Nor need this be made a mere Dissenting question, so as to limit the Liberal party to Dissenters; there are undoubtedly thousands of Churchmen who are quite prepared to look at the question of religious equality in its larger relations, and to discuss ways and means of bringing about that desirable condition of ecclesiastical life.

THE DEMOCRATIC SETTLEMENT

of social questions must be accepted as a general principle. Such questions are no longer to be determined by lords and gentlemen who do not understand them. The people must be their own House of Lords. We have created Democracy; now we must educate and encourage it to discover and control its own genius. At first it may be wayward and foolish, but experience will chasten and ennoble it. Lordships, primacies and monarchies all over the world must peacefully and gradually yield to intellectual revolutions. We can repress violence, we must not hinder growth. I have seen a young tree quietly throw down an old wall. Let it be understood, then, that Liberalism seeks constantly to widen and strengthen the basis of popular responsibility. Our object as Liberals should not be to degrade some, but to elevate all.

Suppose we stop for a time to work out this policy, the question arises

WHO IS TO BE LEADER?

It is clear to my mind that the nature and scope of the policy must determine the qualifications of the leader. A little leader would do for a little policy, but for such a policy as I have indicated who will do for leader? Shall we have "a noble" horsedealer? Will the new Democracy be satisfied to be led by "the noble scion of a noble house" who is famous in the betting-ring? It is high time that the Democracy grew its own leaders. But even amongst them, when they are fully grown, we must exercise careful discrimination. Apart from names, I would describe the leader who is wanted as an upright, patriotic, clear-headed man, who knows the art of taking counsel and the wisdom of working by averages. I should not make eloquence a *sine qua non*, nor academic repute, nor even the cunning use of equivocation. I quite think that lying has had chance enough, and has signally failed. We have, too, had more than enough of "the noble house," "the noble lord," and "the noble duke." Even the "noble scion" is played out, and should now settle down quietly in some line of useful occupation. Noble scions must be superseded by the nobler humanity. I would not cut off their chances of distinction, but I should insist upon their working for every distinction which they claim. Distinctions should be held by merit and not by mere hereditary or accidental relation. Who, then, is to be leader? Again I say: First, what is to be the policy? There are policies for which

SIR WILLIAM HARCOURT

would do admirably. Sir William is brilliant. It would be difficult to find

a more skillful swordsman in all the annals of Parliamentary debate; but Sir William could not lead the policy which I have outlined. No joker can lead the new age. Sir William is brilliant, but is Sir William sincere? Does Sir William care a pin for any party? Would Sir William lose a night's rest to promote the cause of religious equality? or has he all the religious equality he wants to have? Would Sir William go out on a damp evening to amend the law of entail in the interests of the Democracy? There may be persons who can answer these questions in the affirmative. I want to know their names and addresses. There are policies which

MR. JOHN MORLEY

could lead with immense advantage. Mr. Morley has undoubted ability of the highest order, and acquisitions which the most of men might envy, but Mr. Morley is not the man to lead such a programme as I think the Liberal party ought now to adopt. A leader must understand men. A leader must be blind, deaf and dumb two-thirds of his time. A leader must not work toilsomely as if preparing for an examination; his mental action must be spontaneous; his moral sympathies must glow with religious zeal. I expose myself to the charge of narrow-mindedness when I submit that only a deeply religious man can lead the new Liberal policy. I do not mean a churchgoer or a chapel-goer, or a nominal professor of this or that particular theological creed; I mean a man who has deep religious convictions, and whose morality is inspired and sustained not by motives of prudence but by motives of eternal righteousness.

It is simply because there is at present no vacancy in the Liberal leadership that this may be the best opportunity for exchanging opinions on the subject of the Liberal programme. We need not decide in haste; we may even confer with our illustrious chief, but I close as I begun, by submitting that whoever may be the man to lead us, we should distinctly inform him as to the lines along which we have determined to move. I repeat, that before we can settle upon a Liberal leader we must settle upon a Liberal policy.

