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REVIEW SECTION.

I.—HOW CAN THE PULPIT BEST COUNTERACT THE INFLUENCE OF MODERN SKEPTICISM?

NO. VII.

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WHATEVER be the difficulties of the modern pulpit, there is no reason to fear its discomfiture. People seem to speak of Modern Skepticism as though it were a Colossus, or a dragon, before which Christian teachers must quail. But this is an entire misconception. It is difficult to argue with doubt; but in so far as assaults have been made in recent times on the Christian faith, they have been met at every point, and have only served to show what an able and well equipped band of scholars and dialecticians is at the service of the Church of God.

Occasionally a sort of crow of triumph is sounded forth by some very superior gentleman, who assumes that the whole civilized world steps meekly behind him and his skeptical associates. He announces that, as a system of doctrine resting on history, "Christianity" is exploded, and it is now on its last trial as a system of ethics. He hints not obscurely that in this respect also, its failure is certain; so that its doom is settled. Poor old Christianity must take its place among the effete superstitions of mankind. But all this imposes on none but those who wish to have it so. Probably it passes for the voice of intellectual illustration and independence. Nevertheless, calm observers of the time are quite assured that it is mere "bounce;" and that although skepticism may be growing and spreading, faith also is growing and spreading with a quite phenomenal earnestness.

At such a time, the occupant of the pulpit is bound to be wide awake to the questions and "oppositions" that are in the minds of men, aye, and of women also; and he is most likely to encounter them with effect when he takes no explicit controversial notice of them, but carefully states and calmly argues the positions which are impugned. I purposely insert the word "argues," being of the same opinion with an old critic who liked a fair proportion of "therefores" in a sermon. And yet more important than any argument in aid is the skillful statement of

one's theme. The competent expounder of the faith is he who puts his thesis in the clearest light, and in terms that shut out misconstruction. I think that this is what Christian doctrine asks from us far more than defense. Let it have judicious and discriminating statement, and it will never be driven from the field.

The counsels which I would venture to give to "the man in the pulpit" may be arranged as follows :

1. *Avoid all scorn, impatience and menace.*

Be very sparing of sarcasm which hardens the heart. Do not pooh-pooh objections, which may seem trivial to you, but are not so to differently constituted minds. Disdain mere jibes and tricks of controversy. And allow time for the counteraction of skepticism, which, because it is mixed up with a little pinch of self-assertion, gives way slowly, reluctantly. In meekness instruct those that oppose themselves. Above all, do not threaten those whom you cannot persuade. It is, beyond all things, indispensable that every man should be true to his honest conviction, and should, at whatever cost, preserve his mental integrity. In fact, no real good can come of attempts to coerce the judgment and to force religious belief under menace of consequences. In some cases, this may have the effect of overbearing hesitation and smothering doubt, but in others it will irritate and harden. And no one can pretend that a mind which permits itself to be concussed or frightened into a profession of faith renders any genuine homage to truth.

2. *Explain the nature of the proof of which religious truth is capable.*

Show the important difference between moral evidence, which is appropriate to religion, and scientific demonstration, which is not. When skeptics demand a demonstration of the existence of God, or of the utility of prayer, let it be made clear that they are asking for the wrong kind of proof—the kind that does not apply.

I have never been much impressed or alarmed by the allegation that many adepts in the physical sciences are skeptics. Such men are worthy of all honor in their own department, but have no special qualification for determining questions of moral probability. Indeed, the method of investigation and proof, appropriate to their line of study, rather unfit them for pronouncing on things unseen.

It seems to me that the men whose mental training is most favorable for weighing the credibility of historic witnesses and documents, and the sufficiency of moral evidence, are the eminent jurists of Christendom; and, so far as I know, these have been, and now are, almost without exception, convinced of the Divine authority of the New Testament. They may not all be good men; but they see that the weight of appropriate evidence is for the Christian cause. In England this is a conspicuous fact. Some of our scientists doubt, but our great judges do not.

It is demanded that our religion, if true, should put itself beyond

question for all mankind. Let it be shown that, in the nature of the case, this is impossible. A mathematical demonstration, or a scientific ascertainment, may be placed beyond the reach of rational doubt; but historico-moral truth never can. It must appear more or less probable, more or less certain, according to the moral condition of the mind that deals with it. There is, therefore, no reason to be disturbed by the fact that skepticism is always possible, and has always something to say for itself. There has never been a time when it could not be said, "Some doubted."

The Lord Jesus Christ distinctly recognized the painful fact, that there is a condition of mind and heart in which men cannot hear His words as the very words of God. Only he who is of God hears God's words. The sayings of Christ had the same sound for all on whose ears they fell, but not the same force or value. There was in them an element of trial. They tested, and they still test, the hearer's susceptibility of moral impression. They announced universal benefits; but it has never been claimed for them that they can win universal acceptance, or that they can render doubt impossible. Perhaps it might save some empty declarations to let this be distinctly understood.

Euclid could convince every man who had the brains to follow him through a geometrical demonstration; but St. Paul could not convince every man who had the brains to follow him through a Christian discourse—and for this reason, that moral and religious teaching requires, for its appreciation, something more than brains. With what admirable candor St. Luke has put on record the partial failure of this Apostle's ministry, both at Athens and at Rome! These were the very cities in which the success of the gospel was, perhaps, most to be desired, with a view to its influence over the world. The one was the old capital of intellect; the other the great seat of political and military power. Yet it is frankly confessed in the Acts of the Apostles, that in those cities, not only some doubted, but some disbelieved and mocked. So it was in the beginning of the gospel, is now, and probably shall be till the coming of our Lord.

3. *Be quite frank with the people about the formation of the Bible.*

Harm has been done by a kind of timid reticence in the pulpit on points of Biblical criticism which the congregation had a right to know, and by a way of quoting the volume of Holy Writ in churches as though it were, throughout, a book of the same age and the same value. The information with which scholars have long been familiar regarding the construction of the Canon, the disputed authorship of certain books, and passages of books, and the whole conception of historical progress and perspective in revelation, have been timidly, if at all, taught from orthodox pulpits. But it constantly happens that a private Christian learns, perhaps, from a source unfriendly to the pulpit, and in exaggerated terms, that questions are open, and open among the preachers, of

which he has not been allowed to hear a word; and he is shocked and alarmed. His reverence for the book of God is dangerously weakened; his confidence in the honesty of the pulpit is shaken; and he is apt to lose himself in ultimate doubt.

Here, as everywhere, honesty is the best policy. Let the people be told by their trusted religious teachers what the chief problems of Biblical criticism and interpretation are, and what they amount to. It will not shake, but rather confirm, the faith, to find that the pulpit is candid and courageous enough to let them know what the best scholarship has to say regarding the composition, the age, the probable authorship, and distinctive values of the Books of Holy Scripture.

4. *Give full consideration to moral difficulties in the way of faith.*

I believe that these do more to turn men from the Bible than all the objections that are raised from the side of geological and anthropological sciences put together. Modern teachers of unbelief are fond of taking a high moral tone; and they maintain that the Book which is lauded as the rule of faith and conduct not merely fails to satisfy, but actually violates the moral instincts and judgments of cultured and honorable men. The pulpit is bound to face and answer this accusation. It must show that though immoral conduct is recorded in the Bible, it has no sanction there; and then it must go further. The pulpit must not be content with defense. It must set forth, with vigor, the positive moral claims of Revelation on the veneration and acceptance of every healthy-minded man.

In such discussions it is essential to have regard to the structure and internal progress of the Bible. The primary object of this volume is not to inculcate moral rules, but to unveil God Himself at the moral summit of being and on the throne of the moral order of the world. But this revelation or unveiling of the All-perfect One is conducted on a historical method, with a growing fullness and brightness. It is gradual, because it was meant to be educational. And one must judge of this evolution, not by striking in at this or that stage of an advancing process, but by surveying the whole.

If this be fairly considered, it will put an end to the notion that an instance of defective moral apprehension in the earlier parts of the Bible disproves our religion, or casts discredit on our faith. On the historical plan which the Bible follows, it could not be otherwise. In fine, nothing can shake the transcendent fact, that the Bible, as a whole, is the most powerful moral instrument in the world; and that it is honored everywhere with the aversion of immoral men.

5. *Lay stress, not so much on Christ's miracles, as on Christ Himself.*

So saying, I do not mean at all to abandon the arguments for miracles. They played their part in the beginning of the gospel, in exciting awe and calling attention to the message of Christ and His Apostles. If any Christians are now disposed to make light of them, or

stand in doubt of them, I wish that they would read and study Mr. Lias's book, "Are Miracles Credible?" in the "Theological Library."

What I wish to suggest, however, is that the "mighty works" performed by Christ and the Apostles were signs to the men of the first and second centuries, rather than to us. They are related to us as having happened long ago; and some men will always be found to suggest that the reports may be exaggerated. The original observers may have been uncritical, and the stories may have grown in the mouths of Christian devotees before they took permanent shape in the pages of the New Testament. Nay, whatever be the exact truth regarding those signs and wonders, these men of this generation see far more to admire in the sublime regularity of nature than in any interruption of that regularity. Therefore they are not favorably influenced by much speaking about miracles.

Since Christ Himself is the wonder of wonders, keep before the eyes of men that Impersonation of moral beauty, wisdom, sweetness and strength. Skeptics cannot explain Him. Scoffers cannot disparage Him. Cultured critics cannot indicate how He might be improved. Concentrate on Him, Christ, the defense and vindication of Christianity.

6. *Bring the pulpit to bear more than ever on the characters and lives of those who profess and call themselves Christians.*

This may seem an indirect answer to skepticism; but it is a very effective one. No matter what argument you adduce in words, a keen disputer can pick a hole in your reasoning, or set up a counter-plea; but show to him good men and women rejoicing in the cross of Christ, and he must hold his peace. The very emphasis laid on the consistent or inconsistent conduct of Christians is a tribute to our religion. With an amusing self-contradiction the gainsayer alleges the badness of certain Christians as a proof that Christianity is bad, and in the same breath stigmatizes them as hypocrites,—*i. e.*, men false at heart to the religion which they profess. Surely, if the Pharisees were hypocrites, their faults cannot be put to the discredit of the Jewish faith. And if there are hypocrites in Christian society, their faults cannot justly be imputed to that religion which they nominally profess, but really disobey.

I rather regard it as an indication of the Divine origin of Christianity than so few of its adherents can be said to "walk worthy" of it. It is not difficult to be an out-and-out heathen, or an out-and-out Moslem, or Parsee; but it is difficult to be an out-and-out Christian, thoroughly imbued with the Spirit and obedient to the precepts of the Lord Jesus. Give me the religion which has the highest ideal and bids us be perfect as the Father in Heaven is perfect, even though I fail in it, rather than any of those religions which it is easy to satisfy, or that irreligion which would leave me without any moral summit to aspire to, or any moral enthusiasm to animate my soul.

At the same time, the test of practical influence, fairly applied, is not to be shirked. Those who say that they have faith must show it by their works. Christianity has not waited to be told so by skeptics or critics from without. It has known this, and said this, from the beginning. It asks to be known by its fruit, and is well content to be compared in this manner with any forms of faith or unfaith. Therefore its credit is practically in the hands of the Christian people at large; and it suffers dishonor and detriment when they are outstripped in generosity and philanthropy, and, more serious still, when they are excelled in veracity and probity by men who avowedly are not Christians, perhaps not even Theists. Wherever this can be made out as a fact, a deplorable impulse is given to skeptical tendencies. You may plead that the thing is exceptional; and that on the large scale, which is the only fair ground of judgment in such matters, Christians are the salt of the earth. But the skeptic points his finger steadily at definite instances of the selfishness and crookedness of Christians, and declines your general estimates as vague and uncertain.

The modern pulpit must try hard to humor this reproach. It must be evangelically ethical. It must build up character; it must purify life. It must insist on rectitude. It must teach the people that they, and they only, can refute the skeptic on this line. They are bound to show by their daily lives that Jesus Christ has done them good. To rule one's temper, to bridle one's tongue, to walk circumspectly, to work faithfully, to teach honestly, to hate covetousness, to preserve purity, to keep a good conscience—these are the lessons, and therefore the tests, of Christianity. If the people called Christians would only obey these lessons, and follow Him whom they call Master and Lord, they would do more than whole libraries of "Apologetics," or even so much pulpit argumentation, can do to disconcert and defeat Modern Skepticism.

II.—PSYCHOLOGY FOR PREACHERS.

PSYCHOLOGICAL CONDITIONS IN THE HEARERS REQUIRING SPECIAL ATTENTION.

NO. II.

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It is one thing to blend aesthetics with ethics and religion, but quite another to make it their substitute. Aesthetic rules are not spiritual laws, but they are ministers of religion. The apostle does not separate the form from the essence; hence when he exhorts to covet earnestly the best gifts, he wants what is best in quality to have the most perfect formal development. Whatever is excellent in itself becomes aesthetic when manifested in a perfected form. In art a general idea is represented in a concrete form; such an idea concreted or individualized is an ideal.

Preaching is an art; but it can only be true to itself if it is supremely ethical and spiritual, and subordinately aethetical. A rule applicable to the fine arts may be a perversion when made the law of the pulpit. The fine arts are esteemed because they furnish objects for disinterested contemplation, hence we distinguish them from the useful arts; religion, however, is for interested contemplation and for appropriation, so that its value consists in its personal and useful elements. Genius is praised on account of the ease with which it works; and in aethetics effects are prized in proportion to the ease with which they are produced. Spencer says: "Economy of the recipient's attention is the secret of effect." Transferred to the pulpit this becomes a mischievous rule. If the theory is correct that the soul's growth depends on spiritual effort, elaboration of truth, and ethical energy, then "the secret of effect" depends on the greatness of the recipient's attention. Bain is right in saying, "An effect is pleasing in proportion as it is attained by little effort and simple means." But let us add, that while aethetics aim at pleasure by means of mere contemplation, the pulpit aims at culture by means of effort. If the artist does all he can to make the beholder a mere recipient, the preacher exerts his utmost efforts to turn all the passivity of the hearer into activity. Just because the pulpit's ultimate aim is not pleasure, but to exert an energizing spiritual power so as to promote the culture of the soul, we cannot adopt Goethe's rule for art as a law for the preacher. He says: "Art pleases only when it has the marks of lightness. It must seem to have been improvised. For this reason the ancients laid so much stress on eloquence, but it had to make the impression of being the inspiration of the moment. Speeches elaborated for years amount to nothing." The rule applies neither to the orations of Demosthenes, nor to some of the best and most powerful sermons. A speech need not be dull because it is weighty.

The work of the preacher and hearer is co-operative. It is not play, as in art, but real work, labor, toil, though its joy may surpass that of aethetic play. There is, of course, a sense in which the greatest effort becomes play, but in the sense that it is a delight. The sermon has been called a double dialogue—between the preacher and his text, and between the preacher and his hearers. The good hearer is not a reflecting mirror but a responsive soul. It is therefore absurd to speak of the abstract excellence of a sermon. If adapted to angels why preach it to men? The homiletics of Jesus and Paul, admitted by all as the preacher's models, is yet to be written. But aside from the eternal truth, it is rather their spirit and principles than their phraseology and subjects which constitute their method a law for the modern pulpit. We do not preach the Sermon on the Mount, or the Farewell Address, but we learn from them deep spiritual truth and adapt it to our audiences. If living now among us, Jesus and Paul would not speak as

they did at Jerusalem and Athens. When then we speak of a sermon as biblical, we mean that it applies biblical truth to the present needs of real, not ideal hearers.

In psychology it is common to take as simple what is really compound, or to ignore one of the factors in a process which contains two, as when in sensationalism the external, exciting cause of a sensation is considered, but the inner, mental (apprehending) factor is ignored. In all co-operative action we naturally make our own standpoint the arbiter, and thus generally fail to appreciate the persons with whom we co-operate. Thus in sermonizing we are apt to extract from the actual hearers. Sermons are made logical and rhetorical, and when preached are found to lack adaptation. Psychological sermons, in the sense of fitting into the real spiritual needs of the hearers, are the demand of the day. All other preaching is in a dead language.

The state of the hearer is the product of his entire past and of his present environment. Herbart agrees with Leibnitz, that a thought once entertained is never wholly lost. Indeed, instead of the obsolete division of the mind into numerous faculties, the tendency of psychologists now is to regard it as an organism which in all its operations acts as a totality, and which works into itself and preserves in itself all the impressions received in the past. What has once transpired in the mind must therefore be conserved in some form and helps to make up its present condition. So the environment is continually affecting it, determining tendencies and tastes, and helping to form character. These two factors are potent in determining the laws of association in a man's mind—laws which work so powerfully in the apprehension, interpretation, and appropriation of the thoughts presented. Simply because associations differ, the same thing strikes one as ludicrous, while it moves another to tears.

The fact that past impressions are conserved in some form in our state is not merely significant in teaching that our whole past is somehow active in apprehending or rejecting the truth, but it is also important, because it shows that the sermon may be effective without at once manifesting its fruits. We can never tell just how a truth will act upon the infinite complications which have formed the hearer and now constitute his state. We cannot enter on the interesting subject of unconscious activity, but it cannot be questioned that the most powerful agencies may work unseen; and they may remain unrecognized even when their results rise above the horizon of consciousness.

Much of importance that pertains to the intellectual and emotional character of the hearers must be omitted here. The question whether intellect or emotion or will is the center of religion, was answered in the first article, by showing that its seat is in the soul itself, not merely in any of its operations. Worthy of attention, however, is the common view, that feeling is suppressed in proportion as the intellect is developed.

This is not necessarily the case, although both cannot be equally predominant at the same time. They may, however, succeed each other, and with the power of thought there may also be an increase in the power of feeling. An intellectual audience may be competent to do its own thinking, while genuine spiritual emotion effects it with peculiar freshness. Scholars may especially prize religious feeling, because it supplies a deep need of their nature, is in contrast with their usual intellectual state, and is therefore peculiarly fresh.

The American pulpit is less in danger than the German of regarding Schleiermacher's rule a law for the preacher, namely, that the hearers are to be regarded as wholly a congregation of believers, and are to be addressed as true Christians. Putting ideal instead of real hearers, he taught that the aim of the service is simply to awaken the Christian consciousness. But in numerous cases that consciousness does not exist at all, and therefore it cannot be aroused. Much of the preacher's work is more elementary, or what Schleiermacher calls "missionary," in character; it must both prepare the soil and plant the spiritual seed. Even in the case of those who have spiritual longings it is not exhaustive enough to affirm that the preacher is to meet their religious needs. Such a rule might make his task superficial; if his work is to be deep he may have to create the needs he wants to meet. Much of the preacher's best work consists in making his hearers conscious of themselves. What use in presenting righteousness, unless hunger and thirst for it are felt? Jesus is certainly not understood if it is supposed that He came merely to satisfy the spiritual needs felt by the Jews; much of his teaching aims to make them realize the need of his instruction. He had to open the eyes of the blind as well as to give them light.

While every pastor finds peculiar psychological conditions in his church, which require special consideration in the preparation of the sermon, there are others which are general and belong to the modern spirit. A few of the more marked are here considered, those being chosen which interfere most with the efficiency of the pulpit.

1. *The insidious skepticism affecting the churches as well as the world.* Its existence is too evident to require proof, and its causes need not be discussed here; but it must be taken into account in sermonizing. We are not concerned about apologetic sermons now, nor do we consider the truth required to overthrow this skepticism; our task is solely with the psychology of the subject.

We can take our stand on the heights of Scripture and preach divine truth down to the hearers, or we can begin with the hearers themselves and lead them up to the truth. In the former case the truth is presented as an ideal to which the audience are to be attracted; a system of doctrine is held up as the substance of faith, and rules are given for the conduct of life. The sermon thus deals with what ought to be, and the

beauty and authority of divine truth are supposed to be the magnets to draw the audience. Most sermons are modelled after this plan; and where Jesus Christ is firmly accepted as Lord, and where the Scriptures are held to be the only rule of faith and practice, this method has the irresistible power of divine authority. But where all is questioned by the hearer that such a sermon takes for granted, or where there lurks a doubt as to whether after all it may not be certain, the force of such preaching is lost or greatly weakened. The hearer may follow, with interest, what he suspects as building castles in the air, but the magnetic power is absent, the *ought* and *must* are gone. It is like beginning the building of a house with a roof.

Let us begin with the foundation. The divine structure to be reared must be built in the soul, and the foundation must be laid there. This method recognizes the psychological condition of the hearer, and finds that the spiritual work must begin at the beginning. The only common ground of the preacher and his audience is what both accept, and from that all argument and all construction must start. In our day this common basis is often found to be only our common human nature, with the same needs, passions, tendencies and interests. With these the sermon begins. There are trials, longings and aspirations; the soul is restless here and too large for the earth to fill; the conscience points beyond self, and the spirit realizes that it is absolutely dependent, and the whole inner man feels and gropes his way to something higher than himself. Appeals to this nature are irresistible. All histories of religion reveal this dark seeking after God. It is found among savages as well as among the most enlightened. Literature teems with such divine intimations in the soul itself, all of which can be used by the preacher. Even if the vine creeps along the ground, it stretches its tendrils upward, and thus proves that it was made to rise. The philosopher Krause affirmed: "It is impossible for man to be in a stage of development so low as not in some manner to inquire after the Divine." Jacobi held that our feelings tend toward God, that to them He reveals Himself, and that a man need but know himself in order to find God. "Faith in God is instinct," Lichtenberg exclaimed. "This heavenward tendency is no human invention. God made man erect, and gave his inner eye the tendency to glance toward Himself." The groping toward God on the part of those who deny Him is one of the strongest proofs of his existence.

Building on the psychological basis of religion, the preacher can take his stand with Paul at Athens, and pass from the altar to the "Unknown God," to the Father revealed in Christ. Instead of preaching the truth down to the hearers, they are led step by step up to the truth. With this method the sermon can be perfectly simple and thoroughly scriptural. There is great power in the proof that Christ fully meets all the needs of the soul. That God is our Father, is but the other

side of the fact that we are made for God and can rest only in Him. This kind of preaching may demonstrate to men that if they want to deny God they must first deny their own inmost being.

2. *The state cultivated by the overwhelming tide of worldliness, and the godlessness necessarily connected with the worldly spirit.* This worldliness is a maelstrom which threatens to engulf all genuine spirituality. Avarice, selfishness, lust, ambition, crime and numerous other evils centre here. Even at divine service the hearers are apt to be so filled with the world that there is no room for spiritual objects, and but little taste to consider the interests of the soul. The services preceding the sermon may do much to put the hearer in the right state for the discourse; but the preacher must reckon with the affairs that absorb the attention during the week, affairs that may, for the time, vanish from consciousness, yet leave an indelible impression on the soul and tend to mold it into their likeness.

The attention must be arrested and interest excited, or the sermon is lost. Here, too, the beginning is most important. The audience may not be prepared to take the leap from their worldliness to the highest spirituality. They do not value objects according to intrinsic worth, but their peculiar state determines their appreciation. Again, let the psychologic state of the audience be the preacher's guide in the method of presenting the truth. He must attach his discourse to something that interests, whose value is admitted and whose need is felt, something of living concern which has occupied public attention and aroused feeling. Not the seed best in the abstract is to be selected, but the seed best adapted to the soil. Thus the preacher may lead from what is prized to what is of most concern, and may work from the real state up to the ideals of the gospel. Many of the most effective preachers of the day have followed this truly psychological method, whose best illustrations are found in the preaching at Jerusalem and Athens at the dawn of Christianity.

3. But one more reference to the state of the modern hearer. Among the transformations of human nature *modern distractions are among the most potent agencies.* The mere fact of distractions may be of little significance; but the permanent state of the soul they produce is of immense importance. Where nothing is constant but change, the rapid succession and great number of objects permits only a hasty glance at each, and cultivates a superficiality which is as hasty in its absolute decisions as it abhors all depth and continuity of thought. Modern city life lacks concentration of intellect and heart; its thoughts skip easily from surface to surface, touching each gently. It shows lack of breeding to cling to a subject of conversation, and a thought that is heavier than play sounds pedantic. The multiplicity forced on the attention by modern life is supplemented by the newspaper, whose worthless details are read to be forgotten, but which serve to fritter away life and absorb the

energies with trifles. For the culture thus promoted, even the modern novel may soon be too strong for digestion.

Distracted audiences are the result, a state which demands the spectacular, and even that with a constant change of scenery and actors. The Greek play is pronounced tedious, dull, and yet at Athens it drew admiring crowds. The modern spectator wants less concentration, more incident. The Greeks had less multiplicity in life, little distraction of interests, fewer subjects of thought, but those were more thoroughly mastered. Hence concentration, continuity, depth, as mental habits. All that is changed. Schiller's dramas have more incident than Goethe's, and are more popular. All its classic excellence does not make Goethe's "Tasso" popular as a drama, significantly called a "play." Shakespeare is popular in Germany, not in France; Paris wants something lighter. The sermons of the mystics, heard with such rapture in the middle ages, would empty our churches. Some marvel that our country congregations follow, with interest, elaborate discussions which would weary a city audience; but the reason is plain. The kind of culture, not the amount, solves the mystery. It has been said that our age is not celebrated for deep spiritual contemplation and profound scriptural exegesis, but for its stirring religious activity, and for the multiplicity of its Christian enterprises. All is but the manifestation of the state that has been indicated.