My American readers will, of course, be surprised to hear of an Established Church and of a Democracy. As a matter of fact, however, there is in England a church that is supposed to be established by law, of which the Queen is not only a member but of which her Majesty is actually the head. What Nonconformists mean by religious equality is that no Church shall have preference over another in the eye of the law. At present Nonconformist ministers enjoy the distinction of being ecclesiastical heretics. The clergy of the Church of England will not preach in Nonconformist pulpits; some say this is because the Church is established, and others say this is because of sacerdotal pretensions, so that if the Church were disestablished the gulf which separates Episcopacy from Independency or Presbyterianism would not be lessened by one inch. Be this as it may, Nonconformists are anxious that such sectarianism should not bear the imprimatur of the nation; in other words, shall not be described as the Church of Englishmen when statistics prove that certainly one-half of the English nation has broken with the so-called Established Church. I am aware that sacerdotalism is not unknown even in America. It may not have blown itself out into such manifest pomposity and ridiculousness, but still it is there in spirit and in purpose. I remember in 1873 I was a guest at the Profile House in the White Mountains, and was invited to conduct the religious service in a draw-

ing-room of the hotel. A Bishop of the Episcopal Church of America was in the hotel at the time, and he declined to attend the service on the ground that I was in England a Nonconformist minister. Such ridiculousness you may have even in a country where there is no Established Church!

My American readers will certainly be surprised that we are beginning to recognise a Democracy in England. In America you have never recognised anything else. But you know well that England is a feudal country, and that its history stretches back into times when lord and serf divided English society very sharply and almost incommunicably. Unfortunately we have a history behind us. It may be very grand to have a history stretching back through century after century, but I assure you that such grandeur carries with it many disabilities. Personally I am opposed to all monarchs, dukes, earls and titular primacies. I believe they cannot stand against the silent pressure of time. My confidence is that every schoolbook that is published is a weapon aimed at mere royalty, that is to say, at royalty which is simply hereditary, and is not secured by intellectual or moral merit. I am strongly opposed, however, to all violence and revolutionariness and anarchy; I say, let education do its work; let the Churches promulgate their gospel; let the people be encouraged to believe in themselves and in their destiny; and all the rest will come as a matter of natural and easy consequence. Politically, Englishmen have now nearly all the privileges they can desire. What is wanting to them is more of the nature of detail than anything else, and it is coming day by day into their possession. My desire is that reformers everywhere should be thoroughly imbued with the spirit of Christ; that in the Son of man should be recognized the true and ultimate humanity; and that all our work should be directed not to selfish but to noble ends. Herein the Christian pulpit has a great province and a great function. The pulpit has no business to deal with mere details and vexatious controversies; its supreme business is to lay down great principles and argue the way quietly and strongly to generous and catholic conclusions. I have great hope in the intercommunication of nations. When nations truly correspond with one another and thoroughly study one another's habits and get to occupy one another's mental and political standpoint, we shall see the beginning of an intelligent and complete brotherhood. May God hasten the time when all the nations shall own him Lord, and bow down before his Son as the King invisible and eternal!

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EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

The Perfect Safety of the Disciple.

And who is he that will harm you if ye be followers of that which is good.—1 Peter iii: 13.

PETER frequently refers in his epistles to the persecutions of early disciples. They had forfeited the earthly possessions, but had a reserved inheritance. Fiery trials had already swept over the church and were still to be repeated, etc.

Here the figure seems to be that of a path pursued. Those who follow that which is good walk in a safe way, where no harm can befall them.

I. The *Way* itself, however strait and hard, is a *secure* way. There are no pitfalls, snares, dangers, in

the path of obedience. It is a path of light, of blessing, of joy, of beauty. It is straight and plain and leads to glory.

II. The *Fellow Travelers* are safe companions. They who walk in that way are mutually helpful. Their society is an additional security. The counsel and companionship of the godly are, next to the Word of God, infallible guides. The *communis consensus* of spiritual disciples is a reflection of God's own mind and heart. Comp. Psalm i. Isa. xxxv: 9.

III. The *Fellowship of God* is the highest assurance of safety. "I am a stranger and sojourner with Thee." Ps. xxxix: 12. God is a fellow-pilgrim with His people. He pitches His tabernacle beside their tents; they walk with God. Where God is there is absolute safety. Comp. Psalm xci. Rom. viii: 31.

IV. Even *apparent harm* is good when it comes to the obedient soul. All things work together for good. Rom. viii: 28. What men construe as damage and disaster is often simply discipline. Comp. John xv: 2. 1 Peter i: 7. Hebrews xii: 10, 11.

PRACTICAL LESSONS.

1. A lesson of absolute and undeviating obedience to conscience, the Scriptures, and the Holy Spirit.

2. A lesson of absolute fearlessness in following that which is good.

3. A lesson of absolute confidence in the goodness of divine dealing and leading.

4. A lesson of absolute abandonment to duty and holy living without care of consequences.

The Believer's Banknote.

My God shall supply all your need, according to His riches in glory by Christ Jesus.—Phil. iv: 19.

HERE notice—1. The certainty: shall supply.

2. The sufficiency: *all* your need.

3. The personality: my God.

4. The emergency: your *need*.

5. The resources: riches in glory.

6. The channel: by Christ Jesus.

Noah as a Preacher.

Noah, a preacher of righteousness.—2 Peter ii: 5.

CHARACTERISTICS of Noah's preaching:

1. He proclaimed judgment and penalty.

2. He announced mercy and salvation.

3. He believed his own message.

4. He witnessed to his faith by his works.

5. He exemplified piety as one who walked with God.

6. He preached by building the ark. Every nail driven was a word fastened in a sure place.

7. And yet he never made a convert by a hundred years of preaching.

Note, there was one virtue he could not preach, viz.: *Temperance*, though he might preach righteousness and judgment to come.

Isaiah as a Preacher.

ISAIAH xlix: 1-6.

1. Called from birth and specially anointed.

2. Made a sharp sword and polished shaft.

3. Held like an arrow in the quiver and hand of God.

4. Even when discouraged still God's weapon.

Intrepid Preaching.

But when I speak with thee, I will open thy mouth, and thou shalt say unto them: Thus saith the Lord God; he that heareth let him hear; and he that forbeareth, let him forbear; for they are a rebellious house.—Ezek. iii: 27.

THIS whole chapter must be studied to catch the inspiration and emphasis of this closing verse. Ezekiel needed intrepidity.

1. He was entrusted with a divine message of rebuke.

2. He was sent to a people rebellious and resisting.

3. He had revealed to him their idolatrous abominations.

See chapter viii. The image of jealousy; the idols on the wall; the women weeping for Tammuz; the Syrian adonis worshipped with licentious rites; the adoration of the sun, or the ancient fire worship.

4. He must answer to God for the faithful discharge of his responsibility.

Missionary Service.

The Winner of Souls.

The fruit of the righteous is a tree of life; and he that winneth souls is wise.—Prov. xi: 30.

THE central thought of this whole passage from verse 17 to 30 is that a *true life terminates upon others*. The righteous becomes a sort of sacramental tree of life, imparting life, or, to use a very different figure, a fisher of men, a captor of souls. The emphasis is on the wisdom that wins men. A fisher does everything to get fish on his hook or in his net, to capture his prey Piety must be winning not repulsive.

Consider the application.

1. To preachers. Every one who teaches truth is a lens through which truth reaches souls. How important that there be no false color in the medium lest a wrong and false hue be given to the truth. A young student preached in a theological seminary upon God's wrath, and so vindictive did he make God appear that a little boy who was present went home and told his mother that he heard a man preach "about a *wicked God*." The preacher needs a regenerate temper, otherwise he is liable to impart to his representations of God his own wilfulness, arbitrariness, impatience, censoriousness, etc.

2. To disciples. "Ye are our epistle"—it is to be feared many of these "living epistles" sadly need revision; they do great injustice to the original. Even Cretan servants and slaves "adorned the doctrine." The poor Indian in Mexico said he would "rather go to hell than to the same heaven with his Spanish tyrant and oppressor." How can we win men or be to them a tree of life while our own character and conduct repel? The exclusive sectarian bigot cannot teach charity; the bad tempered man is a poor instructor in gentleness, and the selfish man in self-sacrifice. Let us study Christ, as a winner of souls, with the woman at the well, etc. An infidel fled from the society of Fenelon lest he should be compelled to be himself a disciple. Hume acknowledged that his philosophy could not explain a true Christian life.

Funeral Service.

And devout men carried Stephen to his burial, and made great lamentation over him.—Acts viiii: 2.

THE death and burial of the first Christian martyr are full of suggestion. Stephen's death is the first recorded death of a disciple after our Lord's resurrection.

Notice I. As to his *death*.