"The abstract in a sermon wearies," says a psychologist. Why? Because we are cultivated by distracting details. With different culture Kant may be preferred to Dickens. The popular demand made on the pulpit is not for more doctrine or greater depth and thoroughness, but for the concrete, for incidents and details, for anecdotes and illustrations. The more people read, the harder it becomes to excite wonder and inquiry, such powerful aids to oratory, while, at the same time, the appetite for the sensational is sharpened.

The distracted state, bordering, in some cases, on insanity, makes it specially trying for the preacher to secure and hold the attention. Logic and homiletics seem inadequate to the occasion. The psychological law, "we are only conscious as we are conscious of change," is peculiarly true of our usual audiences. All judgment, all thinking, in fact, has been called comparison; but it is a trial to fleeting minds to hold thoughts long enough for comparison, and to determine their real worth. Haste also implies that one impression is banished by the next, and has not time to settle as a leavening power into the soul.

Variety is the demand in a modern sermon, variety that touches life at various points, that interests, is fresh, and meets the soul's tendencies and aspirations. The practical age turns from the theoretical and demands the practical. America is a long way from ancient Greece. Goethe's words to Schiller find a general echo: "I hate everything that merely instructs me, without either increasing or quickening my

activity." But while this is the character of the variety demanded, the sermon, without continuity of thought, is a mosaic, not a fruit-bearing organism. Variety in unity is therefore the law; a central thought, moving, growing, increasing in richness and fullness of life, but everything proceeding from one seed, developing the same germ, and tending to the same result. Not for more distraction but for the promotion of continuity and unity the variety exists, as members of the same body, as tributaries to the same stream. Such cumulative thought gives wealth and force to a subject, keeps the interest alive, and yet promotes the deep psychological and spiritual aim of the sermon.

While thus emphasis is laid on discerning the signs of the times, we place an equal stress on the most approved principles of education founded on psychology. Everywhere the beginning must be made with real life. Only from life can life spring. "A living dog is better than a dead lion." From the present into the future; from the attainments made to what ought to be; from the real to the ideal; from the known to the unknown; from the life in the soul to the life in God—that is the law.

Already "the century of natural science" gives indications that it is but a preparation for the century when humanity shall be the great theme of human thought. And whatever desolations may lie in the track of doubt, we do not doubt that psychology and anthropology will lead to theology. All consciousness of self will teach man that he is more akin to God than to the brute. The God in man is the God revealed to man; and as a man at heart, so is his conception of God. "Nothing is more like unto God than he among us who is most righteous," said Socrates. Jacobi held that it is only the supernatural in man which reveals and proves God, and he declared: "That God we have who became man in us; it is not possible to know another, not even through better instruction, and how could we understand this instruction?" We understand according to what we are; our knowledge is the reflex of our ontological state. From John's Gospel we learn that only those of the truth understand the truth, and only those of God know of God. This full consciousness of man, and this development of the divine seed implanted in him, is not a substitute for God's other revelation, but it is that with which we must begin if we would attain completeness in Him who is the Alpha and the Omega of God's Word.

III.—THE NATION AND CHRISTIANITY.

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THE separation of Church and State, as it exists in this country, is not a separation of the nation from Christianity. This seems paradoxical and impossible to all who entertain an absolutist idea of the State, like Hegel, or Rothe, who teaches the ultimate absorption of the Church

into the State, or Bluntschli and Mulford, who identify the State with the nation.

The tendency of modern times is just in the opposite direction, namely, to limit the powers of the government and to raise the liberty of the people. The government is for the people, and not the people for the government. In ancient Greece and Rome the man was lost in the citizen. In our country the State is confined to the political and secular affairs of the people; while the literary, moral and religious interests are confided to individuals, voluntary societies, and churches, under the protection of the government. In Europe, people are used to look to the government for taking the initiative, in America the people help themselves and go ahead. "That government is best which governs least." The ideal State is a nation of self-governing citizens. The nation is much broader and deeper than the State, and the deepest thing in the nation's heart is its religion.

There is a striking resemblance between the Republic of the United States and the modern German Empire as regards their relation to religion, widely as they differ otherwise. Both owe their origin to secular causes and motives; they arose from a war of self-defense, the one against Great Britain, the other against France. Both are confined to the political interest of the nation. Both have a central sovereignty which acts directly upon the people, as becomes a Federal State (*Bundesstaat*), in distinction from a loose Confederacy of States (*Staatenbund*), such as were the old American Confederation and the German *Bund*, but their sovereignty is strictly defined and limited to certain interests, and these do *not* include religion. The German Empire, as such, has no more to do with churches than the United States, and leaves them to the several States. And yet who will deny that the Germans are a Christian nation?

The anti-papal May laws which were enacted during the *Kultur-Kampf* with ultramontane Romanism, and which have recently been abolished as an improper interference with the rights of the Roman Church, proceeded from Prussia, not from the Empire. Prince Bismarck conducted his negotiations with Pope Leo XIII. as the representative of the King of Prussia, and not of the Emperor of Germany, although these two dignities are united in the person of William I.

The only act of the Empire so far, which affects religion, is the expulsion of the Jesuits by an imperial law of July 4, 1872; but this was done from political and patriotic motives. It would be unconstitutional in the United States. The Constitution of the German Empire does not guarantee religious freedom; it says nothing about religion. In this respect it is far behind the American Constitution.

If we speak of a Christian nation at all we must take the word in a qualified sense of the *prevailing* religious sentiment and profession, for even the most Christian country include indefinite numbers of indifferentists, infidels and hypocrites.

With this understanding we may boldly assert that the American nation is as religious and as Christian as any nation on earth, and in some respects even more so, for the very reason that the profession and support of religion are left entirely free. Religious compulsion is apt to breed hypocrisy and infidelity.

Alexis de Tocqueville, the most philosophic foreign observer of American institutions, says: "There is no country in the whole world in which the Christian religion retains a greater influence over the souls of men than in America, and there can be no greater proof of its utility, and of its conformity to human nature, than that its influence is most powerfully felt over the most enlightened and free nation of the earth. . . . In the United States religion exercises but little influence upon the laws and upon the details of public opinion, but it directs the manners of the community, and by regulating domestic life, it regulates the State." *

The same writer remarks: "Religion in America takes no direct part in the government of society, but it must, nevertheless, be regarded as the foremost of the political institutions of that country; for if it does not impart a taste for freedom, it facilitates the use of free institutions. I am certain that the Americans hold religion to be indispensable to the maintenance of republican institutions. This opinion is not peculiar to a class of citizens or to a party, but it belongs to the whole nation, and to every rank of society." †

This judgment of the celebrated French scholar and statesman is extremely important and worthy of being most seriously considered by all our educators and politicians in opposition to infidels and anarchists, foreign and domestic, who are zealous in spreading the seed of atheism and irreligion and are undermining the very foundations of our republic. I fully agree with De-Tocqueville. I came to the same conclusion soon after my immigration to America in 1844, and I have been confirmed in it by an experience of forty-three years and a dozen visits to nearly every country of Europe. In Roman Catholic countries and in Russia the people are superstitious, and the educated classes skeptical or indifferent. Protestant countries on the Continent are honeycombed by rationalism. The countries of Europe in which Christianity has the strongest hold on all classes of society are England and Scotland, and they are nearest the United States and enjoy practically as much religious liberty.

The Christian character of the American people may be proven by the following facts:

1. The United States equal and even surpass most Christian countries in religious energy and activity of every kind. The rapid multiplication of churches, Sunday-schools, religious and charitable institutions

* *Democracy in America*, translated by Henry Reeve, New York, 1838, Vol. I, p. 285.

† *Ibid.*, pp. 286, 287.

all over the country, by voluntary contributions, without any aid from the government, has no parallel in history. Nowhere are churches better attended, the Lord's Day more strictly observed, the Bible more revered and studied, the clerical profession more respected than in North America.

It is often asserted by the advocates of State Churchism that the clergy are made servants of the congregation from which they draw their support. In reply we say, that they ought to be servants of the people in the best sense of the word, as Christ came to serve and washed his disciples' feet; that American ministers are esteemed in proportion to the fidelity and fearlessness with which they discharge their duty to God and men, and that the congregation feel more attached to a pastor whom they choose and support than to a pastor who is set over them by the government whether he suits them or not. A congregation is not a flock of sheep.

2. Our laws recognize Christianity, protect church property, and decide cases of litigation according to the creed and constitution of the denomination to which the property belongs.

The Supreme Court of the United States in the case of *Watson vs. Jones*,* concerning a disputed Presbyterian church property in Louisville, Kentucky, decided (Dec., 1871) that "in such cases where the right of property in the civil court is dependent on the question of doctrine, discipline, ecclesiastical law, rule, or custom, or church government, and that has been decided by the highest tribunal within the organization to which it has been carried, *the civil court will accept that decision as conclusive*, and be governed by it in its application to the case before it."

Christianity is a part of the common law of England, according to the judicial declaration of Sir Matthew Hale and other English judges. The same may be said of the United States as far as the principles and precepts of Christianity have been incorporated in our laws, and as far as is consistent with religious and denominational equality. For our laws give no preference to any creed, but protect all alike. They protect Jews as well as Christians, infidels as well as believers, in the enjoyment of their rights, provided they do not disturb the public peace. The Supreme Court of Pennsylvania (in the case of *Fidal vs. Gerard's Executors*) decided that "Christianity, general Christianity, is and always has been a part of the common law of Pennsylvania." The laws of several States expressly forbid blasphemy, and include in blasphemy profane ridicule of Christ and the Holy Scriptures. They also forbid the open desecration of the Lord's day. Such laws may be defended on the ground that blasphemy is not only an offense against religion, but also against public decency and propriety. Chief Justice Kent of

* *Cases argued and adjudged in the Supreme Court of the U. S., Dec. Term, 1871. Vol. XIII., p. 680.*

the State of New York says : "The free, equal, and undisturbed enjoyment of religious opinion, whatever they may be, and free and decent discussions on any religious subject, are granted and secured; but to revile with malicious and blasphemous contempt the religion professed by almost the whole community is an abuse of that right. . . . Wicked and malicious words, writings, and actions which go to villify those Gospels, continue, as at common law, to be an offense against the public peace and safety."

There are, indeed, able jurists who deny the oft-repeated assertion that Christianity is part and parcel of the common law, because a law implies a sanction and adequate penalties to enforce obedience. But all must admit that our laws, whether inherited from England or enacted by statute, are made by a Christian people, and in the spirit and interest of Christian civilization. As far as they breathe the spirit of humanity and protect the equal rights of all, they are directly or indirectly the result of the Christian religion, and could not have originated on heathen or Mohammedan soil. And we may say that our laws are all the more Christian because they protect the Jew and Mohammedan, the Buddhist and Mormon, the Pagan and Infidel, as well as the Christian of whatever creed, in the enjoyment of the common rights of men and of citizens.

3. The oath or solemn appeal to the Deity for the truth of our assertion is administered by the National government and the State government with the use of the Bible, either in whole or in part, in conformity with old Christian custom and the national reverence for the Book of books. Simple affirmation, however, is justly allowed as a substitute,* in justice to the consciences of Quakers and Atheists, who, from opposite motives cannot honestly take an oath. The Revised Statutes of New York provide also, that persons believing in any other than the Christian religion shall be sworn according to the peculiar ceremonies of their religion, instead of the usual mode of laying the hand upon and kissing the Gospels. Thus, a Jew may be sworn on the Old Testament, with his head covered, a Mohammedan, on the Koran, a Chinaman by breaking a china saucer. All this is simply just; and Christian, because just.

4. Our Presidents, in their inaugural addresses, annual messages and other official documents, as well as in occasional proclamations of days of thanksgiving or fasting (as during the civil war), usually recognize, more or less distinctly, the dependence of the nation upon Almighty God for all its blessings and prosperity and our duty of gratitude—at least in such general terms as a just regard for the religion of Jewish and other citizens who reject the specific tenets of Christianity admits. Chris-

* It seems to have been inserted in the Federal Constitution without any debate. Madison, in the *Debates of the Federal Convention* (Elliot, V. 498), simply reports, "The words 'or affirmation,' were added after 'oath.'"

tian rules in Europe seldom go even that far in their official utterances.

Thomas Jefferson is the only President who had constitutional scruples to appoint days of prayer and fasting, and left that to the executives of the several States. He admitted that he differed herein from his predecessors, and he would not prevent his successors from doing what is, indeed, not expressly granted, but still less forbidden by the constitution.

The father of this country, who ruled over the hearts of his fellow-citizens as completely as ever a monarch ruled over his subjects, set the example of this habitual tribute in his first and in his last official addresses to the people. In his first Inaugural Address, delivered April 30, 1789, he says :

“It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who presides in the councils of nations, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves. No people can be bound to acknowledge the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency. There exists, in the economy of nature, an indissoluble union between an honest and magnanimous policy and public prosperity. Heaven can never smile on a nation that disregards the eternal rules of order and right.”

And in his Farewell Address, which will never be forgotten, Washington says :

“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. For vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice; and let us, with caution, indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. 'Tis substantially true, that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?”

We need not quote from the successors of Washington. But we cannot forbear to quote the shortest and strongest official testimony to religion from the second inaugural of the Martyr-President, Abraham Lincoln, which he uttered in the darkest period of our civil war, and which were inspired by the gospel of love :

“With malice to none, with charity for all.”

5. Our government, both Federal and State, respects the Christian

sentiment of the great majority of the people by various provisions, which are, perhaps, not strictly constitutional, though not anti-constitutional, and all the more important as voluntary tributes.

(a) The most useful of these provisions is the exemption of church property from taxation in the Federal District of Columbia and in nearly all the States. In some States (Minnesota, Kansas, Arkansas,) this exemption is secured by the constitution, in others by legislative enactment. No discrimination is made between different creeds and sects. Jewish synagogues are included as well as Roman cathedrals. The Revised Statutes of New York State provide that "every building for public worship" shall be exempt from taxation.

The exemption is a great help to poor churches, but by no means necessary. The people who are able and willing to spend large sums for the erection of church buildings could not plead inability to pay the small sum for the legal protection of their property. All taxation is a burden, but easier to bear for corporations than individuals.

The exemption of property used for religious purposes is founded in justice and can be defended on the same ground as the exemption of government buildings, colleges, public schools, hospitals and other charitable institutions which make no money and are intended for the benefit of the people. Besides, churches improve the morals of the surrounding community, and raise the taxable value of property.

(b) Another government tribute to the religion of the people is the appointment, at public expense, of chaplains for Congress (one for the Senate and one for the House of Representatives), for the Army and Navy, and for the military and naval academies. These chaplains are placed among the officers of government on the same footing with other officers. The law requires that they be regularly ordained ministers of some religious denomination, in good standing at the time of their appointment, and be recommended by some authorized ecclesiastical body, or by not less than five accredited ministers of said body. Proper facilities must be provided by the military and naval commanders for the holding of public worship at least once on each Sunday. Chaplains are elected from all denominations, Roman Catholic and Protestant, according to circumstances, most frequently, perhaps, from the Episcopal Church, for the reason that the Book of Common Prayer makes adequate provision for stated liturgical services, which fall in more easily with military discipline than extemporary prayer.

The several States follow the precedent of the United States and appoint chaplains for the militia, the prisons and penitentiaries, lunatic asylums, and other public institutions, also for the Legislature (to open the session with prayer). They usually require these chaplains to be regularly ordained ministers of a Christian denomination. So does New York in the act providing for enrollment of the militia, passed

April 23, 1862. The prisons are provided with a Bible in each room.

This custom also may be sufficiently justified by the necessity of discipline and the requirement of public decorum.

(c) We may add two exceptional instances of favor shown to the Protestant community by exempting the importation of the Bible from customary duty. This was done by the Continental Congress during the Revolutionary war, in favor of King James's Version, and again by the Congress of the United States in a joint resolution of the Senate and House of Representatives, approved March 11, 1882, in behalf of the memorial presentation copies of the Revised Version.

Compare this with the conduct of the English government towards our Colonies. Old England, with all her profession of Christianity, put a heavy duty on every Bible imported to her Colonies, and prevented them from printing the authorized Version of King James. The only Bibles printed in America during the whole colonial period are the *Indian Bible* of John Eliot (1663 and 1685), and Luther's *German Bible* by Christopher Saur in Germantown, Pennsylvania (1743).

IV.—CRITICISMS ON SOME OF THE ABLEST REPRESENTATIVE PREACHERS OF THE DAY.

BY AN EMINENT PROFESSOR OF HOMILETICS.

NO. V.—REV. WILLIAM M. TAYLOR, D.D.

DR. TAYLOR's personal presence corresponds with his character. It is impressive, distinguished. There is a clear note of dignity in it—dignity emphasized almost to the point of challenge, of self-assertion. You feel at once, "Here is a man as solid as is his bodily substance;" and his bodily substance gives to the imagination a brave sense of weighty reaction.

Dr. Taylor's native Scotch quality is contrasted by his present American environment—contrasted, rather than subjugated, by it. His national and his individual identity is something far too sturdy, too resistant, to be effaced and conformed by the external influences amid which it happens to be placed. You are stimulated by the encounter of this frank, unapologetic, unyielding personal difference.

Something of the same contrast with the type prevailing around him extends to Dr. Taylor's sermons, both their matter and their manner. These are singularly independent of influence from the moral and intellectual atmosphere in which they are produced. Dr. John Hall adjusts himself somewhat—consciously as well as unconsciously, perhaps—to his exchanged conditions in this new world; Dr. Taylor, hardly at all. Nay, it might rather seem that Dr. Taylor braces himself not to yield. The penetrative influence of Mr. Beecher has not penetrated Dr. Taylor to affect even so much as his form of discourse. He preaches

quite as if he lived in a world on which Mr. Beecher's new day had never dawned.

It is an incontrovertible testimony to Dr. Taylor's power that, being such as I have sought thus to describe him, he should still have won so promptly, and have held so long, the conspicuous place which is his in American public estimation and influence. His successful career in this country is certainly something of a problem and a paradox. Not only does he, like Dr. Hall, occupy a famous metropolitan pulpit, made more famous by the occupancy, but he is, unlike Dr. Hall, a prolific and popular author of books. The secret of a success like Dr. Taylor's is often, to the curious critic, as elusive as, to the prying biologist, is the long-sought, still-to-seek secret of life. Let us not in the present case prosecute the perhaps profitless quest of a solution of the problem, but rather content ourselves with studying Dr. Taylor simply to take honest account—which cannot fail to be instructive—both of the good and of the less good in his work.

The first thing to strike the observant, hearer or reader of Dr. Taylor's sermons is the firm substance of thought and doctrine that underlies them. Dr. Taylor always has something to say. Perhaps it would be more curiously true to the fact, if we changed one word and put it, "Dr. Taylor always *finds* something to say." For his fullness is less that of the thinking, than that of the acquiring, mind. He purveys from many quarters, but, at least, he always spreads a full board. And always the fare is substantial. He offers you not the whipped cream and the syllabub, but the solid roast-beef, of discourse. If you do not thrive at his table, it will be for some other cause than deficiency of nourishing food set before you. Perhaps your appetite is not sufficiently tempted, or perhaps your digestion is overtaxed; but certainly you cannot accuse either the quantity or the quality of the provision purveyed.

Indeed, there is here, as happens so often, a vice of a virtue. Dr. Taylor's substantialness is excessive. It becomes heavy as well as weighty. You ask yourself, Might not Dr. Taylor carry all the weight he does, and carry it lightly? His weight of thought, not greater than was Mr. Beecher's, is, ah, how much less buoyantly borne! The fault lies largely in Dr. Taylor's style. But then what is style? Is it not the man? Still, I cannot but think that had Dr. Taylor practiced improvisation in speech far more than he has, his style might, without loss to its freightage of thought, have become far lighter, freer, less encumbered than it is in its movement. Its movement is throughout that of written discourse. The sentences are long. Not seldom they are labored and involved. They are sometimes obscure, or ambiguous. The following sentence from a sermon on "The Prudent Steward," in his volume on the Parables, will serve as sufficient illustration :

"When such a biblical student as Dean Plumtre has spent much learned ingenuity in seeking to establish that the steward represents the Scribes and

Pharisees in their teachings and ministerial functions, who had been intrusted by God, here represented by the rich man, with great privileges, to which they had been unfaithful, and ends by saying that they were commended by the Lord, who, in the outer frame-work of the parable, is one of the children of this world, we see into what absurdity we must be lauded if we follow this principle of exposition."

We know from Dr. Taylor's own mouth that his preference and habit have been to write out, conscientiously, everything that he publicly says. His reasons for doing so are sound, are convincing. But his practice has not secured all the good results at which with wisdom he aimed. What he says is not always as maturely considered as he honestly and earnestly meant that it should be. He, perhaps, has depended too much on his method. The pen, no doubt, goes some way, but it is far from going all the way, toward securing ultimate ripeness of thought. It may seem something strange to say of discourse so laboriously written as is Dr. Taylor's, but it is true, nevertheless, that a character of undigestedness, of imperfect elaboration, is impressed on much that this distinguished preacher has printed. His pen did not make him think *enough*. I have heard that Lord Brougham trained himself for making a speech in Parliament by writing out what he wished to say and flinging his result, sheet after sheet, as he produced it, behind him into the open fire before which he sat to do his work. This process, in preparation for a single occasion, he repeated seven times, and then went to the House of Commons and poured out his speech, as the matter came to him and the winged words. No doubt such preparation helped immeasurably the freedom, the impetuosity, of that overwhelming extemporization for which Lord Brougham was famous. But then, on the other hand, the final extemporization reacted to help the orator write spoken style. Similar practice would have tended to give Dr. Taylor the command of a style better fitted than his is for the effects proper to public speaking. The destination in a preacher's mind to eventual publication in volume for a sermon prepared by him to be given first orally to his own congregation, may insensibly influence the style in which that preacher writes. This ought not to be. The preacher's prime duty is uniformity to those who will *hear* him. If he allows himself to indulge the ulterior aim of making a book of his sermons, he is in danger of unconsciously suiting his sermons to his book instead of to his people. Hearers generally will not relish the idea of having a book preached to them in weekly instalments. They will, instinctively, suspect that the first use of the sermon is, with the preacher, subordinate to the second. But at any rate, the immediate, the congregated, audience that will listen to him from the pulpit, not the remote, the scattered, audience that may listen to him from the pews, is the true inspiration for the preacher. To write for the ear rather than for the eye, is, for the public speaker, a maxim of gold. Dr. Taylor writes too much as if he wrote for the eye; but, even for the eye, the result would be better, should

he task himself to write more as if for the ear. This chiefly as concerns the matter of expression; though also as concerns the matter of thought the same would be true. Let me illustrate. "The conception and quality of life as affected by the discipline of any form of trial," is the statement by Dr. Taylor of a topic for discourse. This statement is too vague even for the eye; it is absolutely elusive for the ear. And if anything in a discourse ought to be clear, it is certainly the statement of the topic. What Dr. Taylor actually treats in the sermon of which the foregoing vague language states the topic, is the influence of affliction to change one's conception, and so one's conduct, of life. The topic thus intelligibly stated is, perhaps, not a topic thoroughly well thought out. But the word "so" at least implies a connection of thought, and a causal connection, between the idea of changed judgment as to life and changed behavior. Such connection is totally absent in Dr. Taylor's analysis. The two ideas, that of altered ideal and that of altered life, are simply put mechanically in mutual juxtaposition, no relation of any sort being suggested as existing between them. Here is Dr. Taylor's sentence of transition from the first to the second head of discourse: "But passing now to the quality of life, we may see how that, also, is affected by such experience of affliction." It is even strange that "also" should indicate the only link in thought that occurred to the preacher between revolution in conviction and revolution in life.

But, following the analysis under which Dr. Taylor treats the second head of his topic, you find that it is not wholly "quality of life," but partly something else, namely, quality of "*character*," that he means. The "element of strength" is the first "feature of that which we call character," said by the preacher to be "evoked or developed by trial"; the second is "unselfishness"; the third is "sympathy"; the fourth is "usefulness." Obviously this whole analysis is hasty and crude. "Sympathy" is not different enough from "unselfishness" to be separately reckoned; and "usefulness" is fairly inclusive of all the "elements" named. The Sermon contains sound and wholesome instruction, but the organic principle is notably absent in it. Such, as I shall presently further illustrate, seems to me prevailing the character of Dr. Taylor's discourses. They are mechanical aggregations of thought, not living organisms. The cohesion of part with part is often very precarious.

Weight of matter, heaviness of style, imperfect analysis, I have thus far discovered in this eminent preacher's work. Orthodoxy, staunch, uncompromising orthodoxy, is another deeply-stamped characteristic of Dr. Taylor's preaching. He is contentedly, undisturbedly old-fashioned in his religious beliefs. The "new theology" speculations find no more favor with Dr. Taylor than they do with Dr. Hall or with Mr. Spurgeon.

But it is orthodoxy rather than scripturalness that characterizes Dr. Taylor. I do not mean that he is unscriptural; but he is not scriptural, warp and woof, as Mr. Spurgeon is, or as Dr. Hall is. Without intending to do so, without, probably, being aware of doing so, he rationalizes more than do those brethren of his—always, of course, within the strict bounds of orthodoxy. For example, Dr. Taylor has, in the volume entitled “Contrary Winds and Other Sermons,” one of his most careful discourses on “The Vision of Elijah.” The text is: “And after the fire a still small voice.” The preacher deduces from the text, as “the one lesson good for all the ages,” this teaching:

“That ‘the kingdom of God cometh not with observation,’ and that the salvation of the world is to be wrought out by him of whom it could be said: ‘He shall not cry, nor lift up, nor cause his voice to be heard in the streets.’”

What power of illation was in exercise, to draw just that, and all that, from the words: “And after the fire a still small voice”? The lesson, considered in itself, is, of course, with proper qualification, true; but assuredly Dr. Taylor did not find it in his text until he had first put it there. And putting it there is, if not exactly rationalism, at least unwarranted freedom with Scripture. In order to reach the foregoing sense of his text, Dr. Taylor had gone to the length of affirming it to have been God’s purpose in the theophany to Elijah “to teach his servant that . . . it was not by such *coups d’état* as that on Carmel that the work of regenerating Israel was to be accomplished, but by the quiet influence of love.” I submit that an interpretation like that, so stated, is overbold. At least, it ought to be put forward less positively. It ought to bear distinctly the mark of being a human guess, and not a thing scripturally revealed. And then there seems to be—perhaps such was not the preacher’s intention, but there seems to be—*blame* implied against Elijah for his conduct of his prophetic office. “There had been much about him,” Dr. Taylor says, “of the austere and denunciatory.” Too much Dr. Taylor does not explicitly say, but implicitly he says it, and says it insistently. With what warrant of Scripture? And with what warrant of Scripture is it that, again, Dr. Taylor tells us unqualifiedly how Elijah “*believed*” himself to have “inaugurated” a great reform, how he “*supposed* that God would carry it to immediate success,” how he “*expected* that from the moment of his Carmel victory everything would go right”? Such handling of Scripture is not sufficiently cautious. Things like the foregoing, if they are to be said at all, should be said with some qualifying term or clause to mark them clearly as rationalizings of the individual preacher, and not authoritative statements of undoubted fact revealed. Of the same over-free character is the contrast instituted by Dr. Taylor, to Elijah’s disadvantage, between Elijah as stern and Elisha as tender in spirit and conduct. Was it not, in this very “vision” of the prophet, told Elijah by the Lord concerning Elisha: “Him that escapeth from the

sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay"? Orthodoxy may permit such rationalisms as those which I have instanced, but true scripturalness forbids them. Dr. Taylor, I am persuaded, errs in this thing unconsciously; for he means to be profoundly reverent; but no less he errs. The error is one of such moment that I respectfully take leave thus to point it out in Dr. Taylor's distinguished example.

Dr. Taylor proceeds to divide "the one lesson" of his text, somewhat negligently, as follows:

I. "It reminds us that in the order of God's government the quietest influence is often the most powerful." (This idea is expanded in a series of illustrations that hardly illustrate.) II. "That the force of love is always greater than that of sternness." III. "That the apparently insignificant is oftentimes really the most important." These three statements of division are not by Dr. Taylor brought together as I have brought them together, but they are by him distinguished, as I have distinguished them, with Roman numerals. It is fair to add that in making the last two divisions Dr. Taylor felt compelled to say: "The lesson which we have deduced from our text, *taken with its surroundings.*" But the clause which I italicize serves rather to give notice of the preacher's sense of difficulty than to justify the violence done by him to his text in making his text yield such instruction. The violence, however, supposed out of present question, and out of present question supposed also the soundness of the instruction deduced, the faultiness of the analysis, logically considered, is surely, without comment, obvious enough from the mere juxtaposition foregoing of the heads of discourse. Like looseness of analysis, as I have said, characterizes the method observed generally in Dr. Taylor's preaching. An ordinary sermon of his is likely to be little else than a series, more or less coherent, of moral and religious observations connected with his text.

While orthodox, in a certain distinction from scriptural, Dr. Taylor is also evangelical, in a certain distinction from "evangelistic." The evangelistic element is far from absent in his preaching, but it is not present with warmth and frequency of demonstration, as in the preaching of Dr. Talmage, for example. Dr. Taylor, notwithstanding, in his own individual manner, is nobly true to the true gospel of Jesus Christ. Indeed, he stands strongly erect, a conspicuous pillar and ground of the truth.

That carelessness in literary points which seems natural, but which surely is not admirable, in the pulpit, is also exemplified by Dr. Taylor. I collect a few instances of inaccurate quotation. Byron's:

"My days are in the yellow leaf;
The *flowers and fruits of love* are gone,"

is given by Dr. Taylor:

"My days are in the yellow leaf;
The *flower, the fruit of life* are gone."

Shakespeare's:

"There is *some* soul of goodness in things evil
Would men observingly distil it out,"

is given as prose:

"There is *a* soul of goodness in things evil *could we* observingly distil it out."

Longfellow, singing:

"Thou shalt know ere long—
Know how sublime a thing it is
To suffer and be strong,"

is made to

"Bid his readers *learn* to suffer and be strong."

Shakespeare's:

"They pass by me as the idle wind,
Which I respect not;"

appears:

"The whistling of the idle wind that he regarded not."

Cowper's:

"*Tis* pitiful
"To court a grin when *you* should woo a soul,"

appears:

"*It* is pitiful to court a grin when *we* should woo a soul."

Shakespeare's:

"One touch of nature makes the whole world *kin*,"

becomes:

"One touch of nature makes the world *akin*."

These things are comparatively unimportant, indeed; but quotations, self-evidently, if worth making at all, are worth making with accuracy. And there is a point of justice and of conscientious habit involved.

"Inaugurated" (in the false sense of "beginning") "*crystallization* of the dewdrops," "*marbly*" ("cold, stern, *marbly* things"), "pretensiveness" for "pretentiousness," "willinghood" for "willingness," are faults of diction noted. Minor things again; but preachers, whether they will or no, are teachers in such points to their congregations. They have a responsibility for teaching right.

Dr. Taylor's manner of writing leads him now and again into adding to his periods make-weight clauses, which he does not take care enough to justify by freighting them with added thought. For example: of a gymnast's feat, he says:

"For all so simple as it appears to be ["For all it appears to be so simple"?] he is straining every muscle to its utmost, *and the whole man is putting forth his energy.*"

Another example, not quite parallel, is the following unconsidered and overstated generalization:

"When a public speaker descends from abstract reasoning to concrete illustration, and clinches his argument by a pat and parallel anecdote, an immediate hush of eager interest stills his audience into a breathless silence, which is broken only at the close by the outburst of irrepressible applause."

Indulgence in such writing, if it does not spring from imperfect

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genuineness in the writer as its source, at least tends to unguineness. It is to be jealously avoided.

It belongs to the same fault of deficient elaboration in thought, that Dr. Taylor should employ the device of introducing into his discourse scraps of quotation from authors who have treated his topic before him. The preacher's duty is to take up and assimilate what he reads and then reproduce it afresh, if he reproduces it—always and only with such individual additions, subtractions, modifications, adaptations, as make it fairly his own. No writer, and no speaker, should ever quote to save himself labor. That Dr. Taylor consciously does this, I am far from wishing to imply. But he embroiders sometimes upon the surface of his sermon—in quotation, it may even be (and this is a peculiarly undesirable source of such supply), from a fellow preacher's sermon—borrowed passages, where something produced by himself would have been equally good, and therefore much better, as entered more homogeneously into the warp and woof of his own proper discourse. The sermon on "The Tares and the Drag-Net" has some half-dozen bits of such quotation. His sermon exemplifies more a practice not to be commended in the pulpit—and one, by the way, not, I believe, very frequent with Dr. Taylor—that of discussing and controverting at length the views of a commentator thought by the preacher to have made a mistaken interpretation.

The light touch is not a gift of Dr. Taylor's. He is apt to use the heavy hand, without much discrimination of proportionate needs. For instance, speaking hypothetically and generally of the value of common sense to the preacher, he says :

"The breach of it [*breach* of common sense ?] may not be precisely an immorality, but it is an indecorum, the commission of which stamps him [a man] *as an ass.*"

Dr. Taylor's elocution exactly harmonizes with his style of composition. All is effected with weight of stroke. There is almost no relief of tone softened toward the pathetic or lightened toward the lively. But there is power felt, power made up of mass and momentum.

Dr. Taylor's faults and infelicities admit of being exemplified; but his merits are widely and inseparably interwoven with the texture of what he has written throughout its whole extent. His excellence rather maintains a uniform level than makes itself eminent here and there in striking and brilliant quotable passages of discourse. His fruitful industry, his sound discretion, his firm-set orthodoxy, his practical Christian earnestness, his evangelical spirit, his spotless character, are an example and an inspiration to ministers for which we all have reason to be exultingly thankful. If I have spoken frankly of his faults, it is not because I do not joyfully recognize his shining virtues; but because his strength renders him abundantly well able to bear respectful strict measure in judgment, and, most of all, because his example among his fellow-ministers teaches so powerfully as to make it of great importance that it should, if possible, be prevented from teaching in any serious particular amiss.

V.—GOD'S IMAGE IN MAN.

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

"IN the day that God created man, in the likeness of God made he him." We have already studied the Scriptural account of man's creation, so far as was necessary to a clear understanding of the fact that this race of ours had an actual and definite beginning. Adam was not the son of a father, who was the son of another father, and so on up to an eternity of generations, an endless succession of ancestors. God made him out of the dust of the earth at once; all at once; he did not evolve or develop an insect or a reptile out of some organic monad, some protoplasm of jelly, and then better that into an animal, and then educate or finish up that animal into a more respectable ape or chimpanzee, and then out of him fashion a human being, who would have fitting gifts to be a lawyer, a preacher, or a professor of geology. Those of our book-writers who scientifically believe they had such an ancestry, long drawn out, are quite welcome to their faith. Our revelation of a divine will in the creation informs us that the Almighty did for human beings what he did for no other creature that he then brought into existence; he gave them some sort of mysterious resemblance to Himself.

Now, in this study, we advance to a still more interesting inquiry concerning the nature of the man whom the creation ushered forth into history with such abruptness and force. The importance of the opening chapter of Genesis settles itself around the announcement that man was made "in the image of God;" what can that declaration mean?

It meets no person's mind to imagine that this expression refers to any mere physical form or figure. It would be a coarse way of disposing of our questions to say that in the Scriptures God is personally represented as having eyes and hands, ears and feet, and these were given to human beings in the likeness of Him. For God is a spirit; we are not able to fashion any conception of Him, even in our minds, as one wearing a shape or size or figure. These verses of the Bible are only rhetorical methods of description, mere accommodations of speech so as to employ human ideas in the exhibition of divine mysteries. The "image of God" surely does not mean a portrait or a statue of God.

Nor can we rest satisfied that the "likeness" which Adam bore to his Creator was simply sovereignty on the planet. That was one result of his having the image, whatever it was; but it certainly was not the image itself. There is something very fine in this endowment; this we freely admit; to those chosen creatures of His hand God spoke plainly:

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Many a denizen of the field and river and forest was stronger, bulkier and fiercer, than Adam; but it was this slenderly-fashioned man who erected himself into dignity, and ruled over the submissive races about him. He had this right because he had been created in the image of an omnipotent Maker; but this right was not the image itself. His actual "likeness" to the Almighty was not mere viceregency on his footstool.

Hence we ask again, What was the "image of God" about which many times there is so much said in the Scriptures? The Old Testament certainly attaches great importance to this verse we are studying, but it never attempts to explain it. In one passage we are reminded that "in the day that God

created man, in the likeness of God made he him;" but no further comment is made upon such a fact. Then, also, after Noah in his turn had started the world again subsequent to the destruction the Deluge wrought, when the grand rule for the capital punishment of murder was announced, this peculiar reason was given as the basis of such a dread enactment: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Thus this high original endowment is used as an argument, but nowhere has it been defined.

In the New Testament, however, the matter is at last made clear. That divine image was fatally lost in the Fall. When Adam sinned, his nature forfeited the exalted prerogative. But immediate measures were instituted for its recovery and a renewed bestowal. In giving account of these, it comes out precisely what the image was in the beginning.

It is as if some regnant king had missed the costliest jewel out of his queen's crown, and desired to find it, and bring it back to her again. In all his proclamations commanding zeal and promising rewards he would have to give the detailed and intelligible description of the gem that had been dropped. So each man would finally know how exceedingly costly it had been, by being told how sadly it had been lost.

Thus we happen to know what Adam forfeited, through sin, by finding out what Jesus Christ offers as its restoration through the gospel of divine grace. Two verses are given us in the New Testament for our help in constructing an answer to the question, What is God's image?

This is found in the Epistle to the Colossians: "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." And this is found in the Epistle to the Ephesians: "That ye put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." From these verses it appears that the image consisted in a divine likeness, which included the three elements of knowledge, righteousness and holiness.

These are the crown-jewels which our first parents lost by their eating of the forbidden fruit; these are the exact benedictions Christ gives to the believers who are restored from sin and Satan unto God.

The knowledge of Adam consisted in *right apprehensions*. In real extent it was not, of course, equal to God's knowledge; but in accuracy and correctness it was divinely perfect as far as it went. He was not omniscient; and we never need hope to be. But what he knew at all, in fact, he knew truly in soundness and exactness. He understood duty as it really was; he perceived the meaning and relevancy of God's commands; he saw his relationship to all the other creatures; he had mental powers capable of appreciating whatever was proper, beautiful and virtuous. There can be no doubt that his Creator endowed the first of our human race with high intellectual ability, and communicated to him very early many noble acquisitions. He could invent, reason, discover what the divine mind had exhibited, and plan as a second cause himself what his own mind should conceive; he could judge and decide. We err if we pronounce that man a savage. He must have been active and alert in the exercise of his gifts, or he never could have named the animals that came trooping up before him. But we are not to assume that he, in that beginning of his life, knew everything. There are things that God conceals, in order that we may toil and labor to find them out. It is one of the sources of our truest happiness that we are surrounded with hints

rather than revelations; our curiosity is piqued; now and then a cloud falls over us, but we are delighted to find it has rifts; it has an opening here and a closing there; it is thick to opaqueness in some places, and thin at others, so that we can almost see figures through a film; and so we are kept on the search, recognizing what the wise poet calls "a nobleness in concealment, a rejoicing that the kindly veil is spread where an untempered light might have scorched us, or the infinite clearness might have wearied." We presume Adam had this same universal endowment; what he knew was much, what he could know was more.

Then, next to this, there was righteousness as an element of the image of God given at the creation. The righteousness of Adam consisted in *right volitions*. Free from all propensity to evil, he lived the life of one who had entire rectitude of will; his purposes in each instance fell into exact harmony with God's. Yet was he left altogether unconstrained. He was a free agent, in all that such a term can possibly mean. He had a mind of his own, as well as a conscience. He was voluntary in action, yet he knew he was accountable. It was thus that he determined to love God; he did this in execution of his own desire. He loved to love God; he loved to love Eve; he loved to love life. At this time he had no relentless passions to oppose. There were no lustful appetites demanding indulgence. His imagination painted pictures, but these were never vile, always pure, beautiful and true.

Then, also, the image of God included holiness. The holiness of Adam consisted in *right affections*. He had no object of adoration and preference beyond his Maker. To his mind the earth pictured God. The animal creation taught him of God. His life must have been full of an inexhaustible delight, for God was in all his thoughts. Every morning hymn, every evening prayer, as long as Adam remained unfallen, was the greeting of an affectionate and loyal heart to the dearest and best of Beings, with whom he held a constant and always familiar communion.

Thus now before our imagination rises this fine picture of Adam, the earliest father of our race. There is no reason why we should ever think of being ashamed of him. In the garden there he stood, thoroughly responsible, intelligent and free. Power was in his lithe and strong muscles; not a sinew was withered; not one fancy was stained or perverted with sin. He remembered no mistakes; he had never committed any follies; nothing could come up from the past to point its accusing finger at him. There he stood, radiant with the divine image, lit under the sunshine of the divine love, filled with the divine purpose.

That was the image which was lost; that is the image which Jesus Christ came to restore. We can have it back again. We cannot, as yet in this dispensation, make the sward graveless or the air dirgeless or the human heart sorrowless. But we can, through penitence for sin and faith in an atonement, put off the old Adam with his deeds, and put on the new Adam, who is the Lord from heaven, the restorer of all things:

"And so it is written. The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

We become conformed to the image of Christ; and he is "the brightness of His Father's glory, and the express image of His person."

It is easy, therefore, to see why Christianity has to come down, in all its

plans for the amelioration of our race, to sheer commonplaces of individual conversion of men, women and children. The high obediences and reverences of a soul for its Maker are certainly to have the supreme precedence in our appeals and in our efforts to reach people whom we want to go to heaven. But these are lofty, and in ordinary cases beyond the grasp of fallen spirits like ours. The lower processes and relations of social life, just as we meet it, face to face, cannot ever be forgotten, and generally have to be attended to first.

That is to say, the restoration of the world must be uniform and universal, before the entire work can be considered done; but the distinct form of procedure must commence and continue with the individual man. The passions of each human being must come under control; wilful wickedness must be thoroughly subdued; the activities of each and every renewed nature must be directed and stimulated once more; old associations must all be readjusted; the imperious impulses of appetite in each person must be composed and regulated; stubbornness must be softened, a fresh and gentler temper brought into prominence, and a series of more elevated motives urged into sway. Thus the man must be awaked and energized, aided and taught. There is no other plan possible than that which is announced in the Bible. The only way in which our wreck of a race can be redeemed into usefulness is that given in the gospel.

Furthermore, it is but a waste of time to keep beating around upon the external frontiers of any soul: the trouble is within; outside reformation will not be enough, even if we could secure it. We must get men back to God. They are never saved, until we get them back to God; and when we get them back to God, they are saved and safe forever.

So it will be found, after widest experiment, that the only certain way of bringing human beings back to God is to bring back to them the image of God. While we are playing with legislation, while we industriously labor with grand plans of education and culture, while the cry goes up for a great reformation in public manners, and our leaders continue to toy with schools and lyceums, libraries and museums, opened even on the Lord's day, the souls of men will grow no better, vices of men will only wax worse and become holder. We shall produce a race of irreligious hypocrites only, adding falseness to their corruptions.

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

Thus, then, we reach the practical bearing of such a theme as this we have been considering. Take this figure suddenly introduced in the verse I have just quoted. As a star, wandering far away from its orbit, can be saved from the blackness of darkness around it only by bringing it back to the central sun, so a soul, sinful, ruined in its rebellion and self-will, can be redeemed only by returning it to God where it can be lit by Him, as a planet is lit from the central light, and held by the central attraction. Thenceforward, as the star must resume relations with other stars in orderly orbits, so each converted soul must adjust itself to the others—and then move on!

"Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself."

VI.—LIGHT ON IMPORTANT TEXTS.

No. XXXIV.

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

All that the Father giveth me shall come to me.—John vi: 37.*No man can come to me, except the Father which hath sent me draw him.*
—John vi: 44.

A TRUE philosophic view of God sees him as ordering everything that comes to pass. As Supreme, he must be supreme in everything, however great, however small. A theology based on a true philosophy must hold this conception of God. And yet this view, though necessary and true, if used by our logic, makes man a machine, destroys his independence and establishes fatalism. Must we, then, give up the view? Not at all. We must give up the logic. The truth referred to lies in a realm where the logic of our finite minds cannot exercise itself. Where Deity is the subject our reason must be still, simply taking what is revealed, unable to supply anything where revelation has not made an utterance. We know both from revelation and from reason the omnipotence of God, but our reason must stay its logical work on these premises, and be guided by revelation. Now revelation clearly declares man's responsibility and accountability. Our reason also is found asserting this truth. And here our logic can work in the human sphere, and insist upon our duty toward God and man. The apparent contradiction between God's sovereignty and man's free agency must be left by us as a problem unsolved, one of the elements of the problem being in the realm that transcends our logical powers. Calvinism and Arminianism are both right in their fundamental truths, and both wrong, if they push their logic from those truths too far. An Arminian Calvinism or a Calvinistic Arminianism is both possible and right, and the two systems, instead of quarreling, should unite as parts of one whole.

Now, in the passages quoted, is it likely that our Lord, under the circumstances in which he was preaching to the Jews, would use the transcendent truth of God's sovereignty? He was trying to bring them to himself. Would he, in such a case, tell them that they could not come unless God's sovereign power should constrain them? Would that be an argument for their coming? Would it not be to the carnal heart an argument for not coming? Would not the carnal heart naturally say, "Well, then, we shall wait till God makes us come"? Jesus is showing himself as the bread of life, and urging the Jews so to consider him. He rebukes them for not believing on him. Would he be likely to put an excuse in their mouths, "the Father has not given us to thee"? Surely that great transcendental truth of God's sovereignty would be out of place here. We must find an interpretation to these words different from the accepted interpretation, if we would harmonize all parts of our Lord's teaching. If he is urging the Jews to himself, he will use arguments to win and not to repel.

We think they key is found in ver. 45: "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath *heard* and hath *learned* of the Father cometh unto me." This verse follows immediately the second verse quoted above. It evidently interprets the word "draw." And it is easy to believe that the *drawing* of the Father is the *giving* of the Father. What the Father *draws* to Christ he *gives* to Christ. The comers to Christ from among the Jews he was addressing were those that were drawn and given by the Father. But our key-passage says that the *hearers* and *learners* of the Father come to Christ, and Isaiah is quoted (with other prophets) to

show the process of teaching by the Lord. Do we not see, in all this, a clear intention on our Lord's part to show the Jews that the written law which the Father had given them should have led them to Christ? Is not the teaching of that law the drawing by the Father and the giving by the Father? The Jews had refused to be thus drawn and given. And yet God had made His law to be a schoolmaster to bring them unto Christ. (Gal. iii: 24.) The Scriptures testified of Him (John v: 39), and if they had searched them (instead of playing with them) they would have come readily and gladly to their Messiah. Our Lord's words to the Jews in this address from which we have taken the passages at the head of this article, are, therefore, perfectly consistent with one another. He urges them to come to Him, and tells them that if they had allowed the Father to draw them by His law and so give them to Him, they would have come. He shows that His invitation was all one with the Father's teaching.

Is not this a far better view of the context than to suppose that in the midst of an invitation to come to Him, Jesus had repelled them by saying (with regard to a transcendental truth): "You cannot come to me, for the Father's power must be exercised for that, and He has not seen fit to exercise it?" Is not our interpretation far more in accordance with that other word of our Lord to the Jews, "Ye will not come to me that ye might have life" (John v: 40)?

VII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.—No. XI.

By REV. ARTHUR T. PIERSON, D.D., PHILADELPHIA.

203. *An Eastern Story.* The haughty favorite of an Oriental monarch threw a stone at a poor priest. The dervish did not dare to throw it back, for the favorite was very powerful. So he picked up the stone and put it carefully in his pocket, saying to himself: "The time for revenge will come by and by, and then I will repay him." Not long afterward, walking in one of the streets, he saw a great crowd, and found, to his astonishment, that his enemy, the favorite, who had fallen into disgrace with the king, was being paraded through the principal streets on a camel, exposed to the jests and insults of the populace. The dervish seeing all this, hastily grasped at the stone which he carried in his pocket, saying to himself: "The time for my revenge has come, and I will repay him for his insulting conduct." But, after considering a moment, he threw the stone away, saying: "*The time for revenge never comes*; for if our enemy is powerful, revenge is dangerous as well as foolish, and if he is weak and wretched, then revenge is worse than foolish, it is mean and cruel. And in all cases it is forbidden and wicked."

204. *The Cost of Solomon's Temple.* The following estimate appears lately in print. The talents of gold, silver and brass used in the construction of the temple amounted to \$34,399,112,500. The jewels reckoned to have exceeded that amount may be estimated as equal to it. The vessels of silver consecrated to the uses of the temple were equal to \$2,446,720,000; the vessels of gold, \$2,726,481,015; the silk vestments of the priests, \$50,000; the purple vestments of the singers, \$1,000,000; trumpets, \$100,000; other musical instruments, \$200,000. Ten thousand men were engaged in hewing timber on Lebanon, 70,000 were bearers of burdens, 20,000 men were overseers, all of whom were employed seven years. Solomon bestowed on them \$33,669,885. Food and wages, estimated at \$1.12½ per day, \$469,385,440; the cost of the stone and timber in the rough, \$12,726,480,000. Total: \$19,202,311,340!!

205. *Methods of Composing.* M. Théophile Gautier, like the poet of society, could "reel it off for hours together;" but he was so bored by the daily task, that he used three inks—red, black, and blue—saying: "Now, when you have finished this page, you shall have a turn at the red ink; that helps to cheat the tedium of putting black on white forever." M. Paul de Saint-Victor—according to M. Alidor Delzant—when he had to "do" a new play, collected all the books bearing on the subject. Then he took a sheet of paper and threw on to that phrases and "mots-images," separated by spaces of blank. Then into these blanks he introduced other words necessary for the harmony of the sentence, and finally he packed it all up in his article and went to press.