1. He died praying for his stoners.

2. He died having a vision of Jesus.

3. He died resigning his spirit to his Lord.

4. He died imitating his Master's example in death.

5. It is not said that he died, but fell asleep, as though a new nomenclature were now invented to describe a Christian's departure.

II. As to his *burial*.

1. He was borne to burial by devout men.

2. Great lamentation was made over him.

3. Saul witnessed his death, and it may have made impressions never effaced and that prepared for his conversion (Acts xxii: 20).

4. The effect of his death and burial on the Christian Church may have been greater than any influence his life could have exerted.

5. His burial place is unknown, but his record is preserved in the imperishable Word of God. The New Testament is his Westminster, in which he has the first martyr's monument.

The Contrast

"The beggar died and was carried by the angels into Abraham's bosom: the rich man also died and was buried" (Luke xvi: 22).

1. One event happeneth to all. Death the common lot.

2. The rich have a costly, stately "burial."

The poor fall into the grave, often without the rites of formal sepulture.

3. The after-death presents a more awful contrast:

The holy poor borne by angels to paradise.

The ungodly rich fall into hell.

The contrast is pathetically and awfully suggestive.

The poor man not borne to burial but carried to heaven.

The rich man borne to the burial but sinking to hell.

LIVING ISSUES FOR PULPIT TREATMENT.

Civil Law and Moral Wrong.

For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.—Rom. xiii: 4.

THERE are those who claim that it is never competent to urge the moral wrong of any act against which legislation or enforcement of law is invoked, but only its injury to society. They urge that, as one eminent writer has said: "If I am to punish a man for sin, I must punish him for not believing in Christ, which is the greatest of sins." That would be a sufficient basis for limitless persecution.

But in the case of any great recognized, manifest vice or crime, the question is not of a state of heart, but of an overt act. Now cannot law deal with the moral wrong of that act as well as with the injury it may do? Take the case of slavery. Its injury to society we did not clearly know till after it was abolished. The majority of people thought it a source of wealth. But we became sure, that, as Lincoln said, "*If slavery is not wrong, nothing is* WRONG," and though its legal abolition was on the ground of "military necessity," the great battle was fought on the ground of its moral wrong. But what is moral wrong, if it is not sin?

Or, again, on what ground should we prohibit polygamy in Utah? The Mormons claim that it is not injurious to society. Appearances favor their claim. They are enjoying wonderful prosperity. They are a thrifty, advancing, colonizing people. It would be very hard to prove against them, on mere material grounds that their practices are "injurious to society." Is not our only ground of argument that the practice is morally wrong, and therefore injurious in a higher realm? From that, sometime, we believe, material injury must follow, but that is not our only plea.

As matter of fact, our laws do take cognizance of moral wrong, and even apportion life and death according to the thoughts and intents of the heart. Courts and juries spend weeks to determine the question of "criminal intent," and on the decision of that intent, the fate of the prisoner hangs. A man has been killed. The injury to society is done. That is sure. That is a constant quantity, which no discussion or evidence can change. All the harm that it can do is done. But the man who did that unquestioned injury is to be sent home in freedom and honor, or to die a felon's death, according as a jury may believe the intents of his heart

to have been. If that is not civil law dealing with moral wrong, what is it?

The moral argument likewise holds in the saloon-keeper's case. Every man must be held to *intend* the natural consequence of his acts. No one knows so well as the saloon-keeper the woe and crime sure to be wrought by his business, and to inflict on men, women and children poverty, insanity, criminal madness, sickness and death for the money to be made out of it. If that is not wrong, then nothing is wrong. It is competent to prove the moral wrong for legal purposes in the saloon-keeper's case, just as much as in the case of any other offender who compasses the death and harm of his fellowmen. The admission of moral wrong will change the whole attitude of legislatures, judges, juries and police toward the saloon business.

It is here that the "soap-boiling" illustration fails. If the soap-boilers were boiling down 60,000 men every year, whom they had slowly murdered, we do not believe arguments against their business would be confined to the fact that it smelt badly and depreciated the value of surrounding property. We should fall back on an old moral law, "Thou shalt not kill." The law does deal with sin that is injurious to society, and it treats it very differently from injury to society without the sin. The law will never deal adequately with the saloon till it deals with it as doing a *criminal* business—injury to society involving moral wrong. In this view, it is as competent to prove the moral wrong as it is to prove the social injury.