206. *Parental Partiality.* A little girl, one among five in the same family, stood by a well-excavation and her only brother beside her. He leaned over the mouth of the pit, and she pulled him back eagerly, saying: "Brother, don't you lean over there; for if you should fall in, papa and mamma *would feel a great deal worse than if it was only me!*"

207. "*Be sure your sin will find you out.*" A thief in a church in Scotland, heard steps outside, went to the end of the church and seized a long rope to climb out of sight. It proved to be a bell-rope, and attracted his pursuers to the very place where he was concealed. "But for your long tongue and empty head," said he, "I should not have been caught."

208. "*The Mormon Propaganda.*" From Rev. D. L. Leonard, late of Salt Lake City, some interesting facts have been published about this wonderful and effective organization, which goes into all lands to gather recruits. Its missionaries are drafted, pay their own expenses. When upon their tours, they evince a zeal, persistency and talent worthy of a nobler cause. Among the Roman Catholics they meet with scarcely any favor, the pagans give them no countenance. Their success lies among the most illiterate and impressible Protestants in Europe, who are influenced by their appeals to religious sentiment and grossly carnal ideas of the coming of our Lord and His kingly reign, and so won over to their side. The character, however, of their converts is deteriorating, as people are becoming better informed respecting their church. They are losing almost as fast as they gain. Of more than a million proselytes to their fellowship at different times, it is thought that not more than two hundred have remained faithful. The deluded and ignorant recruits soon get their eyes open, and abandon the miserable institution.

209.

PROGRESS BY TRIAL

"'Tis weary watching wave on wave,
And yet the tide heaves onward;
We build like corals—grave on grave,
But pave a pathway sunward.
We're beaten back in many a fray,
Yet ever strength we borrow;
And where the vanguard rests to-day,
The rear shall camp to-morrow."

210. *Power in Preaching.* The wisdom of the schools, the stiffness of a stately style, tend to rob the pulpit of vigor; the kind of sermons that do most good, are plain, simple, childlike; with the short hammer of our terse Saxon, they drive truth straight through and clinch it. There is nothing that forces a man back to simplicity like talking to children. He is compelled to study to be brief, plain, clear, animated, life-like, if he would fix young eyes and ears—and there is no truer type of eloquence than that which rivets the attention of children. A pastor who aims to fit himself to please and profit the young, will and must grow in pulpit power.

211. *Poetic Retribution.* When France signed the revocation of the Edict of Nantes (as a French statesman recently showed), she, *by this very act*, gave, at least, 80 eminent officers to the German staff of the terrible invasion of 1870, by which France was trodden in the dust!

212. *Scepticism and Morals.* *The Intelligencer* says: "M. Renan has been a notable infidel, and has clothed his unbelief in words which have captivated many readers. At last he has thrown away every disguise, and appears as a teacher of shameless immorality. Even the Parisian journals are shocked."

213. *Christianity and charity.* The world would have seen few exhibitions of unselfish benevolence but for the *religion of Christ*. Our public benevolences are largely the fruit of charity of the Christian *women*. Well may they feel their debt to the gospel, since Christianity first asserted the true *place* and *right* of woman. Well may she, who was last at the cross and earliest at the grave of her Saviour, break her priceless alabaster box upon his feet, and fill the whole house with the sweet perfume of her anointing. In the Christian church and through it in the world, woman has been lifted to her true place and sphere of service. Her deft fingers still weave the seamless robe, and follow the footsteps of the Lord's poor with her ceaseless ministries. Mrs. Stewart devoted her \$50,000 to publications that expose the hollow sophistries of Ingersoll, and, where he lectured, had her tracts distributed. The works of sanctified womanhood are all about us—and they have a voice like that of Bunker Hill. When a woman of true charity dies all mankind weeps, having one friend less.

214. "*Laying aside every weight.*" The soldiers in battle have often been seen to throw even their provisions behind them, ridding themselves of every incumbrance in order to run faster toward the foe, and fight with less hindrance. The ancient athletes practiced with weights, but laid them aside when they entered the lists.

215. *Gems from Matthew Henry.* In prayer, better that our heart be without words than our words without heart.

God will not use his rod upon strangers, but upon his own children, because he loves them; and such afflictions, though distressing, are good visitants.

Nothing is gained by striving with the Almighty, for He will either break the heart or break the neck of those that contend with him—will bring them either to repentance or to ruin.

216. *Tennyson in the "New Locksley:"*

"Tumble nature heel over head and yelling with the yelling street;
Set the feet above the brain and swear the brain is in the feet;
Bring the old dark ages back, without the faith, without the hope
Beneath the State, the Church, the Throne, and roll their ruins down
the slope;

Authors, atheists, novelist, realist, rhymester, play your part;
Paint the mortal shame of nature with the living hues of art.
Feed the budding rose of boyhood with the drainage of your sewer;
Send the drain into the fountain, lest the stream should issue pure.
Set the maiden fancies wallowing in the trough of Zolaism;

Forward, forward, aye, and backward, downward, too, into the abyss!"

217. *The White Cross League* originated with Miss Elise Hopkins of England. In New York City alone the association has over 1,499 members. The enterprise aims to promote a healthy tone of purity among all classes, enlisting especially the young, so that mentally, physically and morally, they may share in its benefits.

SERMONIC SECTION.

THE TEMPTATIONS OF CHRIST.

BY JOSIAH STRONG, D. D., NEW YORK.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days he was afterward a hungerea, etc.—Mat. iv: 1-11.

NOTHING in the life of Christ so unmistakably declared the man as the fact that he was "tempted in all points like as we are;" few things more clearly affirmed the God than the fact that all his temptations were "without sin." Had he yielded, himself a sinner, he could not have been a Saviour; had he not been tempted, his awful purity would have been separated from our pollution by an impassable gulf; but the fact that he was temptable is the foundation whence is sprung across that gulf the arch of sympathy.

The statements touching the temptations of our Lord, which we find in the evangelists, are manifestly but the merest outline. If the picture could be filled in by a minute and truthful description, it might present many shades and colors which no man has ever conceived, for the higher and more complex the nature, the greater is the range of possible temptations. Doubtless the simple statements of the text mean vastly more than we are capable of comprehending, contain more than our narrow knowledge and experience are able to unfold. We may, however, by a careful study of the circumstances, be enabled to gather something of their meaning.

Among the facts which could hardly have failed to occupy the mind of Christ, we must note the recent public proclamation by John the Baptist of Jesus as Messiah. It

need not startle us to suppose that perhaps now, for the first time, he gained a full consciousness and entire assurance of his Messiahship. The declaration that "Jesus increased in wisdom and stature" teaches that he passed through a process of development as do we, that, from time to time, he learned things which he had not known before. And as the full consciousness of his Messiahship must have dawned upon him at some time, and must almost necessarily have been attended with certain struggles and temptations, it is most reasonable to suppose that it came in connection with his baptism; and the resulting ferment of mind drove him into a forty days' solitude, and for that period rendered him superior to bodily wants. It is also quite reasonable to suppose that Christ now became conscious, for the first time, of the possession of supernatural power. That power would naturally be bestowed or manifested on his public entrance into the office in which it was to be exercised. At all events, the record shows that he was conscious of such power at the time of his temptation, and John explicitly says that his first miracle was after this, at the wedding feast in Cana. He had not exercised supernatural power before his temptation; he did immediately after.

Another fact which Jesus could hardly have failed to ponder at this time was the Jewish longing for the Messiah, which had now become expectant. The nation was restless; chafing under the Roman yoke, they were ready to follow any leadership which promised to throw it off. And their desire for such a leader not unnaturally led the nation to a misinterpretation of the Messianic proph-

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

cies. These foretold that the Messiah should sit as king on the "holy hill of Zion," and the Jews looked eagerly for their literal fulfillment. These several facts afforded materials for temptation which the great enemy could not fail to use.

Concerning the record, it is not necessary to determine whether its language is literal or dramatic, whether Satan appeared in the form of a man or of an angel of light, or simply appealed to the imagination of Christ as he does to ours; in any case, the temptation was real, for we are told that "he suffered being tempted." Many find an insoluble mystery in temptation, which is real but sinless. Some, in order to save Christ's purity, have supposed that there was no struggle, that the temptation aroused no answering movement of the soul, that it was wholly external and, therefore, formal. While others, in order to make the temptation actual, take a view of it which really imputes guilt to our Lord, though this is farthest from the thought of any.

There is indeed a mystery in the temptation of Christ, but it is that which underlies his whole earthly career, viz., the mystery of the incarnation, the union of the divine and human, the infinite and the finite; but properly understood there is no mystery in being tempted without sin, it is something of which we, as moral beings, are capable, and which probably at times many of us have experienced.

We must here lay down two principles for our guidance in the interpretation of the record; and First, *There is no temptation where there is no desire.* An opportunity or solicitation that would shake one man like a leaf, only arouses your disgust; it is a temptation to him, but not to you. You perhaps cannot be tempted with a glass of spirits because you loathe the very sight and smell of it. But John B. Gough, once seeing a bottle of wine on the mantel of his host, said:

"You must either remove that wine or permit me to leave the room." He did not dare trust himself within its reach. That was a temptation to him which is not to you, because in the one case it was powerful, and in the other powerless, to arouse desire. You cannot tempt a stone, because it has no desires; and if a man is incapable of desire in a certain direction, he is a stone so far as any temptation in that direction is concerned. Inasmuch, then, as Christ was really tempted there must have been roused within him a real desire.

Here I must call your attention to a second principle. *Some things are wrong in themselves, like envy and revenge, are wrong always and everywhere, while others, like the gratification of an appetite, are right at one time and wrong at another, according to circumstances.*

It must now be observed that to desire anything which is wrong in itself is proof of a disordered, sinful nature. For instance, to desire revenge is to be revengeful. Murder is wrong *per se*. And a desire to murder, even though the act be not committed, is the spirit of murder, which is the very thing Christ condemned, and which John declares constitutes murder. It is impossible, therefore, for a sinless and perfect being to be tempted to anything wrong in itself, for temptation implies desire, and a desire for that which is wrong *per se* is impossible to a sinless being.

These principles, if correct—and they commend themselves to the reason and the conscience—sweep away the great bulk of the interpretations of our Lord's temptation. They suggest also the explanation of a temptation without sin.

When an object, in itself innocent, and calculated to excite desire, is presented or vividly suggested, it naturally arouses desire whether circumstances permit or forbid its innocent gratification. Desire may be so powerful as to occasion great suffering, and yet there is no sin, provided

the object is in itself innocent and provided further, the will at once and persistently refuses gratification under unlawful circumstances. The appetite of a famished man is rendered clamorous at the sight of food. His desire does not ask permission of the law before it asserts itself. Though he cannot gratify it without robbing another, appetite clamors all the same. There is no sin in such desire, because entirely natural and necessary; sin enters in when the will assents to unlawful gratification. In every sinless temptation, therefore, the object desired is right or innocent, but the circumstances under which it can be enjoyed being wrong, the will refuses its assent. There may be doubt whether circumstances do render gratification wrong, in which case there will be struggle until light appears, when the will is instantly loyal to it.

Turn now to Christ's first temptation. We are told that when Jesus had fasted forty days he was a hungered. "And when the tempter came to him he said: If thou be the Son of God command that these stones be made bread." The reality and sinlessness of this temptation have been sufficiently explained and exhibited in what has been already said; let us look more closely at its significance. If Christ had recently come to the consciousness of supernatural power, as we have supposed, the suggestion of the tempter must have raised in his mind questions like the following: "What are the limits of this power? What are the laws of its exercise? What constitutes its right and wrong use?"

His case was wholly exceptional; ordinary rules of conduct did not apply. Here was room for doubt and struggle over the question, Might he use his supernatural power to relieve his own necessities? The moment he perceived that to do so was to prove untrue to the humanity whose lot he had accepted, and which in every extremity must rely solely

upon God, the moment he perceived that coming thus to his own relief would, under the circumstances, imply distrust of his Father, he replied: "It is written, Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

Christ desired relief from suffering, which was, of course, perfectly innocent, but seeing that to secure it by the means suggested was to dishonor God, he pleased not himself, and so won a victory in self-denial from which Satan had endeavored to seduce him.

The devil, with characteristic cunning, now sought to transform the victory of Jesus into a snare. If Christ could not be tempted to distrust God, perhaps he might be induced to exercise in him a presumptuous confidence. The devil therefore "taketh him up into the holy city and setteth him on a pinnacle of the temple and saith unto him, 'If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'"

What is the significance of this passage? Does it present simply an endeavor to tempt Jesus to an act of presumption that would endanger his life? If this were all, it was not necessary to go to the temple. The wild wilderness, with its deep ravines and many precipices doubtless afforded abundant opportunity. Going to the temple must here have a significance. It should be remembered that the temple was the heart of the Jewish nation. At regular intervals great streams of life flowed up to it from the remotest extremities and again returned. Of the holy city it was the holiest spot; if Jerusalem was Palestine to the Jew, the temple was Jerusalem. It was the centre of their religious and of their national life, their life as a nation ceased when the temple was destroyed.

The temple, then, in this con-

nection, evidently represents the religious life of the Jewish nation. And there was a manifest attempt to persuade Christ to presumption. Put the two together and we get what seems to be the key to the second temptation. Fling yourself into the arms of your countrymen; take your proper place at the head of the nation as the Messiah; the people are ready to follow, they are expectant. John has created a popular ferment by preaching that the new kingdom is at hand, and has publicly designated you as the chosen one of God, to inaugurate and rule it. Your aim is not a sceptre; what you desire is the heart of the nation, a new life, a regenerated people; and is not this the way to win their heart, can you not, at the head of the nation, by wise legislation, regenerate society? You may have misgivings that these means would not secure the chosen end, the salvation of the people. But commit yourself to the wave of popular enthusiasm and trust in God for the result. The Messiah cannot fail; God's angels have charge over you and bear you up lest at any time you stumble over some stone of difficulty or error into failure.

It is with diffidence and regret that I differ with almost every commentator relative to Christ's temptation, but the two principles, laid down at the beginning of our discussion, are so self-evident when once named, as to seem axiomatic. This suggestion of Satan was not, as almost every commentator asserts, a temptation to pride. It was not, as Canon Farrar says, an appeal to "perverted spiritual instincts." Christ had no perverted spiritual instincts to which appeal might be made, and such an appeal could not have resulted in temptation. It was not, as he declares, a temptation to "spiritual pride;" it was not, as Lange says, a temptation to "fanatical pride." All such pride is sinful in itself, and Christ could not have been tempted to it without exhibiting a sinful, dis-

ordered nature. But he was really tempted; to what? Christ, naturally and necessarily, shrunk from suffering. In the garden he prayed in great agony "If it be possible let this cup pass from me." That shrinking was as innocent as it was human. Apparently the struggle in the second temptation was this. Can I not become the Savior of this people without the pain of rejection? If I place myself at the head of this popular movement, may I not direct it aright; if I resist it, will it not crush me? His longing for his countrymen was intense; it was beautifully expressed but a short time before his crucifixion in the pathetic words, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Christ felt keenly the pain of the rejection which he foresaw if he pursued the course which he had marked out for himself. Was it not possible to be at the same time the real Saviour and the *accepted* Messiah?

This might well have stirred his longing and aroused a struggle, and thus have constituted a real temptation, but when he saw that it was not adapting means to ends, when he saw that it was ignoring spiritual laws, that it was expecting results without complying with the necessary conditions, which would be presumption, which would tempt God, he replied to Satan: It is written, "Thou shalt not tempt the Lord thy God."

"Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." This has been understood, almost without exception, as a temptation to worldly ambition. Says Canon Farrar: "Toiled in his appeal to natural hunger, or to the possibility of spiritual pride, the

tempter appealed to the last infirmity of noble minds, and staked all on one splendid cast." Says another writer: "If thou wilt fall down, either in formal outward worship, or by an act of the mind and heart, acknowledging Satan's claim, and accepting a temporal instead of spiritual dominion, and choosing to be monarch of the nation rather than the Messiah of God and the Saviour of men."

It is not strange that those who thus understand the third temptation, find in it an insoluble mystery, for Christ could not have been thus tempted without giving evidence of sin. A worldly ambition is in itself sinful, so that it is impossible for a sinless being to be tempted to it. Such a desire to possess the world would have been the very essence of worldliness. Christ had no such desire. It is marvelous that any one can have so unworthy a conception of the character of Christ as to imagine him capable of such a temptation. "A temporal or a spiritual dominion, the monarch of nations or the Saviour of men!" Why, brethren, I could name scores of mere men to whom that alternative would not offer the slightest temptation. Ask to choose between temporal and spiritual conquests a Paul, a Luther, a Xavier, a Knox, a Wesley, a Whitfield, a Martin, a Judson. Their glorious souls would leap up with exultant joy at the opportunity to forego the temporal and make the spiritual conquest of a nation. I do not imagine that the offer of universal empire to a Moody, on the condition of giving up his work for souls, would occasion the slightest possible temptation. I believe we all know men and women who could reject such a proposal without a struggle. And men believe that he who exclaimed: "What shall it profit a man if he gain the whole world and lose his own soul," was thus tempted! Impossible! What, then, was the temptation? What did Christ desire?

He saw before his mind's eye the nations, their number numberless; he saw their ignorance and degradation, their suffering and their sin; he saw their possible glory and their actual shame, and he longed with unutterable yearnings for their redemption. He saw it in the future, but so many, many centuries away. He saw the mustard seed would fill the whole earth, but how slow the growth of its goodly branches! He saw that the path which he had marked out for himself and his followers was long and weary. The din of the ages rose to his ear, the shouts of battle, the curses of the dying, the groans of the oppressed; he heard the cry of the slave, "How long, oh Lord, how long?" And he asked, "Is there not a shorter way?" He foresaw opposition, the persecution of his followers, the flaming chariots of martyrdom in which so many of his chosen would ascend; he foresaw the cross, and asked, "Is there not some other way?"

The Devil said: "Yes; there is another way, short and easy. The hearts of men are mine, and I will give over my dominion to you on one condition." The exact nature of that condition we do not know, but Christ saw, perhaps not at once, perhaps only after long and terrible struggle, like that in the garden, that the condition involved homage to evil, that it was tantamount to an act of worship to the devil; then he recognized the temptation and the tempter, and triumphing over both he exclaimed, "Get thee hence, Satan; for it is written thou shalt worship the Lord thy God, and him only shalt thou serve."

Possibly the tempter's suggestion was to use physical force instead of moral; to accomplish by means of civil legislation and authority, the reformation of the world as the means to its conversion, instead of directing spiritual forces to its regeneration. Whatever its exact nature, we may be confident that the great

adversary's aim was to lead Christ away from Calvary; and apparently that which appealed to Jesus, arousing his desire and constituting the temptation, was the suggestion of a course which promised a shorter and less painful path to the goal of his great purposes.

The temptation of our Lord is most fruitful of applications to our life, but space permits us to draw only the most obvious, and these briefly.

In his first victory Christ triumphed over the temptation to use his supernatural power to relieve his own necessities. He who fed the thousands, hungered and thirsted; he who invited to him the heavy laden with the promise of rest was often weary; he who brought the "glad tidings of great joy" was "a man of sorrow"; he who prepared glorious mansions for his followers himself had no where to lay his head.

We are gifted with powers, or perhaps entrusted with wealth. Let us learn that they were not conferred upon us for personal ends. Forego self-seeking, and trust yourself to God.

If our interpretation has been correct, in his second victory Christ triumphed over the temptation to avoid the pain of rejection, the opposition of his countrymen. Let us learn from our great example that to go with the multitude is often presumptuous. If necessary to our work, let us dare to be singular, let us dare to disappoint expectation; if necessary, in order to be true to principles, let us dare to stand alone with God.

Again, if the view taken be correct, in his third victory, our Lord triumphed over what might be called a temptation to expediency, to make the end justify the means, a temptation to which men so often yield. We ask ourselves, "May I not for the sake of a great good do a little evil?" Or what would be under other circumstances evil, "Does not the end justify the means?" "May not I

take the short cut to success?" Christ said: "No: that is not the service of God, but the worship of the devil."

The lesson of our Lord's victory may well be pondered by this headlong age. Such is our haste we cannot go around; we must cut isthmuses and tunnel mountains; and this short-cut policy too often characterizes our methods in politics, in business, in every department of activity. Adopting a policy of expediency, making haste to be rich, we are not innocent.

The suggestion to accomplish a good end by unworthy means is probably the most delicate, the most subtle, and hence the most powerful and dangerous form of temptation. The best of men, those who are quite superior to grosser forms, need to be warned against this; for even sinless beings may be thus tempted. It was when Eve saw that "the tree was to be desired to make one wise" that "she took the fruit thereof and did eat."

The example of Christ declared: Let good ends that cannot be accomplished by good means wait the time of Him whom a thousand years are as one day.

The real object of Satan, growing more manifest with each temptation, was to allure Christ away from self-denial, away from the cross. In Gero-me's great painting entitled "Golgotha," the cross and the crucified are conspicuously absent. The execution has been accomplished, and the multitude, followed by the soldiers, with backward glances and pointing fingers, are winding down the hill of Calvary toward the distant city wrapped in the gloom of the darkened scene. The cross which fixes their gaze is not visible in the picture, but a strange and unearthly light casts its shadow and that of its victim over the foreground at your feet.

Thus in the temptation the cross does not appear, but its shadow is

there, and it is the cross which fixes the gaze both of Christ and Satan. Well did the great adversary know that if Jesus was lifted up He would draw all men unto Him. With his knowledge of human hearts, well did he know that the cross would be the great engine with which Christ would batter down the gates of sin, and his last resource of cunning was employed to rob the cross of its victim and thus of its power.

And in this one experience, Christ may be said to have been "tempted in all points like as we are," for the essence of all temptations of whatever form, is simply this, to forego the cross. Gratify self, give rein to inclination, choose the shortest path, the easiest methods—this is the language of temptation. We shrink from crucifixion; we cry, "We would be thy disciples, Lord, and follow thee to glory, but let not the path lead through Gethsemane or over Calvary. We would sit on thy right hand and on thy left in thy kingdom, but would not drink of thy cup or be baptized with thy baptism."

But, brethren, no one shall even see that kingdom who cannot exclaim with the apostle, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

And when the cross is accepted and the victory over temptation thereby fully won, then the angels of God minister peace to the soul.

HUMANITY'S DEBT TO ST. PAUL.

BY REV. MORGAN DIX, D.D., NEW YORK.

Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the father, who raised him from the dead).—Galatians i:1.

THE Roman Catholic church claims that St. Peter has supremacy over Christendom, which they call a privilege entitling him to absolute rule in the kingdom of God. To support

this claim it is alleged that St. Peter was at Rome; that he was the first bishop of Rome; that as bishop of Rome he was head of the whole church; that his successors inherited that same universal primacy. With these allegations we are all familiar. It is also known among the diligent students of history that not one of those allegations can be proved. There is no sufficient proof that St. Peter ever saw Rome, or was bishop, or had successors in that position. Had this claim been set up for St. Paul, instead of St. Peter, it might have been much harder to overthrow it. Paul was in Rome, and he did found a church there, and he continued to hold relations to it, and generally to the churches throughout the world in his day; and he testified that there came on him "the care of all the churches." And moreover he claimed the call to apostleship direct from God, asserting in this respect his entire independence of any man, as on one occasion he visited St. Peter and rebuked him as a chief might reprove his junior officer. In short he was so extraordinary and so incomparable, the wonder is why, when theorists were seeking an ideal Head of the whole church, they did not choose St. Paul, of whom in the way of supremacy so much more might have been said than of any man that ever lived. But let this suffice. I have but preface in this way some remarks on the great apostle to the Gentiles.

What does the church and the whole world owe to Paul, the apostle? Wonderful is the story of this man's life and of his acts.

1. Let us think of some wonders in His spiritual life. He was converted by our Lord in person. He saw the Lord in his glory—such glory as blinds the natural eye; and thus he was enabled to see the gospel which was preached him, not after the manner of man, for he says, "I neither received it of man, neither was I taught it, but by the revelation of

Jesus Christ." After that personal call he spent three years in seclusion, preparing for his work, during which time who knows what fresh revelations were made to him? Does not God speak to those whom he destines for great things? To whom, then, should God have spoken continuously, if not to that man? Through after years he was guided, as you will see, by reading sacred history, by direct supernatural leadings, as, for instance, when he went up by revelation to Jerusalem, across Macedonia, led by a vision, and in the storm and shipwreck. But what were these to the crowning wonder of all? This man was caught up into the very heavens, he was wrapped up into paradise, and there heard unspeakable words which it is not lawful for a man to utter. So near was he to God, so separate from man, so favored with reference to the future state of the saints, as none of the old prophets had been. Therefore he clearly apprehended the doctrines of the Christian religion, and the institutes of the Church, which, like himself, was not of man nor of human reason, nor of natural causes, but which came down from above, as life from the outside toucheth the lower thing which lives not till then, nor has the power to make itself live.

2. Every one sees how vastly Paul's writings exceed in bulk those of the rest of the apostles. There were twelve of them. Of these only five left writings embraced in the sacred canon of Scripture. Taking now the apostolic letters left us by those five, including Paul (and Paul's were five times as much as all the rest together), we have received of him fourteen times more than from St. John, twelve times more than from St. Peter, twenty times more than from St. James, and a hundred times more than from St. Jude. Looking into these letters, what an inexhaustible mine of wealth is there! Take these letters, and the two or three further

matters in the Acts of the Apostles, and let us count up what the church has received of him as he received it of the Lord Jesus Christ and delivered it unto us.

First, as to some great topics of natural religion, he has declared the doctrine of the creation of all things by Almighty God, in opposition to the pantheistic teachings on the subject of the beginning, and the materialistic and agnostic ideas which obscure the truth. He tells us of the providence which governs the course of this world, and that in God we live, move and have our being, and he teaches us the unity of the human race: God has made of one blood all nations and men to dwell upon the face of the whole earth, and the history of nations and races shows how things run, not by chance, but are ordered of God. Moreover, he testifies of the little value of the results of human philosophy as a substitute for faith in God, and depicts the ghastly state of morals in the ages before Christ came to make atonement for that sin and to save man from the corruption that was in the world through lust.

Secondly. He stated what are known as the doctrines of grace. We owe to St. Paul the plainest possible teaching of the original and universal corruption of human nature, and the exceeding sinfulness of sin, for which there is no remission without the shedding of blood. He also tells us of the incarnation of that God by whom all things are created; the result of an Eternal Purpose to bring angels and men to one in Christ, and he traces the work down to the atonement on the cross where Christ suffered, the just for the unjust, to bring us to God. And to him also we owe the fullest treatise on the justification of the sinner through faith in the most precious blood, and conformity to the perfect example set us by the Saviour of the world.

Thirdly. Of the sacramental system. I ask you where it is so aptly

described as in the writings of St. Paul—as the extension of the incarnation through time, as the taking up of men, one by one, and grafting them into the body of the Lord, so that they become members of his body, of his flesh and of his bones. That system is co-extensive with Christianity and is an integral part thereof. "By baptism," says the apostle, "are we buried into death through Christ and raised again to walk in the newness of life." Faith, he says, is the life of regeneration and renewal of the Holy Ghost, and thereby are we identified with the Lord into the divine mystery, transcending human power to conceive or explain as the blessed sacrament of his body and blood. It is most strange to find that St. Paul had a revelation of sin in that upper room where the sacrifice of the church was instituted; so that the account which he gives us is not a repetition of those in the gospel, but a new and independent contribution to the canonical literature of the church. To quote his own words, "I have received of the Lord," not of the evangelists, not of the other apostles, but of Christ himself.

Fourthly. This may be said, that to St. Paul we owe the fullest teachings on the resurrection of the body of the believer to life everlasting. Moreover, he foretells the last judgment, when all shall be arraigned at the bar of God—that day of revelation of divine righteousness, when God shall render to every man according to his deeds.

Fifthly. Of the holy order. It is he that has left letters to the chief pastors of the church—to St. Timothy, first bishop of the church of the Ephesians; St. Titus, Bishop of Crete. All later ministerial documents are but expansions of these epistles. They cover the entire ministerial life.

Sixthly. Practical questions; for none was more practical than this man. Which of these had not this wonderful man illustrated with that

light which God vouchsafed him, for the good of the whole church? What subjects so intensely, terribly practical to-day as those of holy marriage, of the family, of the training of children? It is to St. Paul that we owe the sacramental view of holy matrimony; the union of one man and one woman to the exclusion of all others, and of a love figuring the union of Christ and the Church; the sin of divorce, the vileness of adultery, the blasting destructiveness of lusts that tend to weaken the marriage tie, the sanctity of the human body, which is the temple of the Holy Ghost and which it is destruction before God to defile. And then as to the order of the Christian family. He states the duty of husbands, wives, children and servants. He enters minutely into the question of the right training of the little ones in the nurture and admonition of the Lord. Nor are his views narrow or contracted. He who holds up in its pure sacramental glory the estate of holy matrimony recognizes also the celibate state as one to which some are called and which is also blessed of the Lord. And then, when we come to questions of daily practice, he goes into the minute and innumerable particulars covering every point that can be thought of in what is commonly known as personal religion, and shows how our whole soul, spirit and body may be preserved blameless at the coming of our Lord Jesus Christ.

Seventhly. The study of liturgies. This is one of absorbing and perpetual interest. I doubt if there can be found a more delightful, more perfectly learned or acute monograph on liturgies than the Epistle to the Hebrews, attributed to St. Paul, as now understood and read with clear eyes in our time. On the study of the liturgies of the church of the first age, he devotes a critical commentary on that primitive order of the celebration of the holy communion, from which as from a foun-

tain we derive the litanies of the apostolic institutions in the churches founded by St. James and St. Mark.

It is not for us to stop here, and talk on some of the more recondite problems, to an understanding of which we are helped by the writings of this master of the church, such as the question of the sorrow of the world, such as the question of the emancipation of the sons of God; and if we wish yet to study the mysterious sense of the Holy Scriptures, who better shall guide us than him?

Now, upon all these classified subjects, including natural religion, the doctrines of grace, the church, the ministry, sacramental society, liturgies, the home, the family, personal religion, and many deep questions—such as one might go on and make a long list of—and special topics, the apostle has left us inspired comments, such as divisions in the church, their causes and remedies; questions of conscience as to meats and drinks, and other matters apt to perplex us; the gift of tongues and their interpretations; the care of the poor; women's dress, ornaments at home and in church, and duty of obedience to the civil authority. All these, and many other subjects of special concernment to mankind, were referred to the apostle to the Gentiles, on whom was also laid "the care of all the churches."

Now, dear brethren, take these for an index, and a very imperfect index, to the letters and addresses of Paul; and ought not our first thought to be to glorify God for such a gift to the world, to the church, and to every man, woman and child in the household of faith.

And again, after that first outbreak of joy and gratitude, ask yourselves this: How Paul could have been what he was, how he could have wielded that tremendous power, extending to this far-distant age, over the intellects, spirits and consciences of men, unless he was what he claimed to be—the Lord's anointed,

sent direct to us from the glorified Head of the Church? It must have been by special call, by constant guiding, by continuous inspiration from on high, that he became what he was and is and ever shall be to mankind—Paul, an apostle, not of man, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead. Sublime claim, justified amply by all that we have heard and know of that supernatural life.

RECONCILIATION WITH GOD.

BY THEODORE L. CUYLER, D. D.
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Be ye reconciled to God. 2 Cor. v:20.

I HAVE a special errand this morning. I bring a message from the King. When the President of the United States sends a message to the national legislature it takes precedence of all other business. When the ambassador of England or Germany presents his credentials, he has behind him the authority and prestige of a mighty empire. How much more authoritative the voice of him who is the ambassador of Christ, the King of kings, the Lord of lords, when he comes, not in his own name, but in the name of God, your God and mine; and speaks, not his "opinions" and "views," but the message, as now, "Be ye reconciled to God!" I have no theory to propound, but only the *command* of my Master. "I beseech you on the behalf of Christ, be ye reconciled to God." It comes to every one in this house.

1. Notice how positions here are reversed. It is not the rebel pleading for pardon, but the King asking the rebel to fling down his weapons; not the returning prodigal seeking the father, but the loving Father entreating the return of the wayward son. A son once quarreled with and stole from his father, then fled to London, where he wasted his substance in sin. A detective discovered him in a haunt of vice, health and money gone. The father was notified, and hastened to

the wretched abode. "My son's up there," admitted him at the lower door. He climbed to the attic, and found his sick son in a broken, troubled sleep. He bent over him, and was recognized. "My poor boy, I've come for you; will you go home with me?" "Go home! yes; if you'll forgive me, father." He lifted up the invalid, and took him home repentant and forgiven.

So God says to you, "Poor son, daughter, come home, come home!" There are rebel hearts here. He says: "Come, let us reason together; though your sins be as scarlet they shall be white as snow." He is faithful and just to forgive us our sins. The mountains shall depart—the Andes and the Alleghenies, Mont Blanc and the Sierras—but his kindness will never depart. It is hard to get parties in controversy together. God urges us calmly to discuss this matter, and he will deal justly.

2. Notice the cause of this controversy. Sin caused the breach. It is a characteristic of the heart as cold is a quality of ice. Sin chills, taints, torments, destroys the soul. It affects the whole nature. If I should let fall a single drop of ink into this glass of water it would discolor the whole. A single sin defiles. Continued sin blackens the soul. There is also a penalty to be met. Christ becomes our substitute. It is his grace that bridges the gulf between us and heaven. This is the atonement. God is just, yet the justifier of him that believeth. We say with Watts:

"My faith would lay her hand
On that dear head of thine,
While like a penitent I stand
And there confess my sin."

We can look back and *know* our guilt was there, and so we rejoice in the atonement. Froude looked on Brooklyn Bridge with even more admiration than on Niagara, for it was a marvel of man's creative skill. This bridge of God's atoning love is the theme of adoring praise, on earth and in heaven.

3. We must meet the one condition of reconciliation—that is, submission to God's government. He does not bribe us as a foolish mother an obstinate child with toys, oranges and candy, leaving the stubborn little rascal hardened in rebellion, and more thoroughly in Satan's power than ever. "Unconditional surrender" is the message. Six and twenty years have fled since the rebellion broke out. We remember the large-hearted, loving, yet loyal Lincoln, and how he pleaded "be ye reconciled." But he held to the one condition, YIELD! So God says: "Put away the evil of your doings." You cannot pass over this bridge till you have left at the gate your evil ways and thoughts. Have you bitter feelings towards Him or your fellow? A man was convicted in a revival by the text: "Leave thy gift at the altar and first be reconciled with thy brother." He left the room, sent back the sexton to call out two other men. Those two he had wronged. The matter was soon settled. In doing that he removed the stumbling-block in the way of his reconciliation with God. He went back into the meeting a humble believer. Forgive if we would be forgiven. Make restitution so far as possible.

4. Putting away of sins. If you lightly esteem the sacredness of the Sabbath; if you task the poor man or the beast to whom this day of rest belongs; if you read the Sunday newspaper, filled with everything but God, or if you bring the world with you to this place of prayer, God has an indictment against you. No growing Christian can undervalue the spiritual claims of the Sabbath upon him. There are sins of impurity, those of imagination as well as of act; habits indulged in, by both the young and those of maturer years, that I indicate only in this indefinite manner, which must be abandoned. Christ will not dwell in an unclean house. There may be some here of profane lips. The air of Brooklyn is

contaminated with it. Remember that God hears that oath. An English employer, wearied with a swearing clerk, told him that he would give him half a sovereign if he would repeat that oath at midnight alone in the graveyard. He thought it an easy way to earn ten shillings, but when there, he was so impressed with the idea he was alone with God he no more could speak the words than lay a razor across his throat. You cannot flee from God's presence. For every idle word you must give account to him.

Are you tampering with intoxicants? You use them moderately, you say, and they do not harm you. They do you no good, and they imperil your family or others. A man who found that his jug stood between him and his Saviour, dashed the jug against a stone wall. He became then a follower of Jesus. Is money and mammon worship stealing away your soul? Do you have hard thoughts about God's doctrines? Do you speak bitter words about His providences? Standing by the casket of his dead child, a man of this congregation once said in the agony of his grief, "How *can* I trust and love One who takes away my child?" You can and you must. God does love you, even when He corrects. Later on, I stood again with him by the casket of another child. "I don't talk so now," was his submissive remark. He had passed humbly under the rod and was brought into the covenant. He had settled the controversy with God.

Finally, the fruits of this reconciliation are sweet and precious. Come this hour and taste them. You may be lying like a rosebush beaten by the blast and pelting rain. Your heart is crushed and bleeding, but as the sun comes and talks, as it were, with the flower; covers its petals with warm kisses and lifts it up to drink in the sunshine and to be beautiful again, so will He give you beauty for ashes and joy for heavi-

ness when you repentingly and lovingly open your heart to Christ. Does pride keep you from crossing the bridge? Drop it. Decide now. Delay is a new provocation to God. Remember, as there is but one bridge from this to yonder city, there is but one bridge over the stream of death to heaven. At the upper end of the way see the beckoning hand of love! God calls, "Be reconciled." With piercing and pathetic accent Christ calls to all that labor and are heavy laden to come to Him. "Give me thy heart and I will give thee myself." Is this message simple? So is the sunlight. Is it old? So is the sky. Is it worn out? No, no; I may be wearing out, but the gospel, never!

You have heard of the Highland mother whose daughter had long led a reckless life in Edinburgh, sunk in sin. Her eyes were opened. She returned home to the hut by the hillside, finding her way in the darkness. The daughter entered and found her old "mother" crouching over the ashes of the fire. The penitent was clasped in her mother's arms. "I came home in the dead of night and found the cabin door unlocked!" "It's never been locked since you went away, for I dinna ken when you might come back." So God keeps the door of mercy ajar and waits to welcome you. Think of that Saxon word, well-come—that is, "It is well for you to come." To stay away is *Hell!* I welcome you to-day, not to ease and luxury, but to a battle, and a brisk one; to armor and victory, not to palace cars and pillows of ease. I welcome you to an honest, pure, sweet, useful life here, and to everlasting life with God above. *COME!*

THE SKEPTIC'S QUERY ANSWERED BY HIMSELF.

BY J. MONRO GIBSON, D. D. [PRESBYTERIAN], LONDON, ENG.

What is truth? Behold the Man!—

John xviii: 38.

THE skeptic's question is answered by himself. Unintentionally and un-

consciously, yet most admirably did the Roman speak. "Behold **THE MAN.**" I thank thee, Pilate, for the word. It was spoken in scorn, but it was truthful praise. Again has derision become eulogy, and again has God, out of the mouth of enemies, as of babes, ordained strength. As in nature, the stinging nettle and the healing blade are not far removed from each other, so the weapons of God's adversaries may be made the instruments of his glory. It was Pilate who asked: "What shall I do with Jesus?" And out of the same lips came the answer: "Behold your King." It is well to get a summons from the procurator's chair, to hear Pilate's voice even at Cheshunt College.* We now confront the question of the day: "What is Truth?" Pilate believed his senses, and had no doubt as to the seen and temporal, but of the truth of Christ, of what might meet and satisfy the soul's highest instincts, he had no conception. He did not deny. He was an agnostic. Of man, his duty and destiny, his noblest spiritual experiences, he knew nothing. He dismissed the subject. He asks a question, but waits for no answer, a method not obsolete with men of the nineteenth century. But unconsciously he proclaims the truth in pointing to Jesus, "The Way, the Truth, the Life," whom the Old Testament had foretold, and in whom the eager anticipations of the race were fulfilled. Let us "Behold **THE MAN,**" and in Him see the solution of many a mighty problem.

1. The question of humanity is illustrated in man's nature, condition, prospects, duty and destiny. Come hither, ye biologists and anthropologists, see the Man and study the race. The lowest forms of life attract your eye and invite your studious investigation. Do not overlook the noblest and the best, repeating

*This discourse was delivered at the 119th anniversary of The Countess of Huntingdon's College at Cheshunt.

the play of Hamlet with Hamlet left out. Are we linked to the mollusk and the ape? Let it be so; but if to the highest let us have that. It is folly to resolve thought to the mere vibrations of matter and man to earth, water and gas. Had we to do with only the lowest existences, or with humanity in its more degraded forms, we should not so earnestly resent the implication; but when we look at great men, men of exalted heart and mind, where the spiritual is dominant, we feel it an insult to reason to suggest the idea. Nay, more; when we behold the Son of Man in His transfiguring glory, even the Son of God, we find that which is beyond flesh and protoplasm. Look at Him at Nazareth, the carpenter; as He climbs the hills about Nazareth; as He is despised and rejected of men, treated as a fanatic, scarred and scourged like a common criminal; as we see Him pale and bleeding, and behold the great soul of Jesus rising above the shame of the body, we dare not say that this magnificence of spirit is only the phenomenon of matter. No, no, my biological friend, matter is not the real substance, and spirit only its shadow. Affirm, if you will, of troglodytes, or of some creatures in the shape of men, and say that all there is of them can be resolved into carbonic acid gas; but not here. The folly of such assumption is too stupendous. On the other hand, we may say that the resurrection of Christ was "the survival of the fittest." Peter was right when he declared that "it was not possible that HE should be holden" of death. "Behold the Man." He grows on us as we look.

2. We see the mirror of divinity in Jesus Christ. Of course, the faculty of spiritual discernment may die out, or it may be wanting in the earthly minded, but the spiritually minded, the pure in heart, ever see the face of God in Jesus. The face of man is the incarnation of the soul, but the voice is also a needed vehicle

of personal communion. We must look and listen, both. We must heed Christ's voice. No alambic or retort can reveal the soul, neither microscope nor telescope can bring to view the mysteries of spiritual existence; and it is equally true that no man can come to a knowledge of the Father but by Him who is the Way, the Truth, the Life, by seeing, hearing, obeying Him.

3. Salvation is another truth revealed in "The Man." That thorn-crown was worn for us, that cross upon the shoulder, the shame and spitting, the thirst and fever, the pain and death, were all borne for us. Our hearts are won as we gaze upon this sacrifice for human guilt. We have peace and hope through faith in Christ.

4. Life and immortality are ours through this our "King," whom the procurator bids us behold. Here is the crown and consummation of Christian evolution. Through Christ we gain a grip on unseen realities. Our faith is exultant as we behold our risen, reigning Lord. As He lives so shall we also live. We shall see Him as He is and be with and like Him forever.

We learn from this subject how impregnable the position in which Pilate puts us. We know what the truth is when, and only when, we "Behold the Man." The Bible is a witness to the grace of God in Christ. It illumines the path that leads to Christ and to heaven. The foundations of the gospel are not shaken. There is no conflict between Science and the Bible. Though the writers of the Scripture were not familiar with the *Encyclopædia Britannica*, they teach us what is profitable for reproof and instruction in righteousness. The facts of life are more valuable than theories of the origin of things. The facts of sin and salvation and the unanimous experience of millions of men as to the redeeming grace of God are unequivocal. We must judge man by the outcome of man,

rather than by the discussion of presumptive man. One statue like that of Apollo is more than all the quarries of Carrara.

Current criticism is often captious and shallow. It does not really affect Christ and the gospel. We need not a chemical analysis of food in order to secure nourishment from it. "Everyone that is of the truth heareth me." Behold, not so much the teachings or books about Christ, but rather behold the Man, Himself. His character, his personality is no more an invention of the evangelists than is the sun an invention of electricians.

So, finally, as to the unity of the Church of God; this is realized as we all, who hold the grand vital truths of evangelical faith, grow into the measure of perfectness in Christ Jesus. It is not so much mere proportional truth, *what* I believed, as it is the "*Whom* I have believed," that we are to know. As a witness to Christian truth in its catholic and apostolic breadth and fullness Cheshunt College has been far in the van, as well as in the noble contributions of devoted men to the service of the Church at home and abroad during these many years. Long may it flourish and continue to furnish pastors and teachers, not mere essay readers and men who spin philosophic theories, but men who hold up the truth which the procurator unwittingly preached when he said: "Behold the Man!" Christ is the center. Here we work side by side. The circumference is boundless, and in our excursions of thought there may be a point where we must part company with each other, but never, never in our loyal service and adoring worship of the thorn-crowned "Man of Sorrows," the Saviour of Mankind and our King of glory, immortal!

THE SUN OF RIGHTEOUSNESS.

By J. W. CHADWICK, D.D. [UNITARIAN], BROOKLYN, N. Y.

I FIND in Christianity the survival of old religions, in its types and symbols.

To Jesus has been applied the characteristic epithet, "Sun of Righteousness," borrowed from the last words of Malachi. The phrase suggests the connection of Christian and ancient thought. There is no better symbol of Jewish anticipation than the sun, especially in its triumphs, as now, over the frost of winter. The conventional cherub of mortuary art, seen on New England tombstones, is but a reproduction of the winged globe and sun seen in Egyptian inscriptions. The old paschal feast lives in our Easter, and as the death of Jesus coincided with the date, His death has come to wear a sacrificial aspect in traditional theology. We may, at this period, turn to the natural phenomena, instead of the ecclesiastical event, to the changes of nature brought about at the vernal season.

The light was sweet and its brightness pleasant to the citizen of the old world. He saw the fields fruitful, and the cattle growing fat by sacrifice. He put his gladness in song and dance. He made the sun a God. Why do we not? Because we now know that the sun itself is but a star to the other suns, and the whole sidereal world but dust compared to the Creator. But shall we fail to bring our gratitude to God, or stand within the temple He has built with covered head and knee unbent?

The sun is compared by the psalmist to a giant or strong man running a race. Egyptian art expressed the idea of swiftness by putting wings to the sun. They fancied its speed a few thousand miles a day, instead of half a million. As to its size, Anaxagora thought the sun the size of Greece, and another imagined it twenty-eight times that of the globe, while we know its diameter to be 882,000 miles. Were it hollow, the moon could move about the earth as now, both within it. It has a pulling power on gravitation equal to 360 earths. Its light girdles the earth in forty seconds. It is a burning as well

as a shining light. Its terrific heat is measured by horse-power energy, and the intensity of its light is 146 times that of incandescent lime.

This giant is not awkward, but paints the rose and adorns the sunset. Every ray of solar light is divided into lighting, heating, and chemical principles, a trinity on which the making and salvation of the world depends. Were the sun extinguished, the temperature would sink two or three hundred degrees below zero. This "strong man" is not a tyrant, but beneficent. Solar heat is the source of unnumbered metamorphoses, surpassing, as Tyn-dall has truly said, all the grandest conceptions of the poet. Was not the worship of the material sun better than the indifference to God's power shown by many to-day?

But is it a sun of "righteousness?" It is not only great, thirteen hundred thousand times larger than the earth; not only swift and strong; but it is punctual. The sun knoweth his going down. The fire and frost are man's educators. "Gravitation is one with justice and purity of heart," says Emerson. Universal "Nature" is universal God. We prefer the shorter, sweeter, holier word, "God."

But, in closing, we are not unmindful of that personality which made such an impression on men eighteen centuries ago—so great that they could not think of Him as dead. In the resurrection, not of the body of Jesus from the tomb, but of the spirit of Jesus from human selfishness, is our hope to-day. Such a sun of righteousness will never set. Thus we see the correction of the conception that made Him supreme, unique—for with new astronomy we have new theology. Jesus is not the center of the system, but goes sweeping round, with others, in a wider circuit, the center of which is "God over all, blessed forever."

[Unitarianism, like other bodies, has its "Wings," the one which approaches nearest the Trinitarian view, and the other which Mr. Chadwick represents, far removed from

what we regard scriptural truth. We occasionally introduce, however, a report like this as one of the voices of the American pulpit.—*Errors.*]

THE GUIDING HAND.

BY ARNOLD FOSTER, D.D., HANKOW, CHINA.*

Cause me to know the way wherein I should walk, for I lift up my soul unto thee.—Ps. cxliiii: 8.

THERE is no need more imperatively felt by the Christian than that of divine guidance. It is felt in a general way throughout life, but specially in crises that arise in his earthly history. Just here you see the difference between one whose life and being are in God, and one who is but nominally religious, or one who feels sufficient in his own sagacity and power. It is the function of Christianity to beget seriousness and a profound sense of responsibility. It shocks me to see men so thoughtless in approaching momentous matters, apparently satisfied to consult their own wishes and tastes, without first and finally referring all to God. In selecting a profession they seem to consult ambition and self-interests. In choosing a place of residence they think mainly, if not wholly, of its material advantages; lastly, if at all, of its religious privileges. We must admit that God has an ideal or plan for each one of us in life. We also know how weak and unwise we are, and that light is needed outside of ourselves. Now we know that the Bible is a historic revelation. What was written aforetime was given for our learning. So by looking back over the history of the church we are helped in the discovery of God's will.

Three special methods were used in ancient times to reveal the will of God. Dreams, the Urim and Thummim, and prophetic teaching. We might add, the ministry of angels. This occasional means of communication, however, we may pass over

*Preached at Highbury Congregational Church, Bristol, England. From our own reporter.

and only look at the three. First, Dreams. The dream then, as now, was often incoherent, uncertain and misleading, but we have every reason to believe that God did, at times, send with the dream a firm conviction that it should be acted upon. Jacob, Solomon, Joseph and Peter were thus led in their perplexity. So to-day, if such guidance be sometimes given—for the sake of the argument I will not deny the supposition—there will be also given the same assurance.

Again, the mysterious oracle was a method of guidance. The Urim and Thummim was used by David, but after his day it ceased. It gave the yes or no to the inquirer. As the priestly office waned, the third method, the prophetic, came into prominence. The prophet did not necessarily predict, but "uttered forth" truth as to the past and present, as well as future. Some sought prophetic guidance, as did Ahab, from an evil motive. In other words, the sanction of God was sought on a course already wilfully and selfishly chosen. The important thing is not the agency through which God reveals His will, but the fact that in some way He will lead them who trust in Him. Therefore the Psalmist says, "Cause me to know the way wherein I should walk, for I lift up my soul unto thee."