Especially is the pulpit to deal with the consciences of men. To convince the consciences of the great mass of right-meaning, thoughtful men that any prevalent vice *is a great moral wrong* is to add immense weight to all social or economic arguments that may be brought against it, and is sure to create an irresistible public demand for its overthrow.

EDITORIAL NOTES.

"Concerning Tobacco."

THE brief note on this subject in our last issue has called forth two or three vigorous protests because of our lenient treatment of the subject. But if our correspondents had noticed, we expressly declined to go into "the merits of the case," at that time, and simply referred to the discussion which had been going on in the daily papers. So far as our personal example went, we declared that we would have nothing to do with the vile thing; we had *never* used tobacco in any form, as we believe it to be unclean in habit, injurious to health, and a bad example for any man to set. But while we thus declared our views and practice in a word, we were not willing to "condemn unreservedly" such men as we named, and the class they represent. We are not willing to class the use of tobacco with the use of "strong drink"; we think it unwise and unjust to do so. And we see no necessity for so doing. There are good and substantial reasons enough, we think, against the habitual use of tobacco—reasons that cannot be called in question—without resorting to those of doubtful expediency. And since we are challenged to touch on "the merits of the case," we unhesitatingly give a few reasons why we object to the habit of smoking or chewing tobacco by man, woman or child. And these reasons apply with *special* force to *clergymen*, for weighty and obvious reasons which we need not stop to name.

1. The habit is a *needless* one. No one will argue that it is necessary,

or useful, or advantageous, physically, mentally, socially or morally. If it were universally discarded, not one interest of universal humanity would suffer the slightest detriment, but the contrary.

2. The habit is an *unclean* one, to use the mildest epithet. It has always been a marvel to us, how men of refined tastes and cleanly habits in other respects, even to fastidiousness, could so offend their own nature as to use the vile weed. Their breath, their clothes, their study, their home, their very atmosphere, is saturated with an offensive odor, even when they only smoke; and when they chew the signs of absolute filth are everywhere visible.

3. The habit is an exceedingly *offensive* one to the mass of society. It is offensive to the sense of propriety and to a degree that has shocke us a thousand times. The young man—not gentleman—with a young lady on his arm, puffs the fumes of his cigar into her face at every step. You can't walk the public streets, or get into a crowd, and not be half strangled with tobacco smoke, or incur the risk of being "fouled" with tobacco juice. Such a breach of *good manners* would not be tolerated in any other form. The public has grown accustomed to it, and the offender has lost the native sense of manliness by long habit. The offense amounts to a *social sin*.

4. As a habit it is *injurious to health*. The testimony of physicians —the testimony of all experience and observation—settles this point beyond dispute. Within the narrow range of our personal knowledge, it has in several cases resulted *fatally*. And such cases are multiplying rapidly. And so common has become the serious injurious effects of it that a "tobacco pulse" has become a well-known term among medical men, and many men of seemingly perfect health are declined as risks by life insurance companies for this season. The injury is no less real and serious because insidious, ands low and unobserved in its progress and results.

5. It is a very *expensive* luxury. The cost of it is simply enormous. We will not attempt to give the figures. The average smoker of cigars spends more money daily than the average toper. Tobacco does not cost the nation as much as strong drink, but the cost runs up into the hundreds of millions. The Church of God to-day expends more on the useless and noxious habit than on the cause of missions to the heathen, and the cause of missions and philanthrophy and charity at home combined.

These are *grave* reasons for every man to ponder. And they are emphasized by various considerations. We name but two. The first is the obvious one that in the nature of the case all evil habits tend to strengthen each other. The relation of the tobacco habit to the drinking custom is close and natural, and they inevitably play into each other's hands, The other is the rapid and astounding growth of the *cigarette* habit among the boys, and even girls of the period. The testimony of physicians as to its effects on both body and mind is of the most decisive and startling character. The teachers of our public schools do not hesitate to sound the note of alarm at the fearful prevalence of the habit among those under their charge. And no one can walk the streets of our cities and not see painful evidence that there is a *craze* among the rising generation for this most injurious form, both to the physical and mental, of the tobacco habit.

Surely the ministry, by precept and by example, should set its face like a flint against a habit that leads to such dire results. And every parent, every Christian, every lover of humanity should cooperate in so good a work.