The lesson is one of faith in God's guiding hand. This mode of divine direction is wholly unlike the method seen among heathen and superstitious people. It is spiritual, exalted and progressive. The response of the stones of the breastplate was mechanical, a mere yes or no, the first step of the ladder, so to speak. The work of the priest prepared the way for prophet, and his work for that of Christ. Christ's work, too, was to be completed in that of the Holy Ghost. A moral discipline is needed, a heart in sympathy with God. The spirit of truth guides us into all truth. If we are willing to do the will of God we shall know the way.

The spirit of prayerfulness should be cultivated. It is on the knees that we learn the lesson of trust. It is there we are brought face to face with God. Let us not look too much to the guidance of our fellows. Said a perplexed friend to me, "O, if only Mr. Blank were here, but I have to decide this matter alone." She leaned too much on human, earthly aid. Then there are others who say that they have prayed and prayed, and then done the best they knew how only to find themselves mistaken. They moan over their error, forgetting that by their errors of judgment God educates them to broader views and wiser conclusions, just as a child learns to walk by the very falls it gets while trying to walk.

It is not the mistake through ignorance, but the persistent wilfulness of heart, self-esteem and depraved bias of affection that offends God. It is a profound truth that true wisdom has a moral element in it. The wisdom from above is "first PURE." Let us, therefore, always lift our soul unto God, and, above all, seek the aid of His Holy Spirit. The example of Christ is a guide; the advice of His true disciples is helpful; our own common sense is to be used, but above all, the direction of the Holy Spirit is to be sought and followed. He will keep us from perverting the truth we hear to our own ruin, as was the case of one who perverted—as I told him at the time—the meaning of a sermon of mine to suit his purpose.

Finally, if after honestly following what light you have, the issue is not what you supposed or wished, rest patiently in God till He clears the darkness. If you have erred, make it sure that He has forgiven, and then cheerfully go forward, saying, "My times are in thy hand," knowing that all things are working together for good to them that love God and are sincerely doing His will.

THE WAITING SAVIOUR.

BY REV. GEORGE WOOD [CONGREGATIONAL], BRISTOL, ENG.*

Behold I stand at the door and knock.—Rev. iii: 20.

As we read the life of our Lord Jesus, we notice that his ministry was largely a domestic one in the homes and families of his people. We are ready to wish it were so now, and that we might give him a personal welcome to our family circles, and hold converse with him. But are not some of us mistaken? Do we really welcome the Holy Spirit whom He has sent to our hearts? Observe that these words are addressed to a nominal Christian church, to believers who had grown lukewarm, refusing his grace and indifferent to His gifts. Just so we may grow weary of Christ's control and insensible to his reproofs. Let us meditate awhile on the claims of Christ and the blessedness of receiving Him.

1. Who is He who stands waiting? Were Her Majesty the Queen to come to our door we should realize the honor, but here is the King of kings, He who is the express image of the Father who pleads with us. Think of His right to dwell in and reign over us. He made the soul and knows its capacities. More than this: He redeemed the soul, and is now, by the operations of the Holy Spirit, preparing it for His eternal residence. Recall not only His right but His worthiness to dwell within us. A stranger comes to our door. His face is evil, his actions suspicious, and his bearing hostile. We very justly refuse him entrance, but we welcome one whom we know personally or by reputation to be noble and good. But Christ is unspeakably more worthy. He bears in his hands the print of the nails. He comes to do us good, for He loves us. Not that he needs aught of us, but He longs to give to us of His divine riches. He stands

*Forty years pastor of Lion Chapel, a prominent Congregational society. Furnished by our own reporter.

at the door knocking. He has been repeating this, though we did not realize how long he has had this attitude of waiting. He would not force admission. He asks permission to come in. "If any man hear my voice." A living Christ speaks in the Bible. By this, perhaps, more than by any other method does He call to us; but by providential calls as well. These are often very loud. Blessings are rich and designed to draw our heart towards Him; and trials are sharp, making us feel our need of Him. The Holy Spirit, too, pleads with us. What reception have we given Christ who has pleaded with us in all these ways? Have we said: "I have no other help? I will take Thee and love Thee?" If so, He will feed and fire our love; He will give us grace to be more than conquerors; He will work through our conscience, our will and our understanding; He will set everything right. O, do not resist the Saviour's continued calls, and grow up indifferent, sinning against his grace.

Again, notice the results if you welcome and entertain the Lord Jesus. If we pour out our soul before Him, confess our need and accept these promised blessings, we shall enjoy not only pardon for our guilt but abundant wisdom and grace for days to come. He is a royal giver, and says as the king said to Esther: "What is thy request, it shall be granted thee." The invitation is for all. "If *any* man hear my voice," no matter how sinful or unworthy; if he be old or young, the invitation is for all. Do not, therefore, slight the Saviour's loving call. Do not delay immediate acceptance, for there is a limit to divine patience. "Quench not the Holy Spirit," lest the Saviour say to you at last, "Depart from me; I never knew you." There is also a limit to the moral capacity within you. The hardening process of one's moral sensibilities is ominous. Yield, therefore, now to this waiting Saviour. Accept Him as

your Saviour now, and He will welcome you above to those joys which are everlasting.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Decadence of Ecclesiasticism. "Men that had understanding of the times, to know what Israel ought to do."—1 Chron. xii:13. J. H. Rylance, D.D., New York.
2. The Prophet of Evil. "I hate him; for he doth not prophesy good concerning me [Ahab] but evil."—1 Kings xxii:7-8. Rev. Canon Liddon, London, Eng.
3. Following After God. "My soul followeth hard after thee."—Ps. xliii:8. Chas. E. Robinson, D.D., in Plymouth church, Brooklyn.
4. True Relation of the Christian to the World. "Take root downward and bear fruit upward."—Isa. xxxvii:31. Rev. Jas. A. Chamberlin, Berlin.
5. The Journey to Heaven and the Means of Transportation. "They shall bring all your brethren . . . unto the Lord out of all nations upon horses, and in chariots, and upon mules," etc., "to my holy mountain, Jerusalem," etc.—Isa. lvi:20. Rev. J. H. Burlison, Louisville, Ky.
6. Climbing the Mountain. "The glory of the Lord stood before the mountain."—Eze. iii:23. Rev. Geo. W. McCree, Southwark, Eng.
7. Straight Lines in Religion. "And the Lord said unto me, Amos, what seest thou? and I said a plumb line."—Amos vii:8. T. DeWitt Talmage, D.D., Brooklyn.
8. Blind Oculists. "How wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye."—Matt. vii:4. Rev. J. H. Williams, Kansas City, Mo.
9. How to Find Soul Rest. "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."—Matt. xi:25-30. Geo. Macdonald, LL.D., Brixton, Eng.
10. Chance Tests. "And by chance there came down a certain priest that way," etc.—Luke x:31. J. L. Withrow, D.D., Chicago, Ill.
11. Scenes on the First Sabbath. "And, behold, two of them went that same day to a village called Emmaus," etc.—Luke xxiv:13. A. W. Ringland, D.D., Duluth, Minn.
12. God's Sympathies with Man's Infirmities. "Likewise the spirit helpeth our infirmities."—Rom. viii:26. Rev. J. R. Silcox, Winnipeg, Manitoba.
13. The Glories of the Resurrection. "As in Adam all die, so in Christ all shall be made alive."—1 Cor. xv:22. Rev. J. W. Malcom, Brooklyn, N. Y.
14. The Christian Ideal. "God forbid that I should glory, save in the cross of our Lord Jesus Christ," etc.—Gal. vi:14. Rev. David G. Downey, Hartford, Conn.
15. The Christian Idea of the Universe. "It pleased the Father that in him should all fullness dwell. . . . By him to reconcile all things unto himself."—Col. i:19-20. Rev. Canon Westcott, D.D., London, Eng.
16. Nature and Ground of Contentment. "Be content with such things as ye have."—Heb. xiii:5. T. W. Chambers, D.D., New York.

SUGGESTIVE THEMES.

1. God Questioning the Soul. ("And the Lord God said unto the woman, what is this that thou hast done?"—Gen. iii: 13.)
2. Preaching by experience. (When Jethro . . . heard of all that God had done for Moses and for Israel his people . . . Jethro rejoiced," etc.—Ex. xviii: 1-12.)
3. The Sin of Meroz. ("Curse ye, Meroz . . . because they came not to the help of the Lord,"—Judges v: 23.)
4. Simplicity of Means and Methods. ("His servants came near and spake unto him and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather, then, when he saith to thee, wash and be clean."—2 Kings v: 13.)
5. The Recommendation of a Godly Life. ("I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight."—1 Kings xx: 3.)
6. Despondent Questionings Answered by Hope in God. ("Why are thou cast down, O my soul? and why art thou dis-quieted within me? Hope thou in God" Ps. xlii: 11.)
7. The Power of a Single Life. ("Now there was found in it a poor wise man, and he by his wisdom delivered the city."—Ecc. ix: 15.)
8. The Mystery of Gethsemane.—("Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto my sorrow."—Lam. ii: 12.)
9. A Divided Heart. ("Their heart is divided; now shall they be found faulty."—Hosea x: 2.)
10. The Memory of God. ("The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works."—Amos viii: 7.)
11. Divine Providence in Smallest Things. ("But God prepared a worm."—Jonah iv: 7.)
12. Public Reproof of Sin for Popular Profit. ("Them that sin rebuke before all, that others also may fear."—1 Tim. v: 20.)
13. The Nobility of Labor. ("Work with your own hands, as we commanded you, that ye may walk honestly toward them that are without, and that ye may have lack of nothing."—1 Thess. iv: 11.)

THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

NOV. 2.—LOOK TO YOUR FOUNDATIONS.—Ps. xi: 3.

THE figure used by the Psalmist is borrowed from architecture. Vain are skill in planning the structure, and cost of material, and beauty and solidity in the entire edifice, if the "foundations" are weak, shallow, or not laid on scientific principles. A defect or lack in the "foundations" will endanger, if not cause the ruin, of the entire superstructure. No skill, or care, or contrivance will avail where so fatal a mistake has been made. It is an impressive spiritual lesson to go through our streets, and witness the deep excavations and the massive, solid walls and columns which are to support the great structures in which millions are invested. No cost, no pains, or patience, or skill, is spared to secure ample, solid, indestructible "foundations," before the building is reared.

The same rule applies, with even greater force, in the *moral and spiritual world*. Every wise builder, first of all, and as an indispensable prerequisite, will look well to his

foundations. He will not think or dare to build, for the future of this life or for eternity, till assured that he builds on solid ground, on "rock," and not on the "sand," and that the foundation is broad enough and strong enough to risk life and eternity upon. "If the foundations be destroyed, what can the righteous do?" A mistake here is fatal. No striving, no morality, not piety even, can save a man, a family, the State or the Church, if "sand" or rottenness underlie hope and expectation.

God has laid in this world *four fundamental foundations* upon which virtue, and faith, and godliness are to build; and every one of which is vital and absolutely indispensable to morality, religion, social order, and thrift, and salvation. These are:

I. THE FAMILY, which embraces the State, the Church, Society, and the Kingdom of God, in their original form and real essence. Destroy *this* and you knock away all human hope and render civil government and the church of God a moral impossibility. With the downfall of marriage, and

family culture and government, you overthrow all morality, and religion, and law, and order.

II. The STATE or organized government. Civil government is of God as much as the family constitution, and is indispensable to human happiness and well being. The family is its pattern, its right arm, the main source of its purity, intelligence and moral virtue. Sap or weaken this foundation, and there is no security for the family, no protection for liberty of conscience or the right of person and property; anarchy, despotism, and ruin will inevitably ensue.

III. The CHURCH of the living God. This embodies infinitely more than a doctrine and a personal faith. It is a God-ordained system of moral and spiritual institutes and agencies for the right education, conservation and uplifting of the race, without which the Family and the State were but "ropes of sand."

IV. The GOSPEL of the grace of God—God's sovereign remedy for sin, administered by the Holy Ghost. This, in connection with the church, constitutes the KINGDOM OF GOD on earth—a supernatural system of spiritual laws and principles expressly ordained and administered to accomplish God's sovereign purpose in the creation of man, in the existence of the world, and in the salvation of his elect ones.

"What can the righteous do"—even the "righteous"—if all or any one of these fundamental "foundations be destroyed?" I answer: *Nothing*—absolutely nothing, but to sit down and weep! They depend on each other. Each and all are indispensable. The undermining of one is the overthrow of them all.

NOV. 9. — "TOUCHED WITH THE FEELING OF OUR INFIRMITIES." — Heb. iv: 15.

These words open a fountain of infinite fullness and sweetness. A dozen sermons were insufficient to compass the subject.

Christ's *sympathy* is one of the distinguished elements of his character and the source of no little of his wondrous attraction and power over human hearts.

I. His sympathy for mankind is THE SYMPATHY OF A COMMON NATURE, not simply the sympathy of God, or the sympathy of angels, but the sympathy of the *God-man*. "He took on him the seed of Abraham"—our very flesh and blood, a human body and a human soul—and thereby linked his own being and destiny with man's—bridged the chasm between the finite and the Infinite and opened on this sin-cursed world the fountain of mercy, love, life.

II. The sympathy of Christ is the sympathy of A COMMON CONDITION. Effective sympathy demands equality of *condition* as well as of *nature*. Christ has humbled himself not simply to our nature, in distinction from the angelic, but he has put himself on the lowest, broadest plane of that nature. Poor, lowly, obscure, his social lot was with the great mass of mankind. "The common people heard him gladly," because he was one of them; he voiced their needs, thoughts, cares, trials, and put himself in intimate personal contact with them. There was a world of meaning in his message to John: "And to the *poor* the gospel is preached." Lowliness of condition, labor, honest poverty, were dignified, glorified, by the Divine Son of Man.

III. The sympathy of Christ is the sympathy of A COMMON PERSONAL EXPERIENCE. He is "touched with the feeling of our infirmities," because he has borne them all. He "was made perfect through suffering." He has actually walked the rounds of man's earthly experience. Not a burden is laid upon us that he has not borne. Every step we take in life's weary pilgrimage his feet have measured off. Not a cup does he put to our lips that he has not tasted. Nay, his experience of evil was one of extraordinary fullness and severity.

What a record of his experience has come down to us!

The sympathy of Christ, then, is the sympathy of a *common nature*, of a *common condition*, and of a *common experience*. It is a sympathy deep as the human heart, broad as human necessity demands, warm and cordial as a brother's, true, full and lasting as the nature of God.

1. We *need* just such a sympathy, and no man, no being in the universe, save the God-man, can give it.

2. Note the *adaptation* of Christ's sympathy. It fits into every condition, mood, trial, aspiration, experience, of suffering man.

3. Consider the *fullness* of it. Human sympathy is shallow; we quickly exhaust it and are not satisfied. While Christ's sympathy is the sympathy of a *man*, it is equally the sympathy of a *God*. It is exhaustless as the Divine nature. It is ever full as the fountains of Heaven, and as sweet and life-giving.

4. Mark, too, the *patience* of this sympathizing One. Our best earthly friends soon weary of our tales of ill, Christ never. "Seventy times seven" will he listen and comfort.

NOV. 16.—THE CONCLUSION OF THE WHOLE MATTER.—Ecl. ix: 18.

Solomon's observation and experience took in a wider range, probably, than that of any other man's. (Read the marvelous record, chap. i: 12 to close of chap. ix.) In wisdom he excelled. The whole kingdom of nature he explored. The wondrous pages of providence were all familiar to him. His cup of mental, spiritual and sensuous blessing was full and running over. In a word, he exhausted the world of temporal good, and the possibilities of creative attainment in this life. He had made the entire round of earthly ambition, and pushed his conquests farther than any before him had done, or any after him was likely to do. Such a Preacher, when he speaks, may well command the utmost respect and at-

tention of the world. He does speak, and sums up his wisdom—his world-wide experience and observation—in the words I have chosen to lead this service—and they come to us with the additional authority and inspiration of God: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man." Scripture and human experience thus unite to teach and emphasize this solemn lesson.

"*The conclusion of the whole matter*"—the reasoned-out and consummated wisdom—the resultant of all teaching, divine and human, the sum of all the philosophies, the substance and end of all the world's experiences in the past—"Fear God, and keep his commandments"—that is the one supreme "conclusion"—the one all-embracing "duty." Heed and act on this conclusion, and thy soul shall live—thy life attain to its true and lofty end—this world prove to thee the vestibule of heaven and the preparation for it.

"*Fear God.*" Life may seem a trifle, a pastime, a round of thoughtless pleasure or gain, with no exalted end, or serious work, or grave responsibility; but the "Preacher," from his throne of wisdom, cries to the giddy, eager, hurrying crowd of pleasure and mammon seekers: "*Fear*"—fear GOD, "who will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." In thunder tones that voice of solemn admonition echoes round the world, and falls on the ear and conscience of every man. God, the Supreme and Eternal One, is over all and above all; and the end and substance of all good, in time and in eternity. The "fear" of Him will alone restrain a man from sin, and constrain him to seek His pardoning mercy in Christ.

"*And keep his commandments.*" Obedience is allied to filial "fear." Without a wholesome fear there will

be no hearty obedience. "Fear" and keeping the "commandments" go together. Vain all professions, all hopes and experiences so long as one of God's plain commandments is wantonly broken. A man may easily know if he be a Christian or not. Does he keep the "commandments"? That is the touchstone.

"*This is the whole duty of man.*" It is simple. It is explicit. There is no mystery or uncertainty about it. The "commandments" cover all, gauge all, determine all; by them we stand or fall.

Is our religion based on obedience to God's "commandments"? Are we living up to the high standard?

NOV. 23.—OUR COUNTRY: ITS BLESSINGS AND ITS PERILS.—Ecl. ix:18; Jer. ix: 23, 24.

I use "wisdom" in its broad sense, including the moral and spiritual, as well as the intellectual; and "weapons of war," as including all "carnal" weapons. Hence our national safety and prosperity are based, not on

1. Education. There is no moral virtue in learning, even if it embrace the whole range of secular knowledge, to restrain the human passions and purify the individual or society. Philosophy, liberal culture, did not save Greece or Rome.

2. Nor in humane or philanthropic or social institutions. As auxiliary aids, they are valuable, but they are not radical, and do not reach the core of human evils, and are not able to restrain, conserve and uplift the nation.

3. Nor is wealth a true reliance. Nay, in all lands and ages, it has proved an active and powerful element of national corruption. It is to-day our greatest national peril.

4. Statesmanship, political wisdom, unparalleled material resources, military genius and prowess, freedom from entangling alliances with the old world, and free institutions, which are the envy of all lands—none of these things, on which nations are

went to rely, afford us a guarantee of the future. The Gospel of the grace of God is the only efficacious power and agency to beget and perpetuate a high degree of national prosperity.

We have space only to name a few of our chief National Blessings and Perils.

I. Among the conspicuous Blessings I suggest

1. God's signal goodness in originating and planting our nation in this New World.

2. God's wise and manifold Providence in all the course of our wondrous national history.

3. Our free and enlightened Constitution, guaranteeing free speech, a free Bible, and the non-union of Church and State.

4. Our Educational System, including free public schools, and an able and free press, for the enlightenment of the people.

5. An educated evangelical ministry, and an active, powerful Church, striving for the Faith and the prevalence and triumph of Christianity.

II. Among our National Perils I name

1. Political Corruption—now rampant everywhere.

2. The foreign element—ignorant, alien in spirit, hostile in purpose.

3. The Rum Power—the very incarnation of devilism.

4. The Romish hierarchy—striving for power over the ballot, and to break down our free schools.

5. The enormous growth of our cities—fast absorbing the rural population and demoralizing the country.

6. The alienation of the labor-masses from the Church, and from Christianity, and the trend of this mighty force toward infidelity, socialism, and open hostility to law and order.

DEC. 30.—THE DUTY OF ENFORCING LAW.—Rom. xiii: 4.

God's universal kingdom rests on Law. Divine law is regnant through-

out the domain of reason and intelligence. "The powers that be are ordained of God." Family, civil, and church government, is "the minister of God." "Whosoever therefore resisteth" duly constituted government and enacted laws, "resisteth the ordinance of God." Law (assuming it to be righteous and administered wisely and for proper ends) represents the authority and righteousness of God himself. Obedience to it is not therefore optional; the transgression of it is a sin against the Supreme Lawgiver, as well as against society.

The sanctity and binding force of Law are not duly considered. There is an alarming and growing spirit of disrespect, disloyalty, and even contempt and hatred of law, prevalent in society at the present time. Common law—the unwritten statutes of universal wisdom and justice—is shorn of much of its power; while hundreds of statutory enactments are passed and put on record only to be broken and set at naught. Much of the business of our courts is but a travesty of justice. Lawyers of talent and standing sell their services to get rogues, swindlers, gamblers, and saloonists, and even murderers acquitted, and even some who wear the ermine disgrace it. Tens of thousands of indictments against violators of law quietly sleep in the offices of District Attorneys. In the face of overwhelming evidence the 3,000 rum-sellers of Brooklyn, N. Y., carry on their nefarious traffic year after year in flagrant violation of the excise

law, and cannot be punished. And so of gamblers. And the like state of things exist in nearly every city and chief town in the Union, save where Prohibition has lessened the evil.

Such a shameless disregard of law, and open, gross violations of it on a gigantic scale, is a fearful insult to God, and fraught with infinite peril to society. The spirit of lawlessness, thus winked at and fostered, is the spirit of anarchy and ruin. If the law cannot be upheld against the saloon violator, and the gambler, and the "social evil" panderers, the day is not distant when it will cease to have power to hang the murderer, or punish the adulterer, or brand the betrayer of female innocence, or put behind the bars the gigantic swindler (almost an impossibility now).

There is no time to lose on the part of the lovers of law and order, if they would raise up out of the dust and rehabilitate LAW—"the minister of God for good" to all who do well, and a "terror to the evil." There is no time for a maudling sentimentalism. Ministers from the sacred desk should speak out. The church of God should take prompt and decisive action. Unceasing prayer should be offered for God's intervention when men thus make void his law. The bench, the press, the Y. M. C. A., and the N. W. C. T. U., and all good citizens who have a home, and property, and a country at stake, should combine to create a public sentiment that shall demand a vigorous enforcement of our laws without fear or favor.

PASTORAL THEOLOGY.

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

I.

"AFTER THE REVIVAL."

WE put our title in quotation marks, because we are not ourselves first in making such use of the phrase. Dr. John H. Vincent has a suggestive little volume entitled "After the Revival."

It is a pity that ever the state of a church should be such as to make the title we thus borrow descriptively applicable. A church ought always to be *in* revival. A condition of it *after* revival would then never need to be considered.

And indeed what we have here to

suggest by no means necessarily presupposes a state of decay or decline in religious interest on the part either of the church or of the congregation. It merely presupposes an accession to the church's numbers of converts to Christ freshly recruited from the world. We wish to speak briefly here of the duty and the opportunity falling now to the pastor of effectively instructing and training the souls whom the grace of God has thus added to the church.

Both the first winning and the after training of disciples are distinctly made points of commandment from Christ in those solemn last words of his which constitute what is called "The Great Commission." In fact, these two things may be said to be in substance the whole of the commission. "Disciple and teach," sums it all up.

No man can be successfully "taught" who has not first become a "disciple." Discipleship may fairly be defined as preparedness to be taught. This, of course, implies not only a receptive but an obedient spirit. Such a spirit is peculiarly essential in the relation of disciple, when the discipleship is to Christ; for the thing that Christ enjoins it upon the ministers to "teach" is one continuous manifold personal obedience to Christ as Lord. Christ's words are: "Teaching them to observe all things whatsoever I have commanded you."

What you have already done in the case of new converts is to press upon them the need of instant unconditional surrender to God. What you need now to do is still in the same line; it is, namely, to teach them that this first and inclusive self-surrender is to be maintained and carried into effect by successive acts of obedience to God, continuously rendered throughout the whole subsequent life.

Such should be the instruction of converts. It will be your duty to make intelligent Christians. There

is no time so good for the beginning of this work as the beginning of Christian life on the part of those to be taught. If you have done your own duty intelligently, the very act of conversion itself will have been a thoroughly intelligent act on the part of the convert becoming such under your ministry. During the early stages of the convert's Christian experience, he will be peculiarly plastic in your hands. His soul will be ductile to truth, and you should supply him amply with truth to exert its fashioning power upon him. The fact of there being a number of recent converts now introduced into the membership of the church will furnish a sufficing occasion for you to go afresh with thoroughness over the great topics of Christian truth. The church at large will themselves listen with new interest to such expositions, recognizing the propriety of them under the current circumstances. By all means improve the invaluable opportunity. Now is your true time for preaching doctrinal sermons. And your best way to preach them will be to make them practical sermons. If you think of any doctrine that does not have a bearing on practice, let that doctrine alone. You need not preach it. But if you imagine that any doctrine of the Bible is without its bearing on practice, meditate on that doctrine more deeply and you will discover your mistake. Dwell on the doctrines in thought until you perceive their bearing on practice. Then, but not till then, you are prepared to preach them. When you do preach them, preach them for the sake of the practice on which they bear. Never omit to draw out fully and distinctly the practical consequences of any doctrine that you preach. You will so preach the doctrine itself more effectually, that is, get it better understood through the increased interest awakened in it as seen to be vitally related to life and conduct. But, better than this, you will follow the

Scriptural method, which always puts doing before knowing in order of importance, and, indeed, puts knowing as important chiefly for the sake of the doing. Do not assume that doctrine will bear its own fruit in practice, even if the tendency in doctrine to do this is not pointed out, and, therefore, omit to point it out. Such may be the case. But it will much more certainly and much more powerfully be the case if you do point it out, and point it out carefully. Point out, therefore, the practical bearings of the doctrines that you preach. Point them out so clearly, so forcibly, that they may easily be remembered. Nay, so clearly, so forcibly, so frequently, that they cannot possibly be forgotten.

Remember, that the new portion of the church ought to be assimilated, not to the old portion, but to Christ. But if you remit your teaching zeal, the added members will be gradually drawn into conformity to the original body, however imperfectly that body may have been drawn into conformity to Christ. What we need is to be submitted constantly, all of us, to the tractile power of Christ himself as our Lord and our example. We need, that is, to be sanctified through the truth. Teach, therefore, tirelessly that word which is the truth. Every fresh revival offers you a fresh occasion of resuming this teaching work as if anew.

II.

HINTS TOWARD MAXIMS RELATING TO THE PASTORSHIP OF YOURSELF.

1. School yourself not to dwell in fond recollection on the praises you may have received.

2. Discount, as a rule, fifty per centum from the praise of yourself that you hear, and add fifty per centum to the blame.

3. Consider that, in general, people are far more ready to express to you their sentiments when they approve than when they condemn; and that often they are repressing a par-

tial condemnation when they express partial approval.

4. Remember, likewise, that it is a duty with all men generally, but with exemplary men like ministers particularly, to take the very lightest hints of fault suggested, and so neither, on the one hand, lose the benefit of correction, however gently made, nor on the other hand, put faithful friends to the pain of converting hints into hits.

5. Especially remember this in your relation to your Heavenly Father—whether he deal with you by his Spirit, by his Word, or by his providence.

III.

QUESTIONS AND ANSWERS.

1. What was said in last January's *HOMILETIC REVIEW* by Professor Wilkinson about the drink proper for Communion use, after being quoted in *The Baptist Quarterly Review* for April, 1887, as follows, "He [Christ] says: 'This cup,' 'the fruit of the vine.' His choice of expression, therefore, imposes no obligation to use fermented juice of the grape, that is, wine proper," is then commented on by the reviewer thus: "Such a claim might be admitted if the words 'fruit of the vine' were all that we have; . . . but Matthew reports the language of Jesus as being 'I will not drink henceforth of this fruit of the vine,' and 'this fruit of the vine' obviously means 'the fruit of the vine in this form,' just as 'this cup' means, not a cup with something or other in it, but a cup with true wine in it, though it was probably wine mingled with water."

Now, what many would be interested to know is, whether Professor Wilkinson admits the validity and the sufficiency of this way of disposing of his former instruction. If not, why not?

We reply: The writer of *The Baptist Quarterly* article referred to, President Hovey of Newton Theological Institution, is a reverent and profound student of the Bible. With his main conclusion in the article, namely, that "Bible wine" is true wine, we cordially agree. With his spirit manifested whenever and wherever he either writes or speaks, we uniformly find ourselves in cordial sympathy. He thinks, purely on Scriptural grounds, that true wine,

that is, fermented grape-juice, should be used at the Communion table. We, too, should think so under two conditions, the first of which is, that we could say, as Dr. Hovey says, "'This fruit of the vine' obviously means 'the fruit of the vine in this form' [that is, in the fermented state]." Does the expression mean that? We, for our part, feel that it does *not* "obviously." To us, we confess, several other meanings are both more obvious and more probable than that. One such meaning is, "the fruit of the vine *dedicated to this purpose.*" Such may not be the true sense; we hardly ourselves think it is; but as between that force, and the force supposed by Dr. Hovey, of the adjective "this," the force supposed by Dr. Hovey to us seems the less likely. So, too, the expression, "this cup," it seems less natural to take as meaning "a cup with true wine in it," than as meaning, "the cup (with 'fruit of the vine' in it) used for this commemorative purpose."

We joyfully agree with Dr. Hovey in submitting this matter absolutely to the authority of the words of Christ, or Christ's apostles, as recorded in the Bible; and with a scholar and a teacher like him we, on any point of Biblical interpretation, differ very unwillingly. If ever we find ourselves able to accept his view of the meaning of the word "this" in the two texts quoted, *and* if, further, we can give like strict designating force to the substantive "this" in the statutory words, "*This* do in remembrance of me," then we shall also unhesitatingly accept Dr. Hovey's conclusion as to the obligatoriness of "true wine" in the Lord's Supper. Meantime, however, we doubt whether, when our Lord said "this fruit of the vine," there was in his thought any distinction whatever between one "fruit of the vine" and another—even that distinction which we have declared to be to ourselves more obvious than the distinction proposed by Dr. Hovey. Only Mat-

thew gives the word "this": the other evangelists saying simply, "the fruit of the vine."

Now we submit our own final interpretation. Was not the word "this" in Matthew used *substantively*, in mere apposition to the phrase "the fruit of the vine" (as if it read in English too, no less than in Greek, "this, the fruit of the vine"), instead of being used *adjectively*, to point either, first, a distinction between one "form" (state) of grape-juice and another, or, second, a distinction between grape-juice (in *some* state) appropriated to one purpose, and the same liquid appropriated to another purpose? To us, at any rate, the meaning assigned by Dr. Hovey seems less likely to be the true than does either one of the two other meanings suggested by ourselves.

But Dr. Hovey himself introduces a fresh element of doubt, in saying, "It was probably wine mingled with water." On such a supposition how is Dr. Hovey sure that "this," if taken to refer, as he thinks it does refer, to a state of the grape-juice, designates the fermented state, rather than the state of dilution with water? But if it designates this latter, perhaps in connection with the former, and if thus its double implication creates an obligation upon Christians to use at the Lord's Supper true wine, and true wine mingled with water—then, how are the *proportions* of the wine and the water to be determined? Our own solution is, that the *state* of the grape-juice, either as fermented or as mingled with water, is nowhere involved in the requirement of Christ; and that we fulfil all righteousness if we but drink the "fruit of the vine" in its unchanged state as it exists when first expressed from the grape. The word "this" in "This do in remembrance of me," can, we think, hardly be pressed to mean all that it must mean, if it be taken to appoint fermented and water-mingled grape-juice as the sole drink proper for use in the Lord's Supper.

2. "In the May number of THE HOMILETIC REVIEW occur these sentences: 'What the age needed was a master. What the age wanted was "unrestrained will." . . . I wish to ask: Is there a nice difference between 'need' and 'want'? Ought 'want' to be employed in such places as above, especially when preceded by 'need'?'"

Our correspondent acknowledges that he finds laid down in the dictionaries a distinction between the two words, but his trouble is that the dis-

inction is there only between a *third* sense of "want," namely, "wish for," "desire," and the *primary* sense of "need." We should say that, in the case of an antithesis, such as that used in the sentences under question, the opposition of the one word to the other yielded a perfectly clear sense, and that it was not, in any way, open to just objection.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

SERMONIC HINTS ON THE LORD'S PRAYER.

"AFTER THIS MANNER pray ye." *Not a prescription of words.* Jesus spoke in Aramaic; the evangelists rendered freely into Greek; therefore difference of language in their reports.

A great merit in prayer is that it most naturally expresses the feeling of him who offers it. A child's prattle is more acceptable to a parent than stately utterances put into his mouth. In Raphael's Cartoon the adoring disciples surround the risen Lord in various attitudes, one kneeling, one with clasped hands, one with open palms, one with bowed head, and one shows excited reverence only by the fact that he is allowing his robe to trail in the dirt through self-forgetfulness; the great artist having seen that the highest expression of religious emotion must be the natural outcome of the soul, and bear the mark of the worshiper's individuality. Horace Bushnell used to go to sleep, as he said, "talking with God."

Liturgies are useful to stimulate spirituality; but should be used to suggest, never to limit, religious thought. The prayers of the church are master-pieces for study. Augustine's prayers in his Confessions, Jeremy Taylor's in Holy Living and Dying, Jay's Devotions, the Prayer Book, etc., are classics of the soul. The Book of

Psalms is better than these; the Lord's Prayer best of all, because it is the inspired expression of the perfect spirit of devotion. But only the *manner* of it is prescribed.

The manner of the prayer is in general

(1) Of utmost *simplicity*. Contrast "Our Father which art in Heaven," with ordinary court language, especially in the East where Jesus taught. Note also the absence of elaboration in its sentences.

(2) *Calmness*: no oh's! only quiet and quieting expressions of confidence and consecration.

Analyzing more particularly the sentiments of the prayer, we observe the model prayer gives a *portraiture of a model man*. If these aspirations and petitions come from honest experience, they reveal so many distinct elements of character, viz.:

"Our Father"—Filial faith.

"Hallowed," etc.—Reverence.

"Thy Kingdom Come"—Loyalty.

"Thy Will be Done," etc.—A conformed spirit.

"Give us Daily Bread"—Recognition of Providence.

"Forgive us our Debts"—Dependence upon Grace.

"For we Forgive"—Sincere charity.

"Lead us not into Temptation," etc.—Dependence upon the Holy Spirit.

"OUR FATHER," etc. [For additional practical thoughts, *vide* Study Table, November, 1887.]

The expression implies that God has communicated to us His own **QUALITY OF LIFE**. Gen. i:27; Col. iii:10. "In His own image." 2 Peter i:4. "Partakers of the Divine Nature." Our nature is a gift from above, in contrast with the nature of the brutes, which is a product of the earth.

Traces of the Divine in men, though marred by the fall.

1. *Our intellectual faculties.* The flashes of genius have been described by one who experienced them, as like the sudden glow of the embers of an old fire in the brain. As opposed to materialistic notions may be cited the experience of almost every strong thinker, that his material environment is rather an incubus than a stimulus to thought. Wheatstone used to revel in the anticipation of getting rid of the brain at death, so that his mind could fly from truth to truth, as he felt it was made to.

2. *Our æsthetic nature.* Our sense of the beautiful and sublime seems only an exquisite relic of a former power of enjoyment. Did you never turn away from a magnificent view, feeling that something had contracted your soul, so that you could not take it in? An eminent artist chooses a little valley, instead of the mountains or the seashore, for his summer retreat, saying, "Grand things give me pain. The view from my cottage is all I can endure. When I die I expect to expand wonderfully. If I do not, heaven will be only an exquisite form of perdition." A noted judge in New York once said to the writer, while sitting together at a concert, "I must leave the room before the next piece is rendered. There are certain harmonies in it which so thrill me that I am unstrung for hours after hearing them." These persons have more æsthetic talent than they have capacity. Simple existence with the æsthetic nature untrammelled would have made paradise of any place, though it contained but a single flower.

3. *Our power of loving.* Love is joy because it is natural. Of Governor Wynthrop an old chronicle says, "To love and to be loved were his soul's paradise." What Christian did not feel, when he began to love God, that he began to live, to inhale the breath which is congenial to the human spirit. The Divine affection is the heart's home, and we always feel lost until we come to it.

4. *Our moral sense.* Conscience is often unreliable. It is like a sundial on a post in the ground which the frosts have twisted out of its bearings. But the purpose of the dial is evident still: to allow the sun, which times the worlds with years and ages, to time also our little days. So conscience is strangely awry at times; but it never belies its original purpose—to regulate our lives by the same eternal laws of righteousness that control the moral universe.

5. *Our native impulses to goodness.* It is doubtful if any man can give himself up unreservedly to work wickedness. Even Faust, whom the dramatist represents as having sold himself to the Devil, did so with a thousand scruples; walking as it were sideways toward his new master with a strange fascination continually drawing his eyes toward a better life. These good impulses, though not followed, are like the shoots which an old tree stump sends up, showing the kind of life originally in the tree, though without vitality sufficient to develop stock and fruit of their own. Practically, the man is dead in sin, totally depraved; yet when the Holy Spirit accomplishes His work the man, in Scripture phrase, is said to "come to himself."

6. *Our disposition for Divine communion.* Men everywhere pray; wretched prayers often; but the meanest prayer has in it the testimony to the soul's sense of Divine nearness. When a tree has been thrown down by the tempest, though some of its roots are still covered with earth, it will sometimes send out new

shoots, which grow, not as formerly, following the line of the other branches on the now fallen trunk, but in the direction they would have taken were the tree still standing. The original nature of the tree will assert itself over its accidental position. So men, however fallen and degraded, send up the shoots of prayer toward God, because the sentiment of Divine communion is native to the soul.

7. Our *hopefulness*. Hope is a spark of a divine light in us not yet altogether extinguished. When a man climbing looses his grasp upon the rope or branch, he still holds up his hand while falling. It is the figure of hope, the soul's broken hold; a reaching of the spirit back toward that which it has lost.

8. Our *free agency*. Our liberty is overgrown with necessities; yet we are conscious of freedom in thought and purpose. Though we tramp along with the Devil's slaves we know that the title of a free man is on our brow, and we have the swing of a free man in our moral gait.

In these respects we are above common nature. None of these attributes of humanity are the outcome of matter or shared by the highest life of the animal world. We can find no analogy for them except in God Himself.

The expression "Our Father" implies, also, that God holds us in INTIMATE RELATION TO HIMSELF.

1. He holds us in the intimacy of *affection*. The Son of God said in His prayer for us (John xvii: 23): "Thou hast loved them as Thou hast loved me."

2. He holds us in the intimacy of *communion*. A parent desires the society of his children. (a) Therefore God gives us the command and the spirit of *prayer*. (b) He *communicates* to us His thoughts in the Bible, and his own impressions of truth and virtue through the influence of His Holy Spirit. (c) He *dwells within* us, making even our bodies His temple.

3. He visits us with an intimacy of *service*. (a) His *Providence* secures our temporal well-being. (b) His *Grace* provides our atonement. For even this extreme office there is to be observed some analogy in the experience of earthly parents. We would, if we could, redeem the character of our children by substitution. A venerable man, knowing that his son had stolen, not only made outward restitution for him but deliberately attracted public attention to himself as if he were the culprit; willing that his own gray hairs should go down to the grave in shame that thus his boy's honor might be kept bright. We would, if we were permitted, wash away our children's guilt in our blood, or carry their sin upon our own conscience. Perhaps Moses (Exodus xxxii: 32) and Paul (Romans ix: 3) felt something of the moral vicariousness of love. A Christian man prayed for one to whom he was deeply attached who had fallen into sin. He said afterward that he could not pray merely *for* him. His love made him feel almost as if he himself partook of his friend's guilt. "My soul was humiliated, ashamed, crushed, as if I were also guilty." A reverent query: Was the finite love of Christ for us a *medium*, as well as an occasion, of the transference of our guilt to Him? Could his sympathy convey a sense of, as well as responsibility for, human sinfulness? (c) God's Spirit serves our spirits also in *sanctifying* them. Is not the work of the Holy Ghost a continuation of the Divine humiliation which was manifested in the life and death of Christ? To daily cleanse our sinful passions, to help our infirmities, to instruct and guide, involves most tender and intimate parental relation.

"HALLOWED BE THY NAME." Reverence. Many are glad to think of God as a "Father," who do not revere Him. Their selfishness leads them to utter the first clause of the prayer, but does not suggest the second. They want the thought of Divine benefi-

cence and grace to dispel their fears; but lack magnanimity to adore Him. Such faith is suspicious, reminding us of that of certain ancient heathen. Thus, the Egyptians, when their divinities did not gratify them, slew the sacred animals and threatened the gods with a revelation of the sacred mysteries of Isis, or the exposure of the members of Osiris. Augustus once forbade the carrying of Neptune's statue in a procession, because the sea-god had allowed a storm to destroy a Roman fleet. Cræsus once asked the Pythian oracle if he were not ashamed of himself as a god for not having kept his prediction; and how he could excuse his ungratefulness since men had given him so many presents. Are they who cannot revere Him whom they call Father, any better?

We know no NAME, in the sense of a formal title, of God: what He is called in heaven. Our designations of Him are only words descriptive of some property or characteristic. Jehovah means the self-existent One, the I Am: Elohim, the Almighty One: Adonai, the Lordly One: Theos, the object of worship: God, probably the Kingly One—like Hindoo "*Khandâ*." To hallow His name, therefore, means to revere Him in connection with whatever thing, sight, sound, event or thought may suggest His being and presence: as the ancient people were commanded to build altars at the places where God "recorded" His name, literally "caused His name to be remembered." (Ex. xx: 24.)

Perhaps we make too wide a distinction between things secular and things sacred. It is necessary for convenience of speech to use the words; but to a God-filled mind there is a sacredness about all things—it feels the Divine immanence everywhere.

Hence the objection that many feel to an elaborate ritual of religious service. It seems so puerile to select certain words, vestments, bodily mo-

tions, symbols, etc., through which to try to excite our reverence, when the universe provides a ritual a million-fold more impressive to those who observe and think.

We may instance some of the *prominent sources* of reverential suggestion; things upon which God has "recorded His name."

Outward nature is stamped with the Divine name. Our Lord set us the example of sending worshipful thoughts to the Heavenly Father at the hint of the grass, the lilies, the sparrows, our hair, fountains, clouds, etc. He seemed to look upon nature as reverently as if it were a priest, wearing the sky as his white robe, the variegated earth its border, the sun and stars flashing like Urim and Thummim upon his breast. David also made much religious use of nature. (Psalms cxlvii and cl.) The man of science ought to be the most devout of all, for, as Max Müller says: "The eye of man catches the eye of God beaming out from the midst of all His works."

Our human nature bears the name of God. In olden times men indicated themselves by the sign-manual, the impression of the hand in wax, or in colors on a document. The sign-manual showed the shape, even the wrinkles, of the hand. So we bear the imprint of God Himself, for we are made in His likeness. To revere Him fully I must revere His image in myself. To abuse my nature in any way is blasphemy. Antiochus committed sacrilege at the temple of Jerusalem, and was punished by the infliction of a horrid disease upon his body. Perhaps there is a meaning in the fact that sins against the body bring Antiochus' punishment to us. Especially are conscience, the impulse to pure love, faith, hope, etc., Divine characters impressed upon us, to ignore or debase any of which is sacrilege.

One of the best paraphrases of this petition is the prayer which the great Dr. Leopold von Rauke wrote for his

daily use, "Who is the power that creates life in me? Who giveth knowledge and understanding? Who preserveth the soul that it may not fail? Thou, the Almighty One and Triune God, Thou hast called me out of nothing; I am prostrate before the steps of Thy throne."

Providences, especially those in connection with our own lives, are to us God's names. He has "recorded His name" upon many spots in our experience. These are the prosperities which we know neither our shrewdness nor toil could have brought, and the adversities which we know we needed, but would never have dared to seek for ourselves. Every blessing is a souvenir inscribed with the name of the giver; and every affliction is the branding which the great Shepherd of our souls has put upon us to mark us and assure us that we are his.

The Bible bears God's name. It is a series of His fatherly letters to us, their evident inspiration being like His name stamped through the very tissue of the pages, read in every verse and line. To reject its holy admonitions, to distrust its promises, not to feel its claim, is a sort of sacrilege. We do not know that Esau used outrageous language; but when he cared not for God's covenant, the very language of which was familiarly repeated in the patriarchal home, it warranted Paul's designation of him as that "profane person."

Jesus Christ is above all the name of God. That name is so great that it could not be written nor spoken; it could only be articulated in the pulsations of a grand life. That titular Word became flesh and dwelt among us, "the fullness of the Godhead bodily."

"**THY KINGDOM COME.**" Loyalty. Reverence recognizes the majesty of God; loyalty his authority. We might revere a foreign king; we are loyal only to our own.

Many are able to feel the former

sentiment who are apparently uninfluenced by this. They go in crowds to worship, confessing that it is good and seemly to do so, but never think of leaving their homes for the sake of obeying a Divine precept in doing an act of justice or charity in God's name. Lord Bacon was a very reverential man, but not loyal, for he was an unrighteous man. Robert Burns must have had some hallowing sense of Divine things to have written the *Cotter's Saturday Night*; but he was not an honest subject of God, for he did not keep the seventh commandment.

THE KINGDOM. That condition in which God's laws are perfectly kept and His promises fulfilled. Some limit the anticipation to the remote future—the millennial reign of Christ on earth. But the kingdom is imminent. John the Baptist and Jesus preached "Repent ye, for the kingdom is at hand." "There be some standing here which shall not taste of death till they have seen the kingdom of God come with power." Our Lord promised the dying thief an immediate entrance. Little children, in their innocence, were said to belong to the kingdom. The warning to look out for the signs of the kingdom has floated to every generation. The kingdom of God, with its hallowing influences, presses against our generation, and against every man in it, as really as the upper ether presses against the earth's atmosphere. The righteousness of the kingdom presses upon our consciences; our moral natures are as sensitive to it as our nerves are to the slightest motional influence. We cannot keep out the sense of justice and judgment, awakening complacency or dread, according to our lives. We are all and always conscious of spiritual realities about us and within us. Inspired men had their minds unwrapped with the luminosity of spiritual things. In various degrees others see the flashings or the glimmerings of them. In times of revival, that which separ-

ates us from the righteousness and spirituality of the kingdom, becomes rarer and more transparent, and whole communities receive a startling impression of the forces of an as yet unknown world; they feel the shock of the kingdom invading. The worst of men are now and then electrified, startled, frightened, as by the Sinaitic sparkles of a strange world about them. Crossing the Bay, recently, our boat was enveloped in a dense fog. Now and then the fog would break at the top and show the tip of a neighboring mast, and a glimpse of clear blue sky beyond, though obscurity settled everywhere close to the water. Thus we are yet under the earth fog, our vision narrowed to ourselves and the deck-line of the temporal and material. But there are occasional rifts above. From day to day as we study the Word and pray, the fog-bank is diminished in height, we realize more of the phenomena, and that the pure ether is around us. We wait for the breath of the Holy Spirit that shall dispel the fog and show the kingdom in its clearness.

When we pray "Thy kingdom come," we ask that the same righteousness which makes heaven perfect may come to reign in all men's lives, not dimly discerned through conscience and reflected in the Bible precepts, but as it is in the character of God our king. We pray that the love which makes heaven happy may fill every human soul; not as we feel it in our kindest charity, but as it is in God who "is love." We pray that Christ may come, in whom Divine righteousness and love were embodied, and win all hearts to His sway. And if we are honest in the prayer we open our own hearts to receive the kingdom, that upon it may be put those laws of holiness and love. The petition sincerely uttered is thus a formula of consecration.

An illustration of spiritual loyalty to our king may be taken from this historical scene. When William the

Conqueror assumed dominion in England, each of his barons knelt before him bareheaded, and, placing his hands within those of his superior, swore—"Hear, my lord, I become liege-man of yours for life and limb and earthly regard, and I will keep faith and loyalty to you for life and death. God help me." Whereupon the kiss of the king invested him with his portion of the land.

"**THY WILL BE DONE.**" A conformed spirit; unquestioning submission. This exceeds mere loyalty. A man is loyal to an earthly kingdom if he keeps its laws, and pays the due tribute; but, at the same time, he may criticise the laws, and wish they were different; may regard the government's policy as unwise and an infringement of his personal liberty; and dislike the individuals having the administration. Good Republicans are to-day the most loyal citizens of the United States, though they are not satisfied with the government. Gladstone is a loyal Englishman, though in the so-called Opposition. But the Christian who can use this petition would have no opposition party within God's kingdom. He loves the Sovereign, would delight in the administration, and desires that the details of the Divine will may become his will also. Perhaps no one of us has fully attained this intenser form of loyalty. There is a vast difference between the experience of one who could delight in God's will as expressed in Providence, however hard one's lot, and the experience of others who, though not rebelling, are uneasy because God is not willing that they should be differently circumstanced; between the purity of one who takes Christ's precepts just as they are, saying with David, "O, how I love Thy law!" and that of others who, though obedient, wish that the requirements of holiness might be relaxed, so as to be more congenial to their easy-going disposition.

"**AS IT IS IN HEAVEN.**" Some old

commentators thought the physical heavens were meant. While this cannot be the reference, the physical heavens furnish an illustration of the exact obedience which God's creation renders to its Sovereign. The balance of centripetal and centrifugal forces, the timing of sidereal revolutions, the following of mechanical and chemical rules, are absolutely unerring. So in the spiritual heaven;

the difference being that in the latter obedience is intelligent and voluntary.

To fulfill the sentiment of the petition there must be: (1) conformity of natural desire to His Providence; (2) conformity of moral desire to His Law; (3) conformity of spiritual desire to all His truth as taught either in His word or by His spirit.

(*To be continued.*)

THANKSGIVING SERVICE.

A thankful heart to God for all his blessings is the greatest blessing of all.—R. LUCAS.

Thanksgiving Day Harpstrings.

BY REV. LOUIS ALBERT BANKS
[METHODIST], BOSTON, MASS.

I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being. My meditation of him shall be sweet.—Ps. civ: 33-34. *Whom when Paul saw, he thanked God and took courage.*—Acts xxviii: 15.

THANKSGIVING DAY is the harp of the American home year. In order that we may awaken its proper music let us touch some of the strings of our text.

1. MEDITATION ON THE GOODNESS OF GOD: "My meditation of him shall be sweet."

That note will lead to the second.

2. GRATITUDE: "I will sing praises to my God."

Gratitude naturally bursts forth in song.

3. SONG: "I will sing unto the Lord."

All these strings lead to a result.

4. COURAGE: "He thanked God and took courage."

If we touch all these harpstrings to-day it will be a happy and fruitful Thanksgiving.

Dangers from Irreligion in America.

For the nation and kingdom that will not serve thee shall perish, etc.—Isa. lx: 12.

THE Rev. William Lloyd, in preaching from this subject, well says that

no peril from Romanism, or from any form of false religion, is comparable to that from irreligion. Indifferentism is found at both ends of the social scale. Christianity is assailed by dreamers and schemers because it is the surest guardian of the State. Wealth is increasing worldliness at a fearful rate. Decay of religion is indicated by the non-recognition of God. Decay of godliness results in decay of morality, as all history shows. Commerce did not save Tyre; education did not save Greece; armies did not save Rome.

God the Author of Our National Life.

He hath made of one blood all nations of men, etc. Acts xviii: 26, 27.

DR. CHESNEY, at St. Paul's M. E. Church, gave expression to some striking thoughts:

God is the author of national life. He has created not only the individual, but the nation itself. He has determined the periods and places of nations, and their boundaries in time and space. This doctrine needs no defense. It comes with the authority of God's word.

The nation was born, not in 1775, nor in 1776, but in 1787.

Our national life was begun in a bright era of human history. Great as our progress has been, our opportunities have been greater.

Are we secure for all time to come? Our safety is not in the fact of

Republican institutions, nor in public intelligence, but in God, on the divine side; and on the human side an awakened and purified conscience. On three points public conscience needs to be still more aroused. 1. To the evils of political corruption. 2. Of strong drink and rum rule. 3. A dull, formal, soulless Christianity.

The Constitution and the Bible.

And ye shall be to me a kingdom of priests and a holy nation.—Ex. xix: 6.

IN discussing this topic the Rev. N. B. Thompson [Free Baptist], New York, asks, What is greater or grander in all human literature than the Constitution of our country? No wonder it has changed so little during a hundred years. Mr. Gladstone says of it: "It is the most wonderful work struck off at a given time by the brain and purpose of man."

He then made a comparison between the Bible and the Constitution, showing how similar they are in many respects, especially in the power of satisfying the needs of men through all time while practically remaining unchanged themselves.

Christianity and Pauperism.

The blind receive their sight. . . . the dead are raised up, and the poor have the gospel preached to them.—Matt. xi: 5.

JAMES M. KING, D.D., of the Park Ave. M. E. Church, New York, expressed some timely thoughts on this topic in a recent sermon. The teachings of Christianity on what is now called the Labor problem, have not received due attention or practical recognition. The principle of co-operation was the undoubted direction of Christian law. Christianity was in sympathy with true Communism, or the Brotherhood of man. Christianity holds the key to the solution of the social problem about which so many antagonistic theories are promulgated and so many class interests are warring one with another.

Immortal Youth in National Life.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, etc.—Isa. xl: 31.

REV. W. F. CRAFTS, in his sermon on "Our National Centennial," justly says:

Our institutions are so inextricably entwined with God that no infidel plot can unravel them into secular weakness. This can never be a sectarian nation with a State established religion, but must always remain a Christian nation. Not only is the nation, by compact and constitution, a Christian nation, but the several States are equally so. Clearly, in sentiment and constitution at least, we are a Christian people, and our duty is to keep it so by better laws and better lives.

THANKSGIVING SERMONS, HINTS AND SUGGESTIVE THOUGHTS IN FORMER VOLUMES OF "THE HOMILETIC REVIEW."

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THE MISSIONARY FIELD.

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

THE "MAY MEETINGS" IN JAPAN.

WE are indebted to Rev. Jas. H. Ballagh, missionary of the Reformed church, for the following unique communication, only the substance of which our space allows:

Japan bids fair soon to rival the nations of the West in her religious progress, as in her material appliances and educational, military, and governmental affairs.

The Mildmay Park meetings, and other "Anniversaries" held in England, as in America, during May, have already their counterpart in Japan; and this year the tide has been at its flood for nearly the entire month, in Tokyo and vicinity.

The Fourth Biennial meeting of the General Assembly of the United Church in Japan was held from May 3d to May 5th, in the Ko-sei-kan, Tokyo. Fifty-seven churches were represented by their delegates, and these, with a nearly equal number of native and foreign ministers, made a body of one hundred and one delegates. A large number of other clergymen of other churches sat as corresponding members.

The proceedings were marked by the utmost harmony, and steps taken towards union with the next largest body of native Christians, viz.: the *Kumiai*, or Congregational churches of the American Board Mission in Central Japan, which was in session about the same time in Tokyo.

Following these Assemblies was the Fifth General Conference of the Japanese Evangelical Alliance, from May 6th to May 11th. This assembly was made up of representatives of all

the Protestant churches, with ministers and missionaries of other churches as corresponding members. The discussions were mostly on church and mission work. Important resolutions were passed, among others a petition to Government to abolish the licensure of houses for prostitution. At an important meeting of Japanese physicians, recently held at the Grand Hotel in Yokohama, this resolution has been since heartily approved. The Lord's Supper was observed at one evening session and a thousand or twelve hundred persons partook. On two days public preaching services, held in the Ko-sei-kan, were crowded, and the speakers most warmly applauded. Two or three other important societies held public meetings about this time, among these the *Seisho-notomo*, or Bible Reading Circle, and the *Onna Kyo-fu-kai*, or Female Reform Society.

A picnic on the 12th inst. at Ueno, and an assembly at Fujimicho, concluded the alliance meetings. Public lectures were held two nights of the same week at the theatre, Yokohama, not less than 2,400 or 2,500 being present. An equal number must have been present at the Ko-sei-kan in Tokyo. The attention at both was very marked, while at the theatre lectures it was evident that all hearts were swayed by the speakers, who were mostly persons from a distance.

At an afternoon and night lecture service, held on the 17th, at Yokosuka, large numbers of the leading physicians and others in Government employ were present. The usual

monthly public preaching service of all the churches of Tokyo was held on the 18th at the Ko-sei-kan in Tokyo. By the interest exhibited at all these assemblies we are reminded forcibly of the words of Joseph Cook, the noted Boston Monday lecturer, at his farewell lecture, in this city, four or five years ago. He said it was "*not yet the month of May in Japan. It was the month of April, with its changeable skies; or the blustering month of March.*" Were he here to-day he would see in the luxuriant foliage around and the first-fruits of the season, as in the balmy air, that this is indeed in the *spiritual*, as in the natural world, the *month of May in Japan.*

THE MOSLEM PROPAGANDA AT CAIRO.

The great Moslem College at Cairo has been much spoken of with its ten thousand students, many of whom were in training for a great missionary movement among the African tribes. General Haig, sent out by the Church Missionary Society to investigate Egypt, the Soudan, etc., contradicts much that has been affirmed of this college.

He says: "I had heard, before going to Egypt, that there is an active propaganda for the spread of Islam in Central Africa in connection with the great El Azhar mosque and college. A very intelligent sheikh, or doctor, of that college assured me that such is not the case. He had never heard of missionaries being sent out from the college to spread the faith anywhere, and did not believe that there was any such organization for Central Africa. The number of students in the college is, indeed, very large at times—as many as eight thousand, but this only *just before a conscription*, the object being to avoid enlistment, all students being exempted. At other times the number is much smaller. The course extends over eight years, and comprises reading and writing, the Koran, grammar, jurisprudence, logic, but no arithmetic beyond the

first three rules, no mathematics, no science of any kind, no geography, no history. The great majority of the students go through no examination. About six degrees are conferred annually, and those who receive them leave the college, as a rule, ignorant, perverted, conceited bigots.

"I believe that the information I received from this sheikh was correct, and it was confirmed by Mr. Klein, Mohammedan missionary zeal is, I suspect, a thing of the past. There may be intense belief and a desperate clinging to the tenets of Islam, but *hope* for its extension in the world has long since died out in the minds of the more intelligent and thoughtful. That disappeared when the sword was struck out of its hand, for with Mohammedanism propagandist zeal and political power have ever gone together. The question rather is how to arrest the inevitable process of decay which takes place wherever it comes in contact with Western civilization. 'Moslems!' said an educated and thoughtful Mohammedan to me at Suez; '*there are no Moslems now*; they have long since departed from the teachings of the Koran and are become like the Kaffirs.' Mohammedanism may still be spreading among the simple fetish worshippers of Central Africa by such means as Arab merchants and slave-raiders know how to employ; but even there it must nearly have reached its utmost limits."

MONTHLY BULLETIN.

China.—The Society for Suppression of the Opium Trade proposes to induce *voluntary abstinence* from this drug, using the printing-press, public lectures and widespread agencies, to promote its disuse.—Mr. Jeremiasen, a lay missionary in Hainan, has been so successful in medical treatment of soldiers of the garrison in a recent epidemic that the officials have furnished him with a temporary hospital. Gen. Feng telegraphed the viceroy in Canton that "but for

this medical missionary he would have no soldiers left." This opens a still wider door in this newly entered field.—The five animals most revered in China are the fox, weasel, hedgehog, serpent and rat; supposed to excel others in subtle and mysterious craft and cunning. They are the *Five Animal Genii*, believed to assume bodily or invisible forms at will, and bewitch people as demons. Such is the "Light of Asia."—Rev. B. C. Henry, of Canton, has found a new sect in the Interior, called the *Kantah*, or golden elixir, eclectics professing to combine whatever is best in Confucianism, Taoism and Buddhism. They are mostly scholars, and highly pure in life. Some of them visited the chapel in Lien Chow, and examining the New Testament pronounced it "truly a sacred book." It is hoped they may be found to be a sort of "proselytes of the gate."—Roman Catholics secured the presence of Marquis Tseng at the laying of the corner-stone of their new Peitang Cathedral in Peking.

Chili.—Papal plenary indulgences have been offered for sale in one of the cities from 25 cents to \$16 in price.

"Christian Endeavor" Societies.—To-day there are 2,314, and a membership of 140,000. During the past year many revivals have occurred, and 14,000 have come into the church from the societies. To facilitate the great work, 15 States have organized the societies within their borders into State unions. All the States but three, and all the territories but three contain societies. India, Ceylon, Syria, China, Japan, Africa, Turkey, Spain, Scotland, the Sandwich Islands and England have taken up the movement. These are startling facts.

Evangelical Alliance of the United States.—This body proposes a grand work in defense of the great vital truths of Christianity, in the strengthening and exhibition of Christian unity, and the promotion of religious liberty and co-operation in

Christian and evangelistic work. No movement of modern days more commends itself to the mind and heart of the Christian public. There will be a systematic visitation of our city populations, investigation of the moral and spiritual condition of the people, relief of the poor, sick and destitute, and a general application of Christianity to these ulcers of the body politic. Branch alliances are invited and ought to be formed in every city, town, village and church. A National Alliance is to meet in Washington in December.

Famine in Asia Minor.—This disaster on the plains of Cilicia proves to have been worse than had been feared. A committee has been organized at Constantinople to collect and disburse aid. The drought is widespread. Everything is parched and dried up. Reports come from Cappadocia, Cesarea, Angora in Galatea, that grain is commanding three times its usual price. Only twelve years ago famine visited this same region, and many died. Nothing opens the way for the gospel more than such a disaster, when made the occasion for generous Christian interposition. Such aid, lent now, disarms all opposition.

Mr. John Forman, who, with Mr. R. P. Wilder, has been visiting the colleges for a year past with such marvelous results, securing upwards of 2,000 pledges from those who have promised, God willing, to go to the foreign field—was ordained as an evangelist in the Marquand Chapel, at Princeton, on Monday evening, Sept. 19, Rev. A. T. Pierson, D.D., of Philadelphia, preaching the sermon by invitation, and Rev. Kali Churn Chatterjee of Lahore, born and reared a Brahmin of Brahmins, giving the charge to the candidate, which was a most elaborate, scholarly and finished paper, in purest English, on India, her religions, peoples, and needs. A large and interested audience gathered. The college boys, aroused by the departure of one of their own

number for India, actually subscribed about \$1,500 for his support in the foreign field, and in this effort even unconverted and irreligious students joined! Events unprecedented.

India.—Rev. Dr. Chamberlain proposes to Mr. Moody to go to India on an evangelical tour. — Eighty-five years ago the directors of the East India Company declared “the sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast.” In 1887, Sir Rivers Thompson, Lieut.-Governor of Bengal, says: “In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined.”—Missionary Perkins, from the Punjab, reports 20 baptisms in May, and two months later increased numbers of candidates coming in daily. Another report comes of 76 baptisms, and of the presence of the Spirit in a way never seen before.—Rev. F. D. Newhouse reports 24 adults received into the M. E. Church at Allahabad.—The Free Church of Scotland inaugurates a special evangelistic work in its educational mission in India. Two men offered \$8,000 to start the work. The Church Missionary Society proposes a similar work.

The International Missionary Union held its fourth annual meeting at Thousand Island Park, New York, Aug. 10-17. This is coming to be one of the great institutions of our country. Measures were taken to establish an International Missionary Review.

Metlakahtla.—The story of William Duncan's marvelous work among the Indians, to our mind, exhibits one of the most conspicuous of all the modern miracles of missions. Mr. Wellcome has done a great service for the whole church. Published by Saxon & Co. Let everybody read it.

Mexico.—Roman Catholic assassi-

nations have been taking place. In August Mr. Jose Vergara, curé of Zelolapan, went down to Ahuacatlan, and on the following Sabbath incited his hearers, mostly Indians, to kill the Protestant preacher, promising the assassins immunity from punishment. At 12 o'clock at night the riot began. Three persons were slain, and six brethren who appealed to the local judge for protection were imprisoned and are still in prison!

Presbyterian Growth.—According to the narrative of the state of religion presented at the last Assembly at Omaha, the additions to the roll of communicants during the year were over 52,000 on examination and 29,000 on certificate; this last year is said to have been the most fruitful in the Church. The Boards have received \$1,915,978. Foreign Missions has had the largest contribution ever known in the history of the Church, \$784,157.59; of this the Women's Boards have contributed \$248,649.59. The growth of the contributions of the latter is a remarkable exhibit of what can be done by “organizing the titles.” In 1871, they reported \$7,000. This amount has gone up by the following strides during subsequent years: \$27,000, \$64,000, \$87,000, \$96,000; \$115,000, \$124,000, \$136,000, \$176,000, \$170,000, \$178,000, \$193,000, \$204,000, \$224,000, 248,000. The Assembly proposes to the churches to raise \$1,000,000 for the next year.

[NOTE.—We have not the figures at hand for all the denominations; but if any person will send to this office accurate figures, we shall be glad in the next number to present the contributions for the last year from every branch of the church.—A. T. P.]

Utah.—John Taylor, President of the Mormon Church, died July 25, and was buried from the Tabernacle in Salt Lake City, having held the first presidency for seven years. For over two years he has been in concealment from the officers of the law. Wilford Woodruff succeeds to the office.

REV. HORATIO BONAR, D. D.

BY REV. CHARLES PARKHURST.

A HALO of glory gathers around the name of Bonar. A rare preacher in his days of physical strength; he, Horatio, is known world-wide as the sweet singer of our universal Israel. In the last edition of his poems issued, it is stated that 90,000 copies had then been sold, and no doubt that number has been quadrupled since. Besides, in every hymnal, many of the choicest collections, those which utter our deepest spiritual aspirations, are from his pen. What Charles Wesley was to England and Methodism, what Ray Palmer has been in the utterance of devout spiritual communings to the American, more than this Bonar is, in this cosmopolitan age, to all religious desire and life. He is now Horatio, the aged.

Seventy-two years have come and gone, and there has been such an outpouring of the vitalities of his soul that he is now weak in body, and looks as if he might be four score. As we gazed reverently upon him, we thought, indeed, and impressively, of his own prophecy, too true:

"A few more years shall roll,

A few more seasons come,

And we shall be with those

Who rest asleep within the tomb."

How his hymns of the heart, in reverie, now thrill us! The first we ever read in a church service seemed a fitting confession:

"I was a wandering sheep,

I did not love the fold;

I did not love my father's voice,

I would not be controlled."

How many times about the Lord's table have we found these words our best expression:

"Alas, and did my Saviour bleed!"

How oft have we stirred our congregations to more faithful effort with these words:

"Go labor on;

Spend and be spent."

What so tenderly presents our Christ to us as the hymns commencing:

"I see the crowd in Pilate's hall,"

"I heard the voice of Jesus say,"

"I lay my sins on Jesus."

It will fittingly increase your appreciation of this devout singer with such spiritual ken, if you will examine the index of your hymnal, and see how largely you sing his hymns.

We were not aware that there were three brothers of the Bonars still in the ministry. Andrew is older, and still preaches at Glasgow, Scotland; John is older still, and continues the work of a successful pastorate at Greenock. Andrew has written some poetry, but John does not share in this gift. Some 15 years since, Horatio was settled over the Chalmers Memorial Church in Edinburgh. For two years he has been practically retired from his pastorate, having an assistant now. It is his practice to preach a yearly sermon to the children of the church. This effort happened fortunately to fall upon the Sabbath that I was in Edinburgh. I was at the church at an early hour, but none too soon, for the service had been noticed in the press, and the people had thronged the capacious and beautiful structure, beautiful for Scotland, to hear their favorite. There he comes, and his step gives indication of faltering and physical weakness. He is tall and commanding in stature, the top and crown of his head entirely bald; his face is long, and somewhat spare and sharp; eye looks comparatively small but piercing. The face looks gentle and winsome, but just a little disappointing. Age has doubtless, with its premature feebleness, taken something of charm from it. He does not look like him, not so well as Rev. Dr. Smith, the author of our national hymn, "My country, 'tis of thee," but he reminds us of him. Around the base of brain and neck there is hair, long and untrimmed, but the face is shaven; these locks were snowy white, and gave him a venerable and prophetic look.

He took entire charge of the service, reading slowly, Scripture and hymns. We hoped he would select one of his own hymns, of which there

were many in the collection used in the church, though not compiled by him, but he did not. It would have been a great privilege to have heard him intone and accent some of those hymns which have become so sacred to us. He preached to the children, but so tenderly, just leaned over the pulpit, rested upon his hands and talked to them. He said, with most sublime pathos, that he never expected to preach to them again. This was his text, "For the Son of man came to seek and to save that which was lost." What impresses you most is his wonderful familiarity with the Scriptures, and that poetic imagination which enables him to reproduce the scenes of Scripture as if they were actually taking place before you.

Mr. Moody tells, enthusiastically, of a sermon which he heard Dr. Bonar preach in which he imagines Peter and Paul, on the return to Jerusalem after the fourteen years named by Paul. That remarkable sermon, says Moody, Bonar commenced in this simple, conversational way: Peter asks Paul, Would you like to take a walk, Paul? and Paul gladly assenting, Peter takes him to Gethsemane and says, "It was just there, while we were watching yonder, that he sweat the great drops of blood," and so on through the crucifixion and resurrection, with its most impressive places and scenes. Peter leads Paul as a guide, until, says Mr. Moody, "I saw it all as I never did before."

This was the kind of sermon he preached to the children to-day, showing the most consummate art in preparation, and yet so faultlessly done that you could only say, how simple and natural! Dr. Bonar has so well learned that the perfection of art is in the concealment of art, that art, at its best in speech, is most simple and natural. One distinct purpose, evident in all he said, was to interest the children in the Scriptures, and purposely left much untold, and required them at the close of his ser-

mon to go over its scenes with him and to promise that they would look up the references to the several scenes noticed in the life of Christ, which he had mentioned, but he would not tell them, where in the New Testament, each could be found.

As this is probably the last sermon of Dr. Bonar, certainly to children, and as the plan is so suggestive and helpful to the preacher, I will add a brief abstract of it.

THEME.—He proposed to tell the children *some* of the different places where Jesus found his lost people.

1st. In a boat on Galilee; and with each scene there was coupled something picturesque and life-like in description. There were one, two, three, four, five of them, counting on his fingers, but I will not tell you who they were. He just said, "Follow me," and with an unwonted gleam in his eyes he said, "They left all and followed him." In each case a personal application was made. Jesus will call you; will you leave all and follow him?

2d. Where Jesus found a lost soul was at a counting-house. Strange place, was it not? Men, Christian men, are afraid to call on business men at their counting-houses, but Jesus was not. But don't you be afraid. If the Lord tells you to ask a business man to come to Christ, or to do something for him anywhere, don't you be afraid to do it, children. These men are not to shut Christ or Christian people out of their counting-houses. Jesus said to this man only this: Follow me; and he left all and followed him. I shall not tell you who he was; you must find that.

3d. Jesus found a soul in an upper room, and do you know, children, Jesus never staid over night in Jerusalem? I do not know where he was that night; somewhere out in the suburbs, quietly resting in some congenial home, when lo! a rap at the door, and he illustrates it while the children eagerly watch him, and Jesus says gently, Come in. I will

not tell you who it was that came; but Jesus said that great word to him: "Except a man be born again he cannot enter the Kingdom of God." He was a great and wise man in Jerusalem, but he could not understand what Jesus meant. After a great while he did, however, learn just what Jesus meant, and he became a most faithful disciple.

4th. The next place where Jesus found a person who was lost was at a well. She was a woman. I could not tell you her name, for we are not told, but she was a terribly lost woman. And yet, just like Jesus, he told that lost woman, first of all, just who He was, and he told her how sinful she was. Then he spoke that great word to her: "If thou knewest the gift of God and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water." Under each head he quoted and emphasized some Scripture passage to leave with the children to help them in their search for the record.

5th. The next place in which Jesus found a lost soul was in a tree. The reader has so caught the natural trend of his sermon, that I need only name this point. It is impossible, however, to give any adequate expression of the peculiarly happy way in which he held the interest of the children, and indeed of the crowded congregation.

6th. The next place in which the Lord Jesus found a lost soul was in the temple. Then he tarried longer than usual on the description. It was morning; the sun was just gilding the temple into glory. I cannot tell you the name of the woman, but she was dreadfully wicked. We could see the maddened face of the Pharisees ready to hurl the stones, now lifted in hand, upon the woman Jesus must condemn. He speaks, "Let him who is without sin cast the first stone," and lo! they who were to kill, are all gone. It seemed to me that Bonar was at his best in this description of

the unique mercy of Christ. His whole frame seemed surcharged with force as he described the malevolent hate of the Pharisee, and with sublime tenderness as he pictured the tender mercy of Jesus. We have oft heard these words, but never with such significant expression as when this master of description paused, and then deliberately said, "Neither do I condemn thee, go and sin no more."

7th. The last place at which Jesus found a lost soul was on the cross; he and that soul both nailed to the cross. But even there the lost soul was found, and in answer to his sincere appeal, the lost was saved and ushered into eternal life.

Touchingly he closed with a personal appeal to the children. Remember, Jesus comes to seek and to save the lost. You are among his lost ones, unless you have become his disciples. He will seek you wherever you may be; here, in this church, tonight, as you lie down to rest, and if you wake he will say follow me. At your school, in your hours of play, when away on the hills alone, as you walk these streets, Jesus will seek you and say follow me. *You may, you must, you will follow him.* He used but a single incident in the whole sermon. He did not need to do it. He made Scripture so vivid and real as to hold the children entranced until he closed. The effort had been too much. He sat down exhausted and complained of weariness.

His work is done, but its influence shall go on in cumulative power. Soon the cablegram will flash the intelligence, Horatio Bonar is dead. But such elect souls, God's harps, never die. The spiritual melodies which he has trilled shall echo from thousands of lips yet unformed. We may die with his words, as our best, on our lips, To have seen him is worth a pilgrimage to Scotland. His hymns will ever speak more potently to us. If we shall have helped others,

in any degree, to appreciate them and their author with deeper spiritual significance and gratitude, we shall have accomplished the purpose with which we took our pen in hand,

OUR PRAYER MEETING.

THE SILENT MEN OF THE CHURCH.
By J. E. TWITCHELL, D.D., NEW
HAVEN, CONN.

IN speaking of the "silent men" of the church, I would not have the inference drawn that I think all the women are, or should be, silent. I am in full sympathy with the idea that the prayer and conference meetings of the church should be open and free for all, whatever the sex, to participate as the spirit shall prompt. These are *family* gatherings, where every member should feel at home with equal share in all good things that are served, and equal responsibility for the serving of good things.

Many a woman can speak and pray as acceptably and as impressively as her husband, or as the husband of any other woman. In seasons of special religious interest the voice of woman is often heard in the expressions of sweet experience, in the utterances of earnest prayer and tender appeal. This article, however, is not designed as a discussion of the question whether women shall speak or keep silence in the churches, but rather as a look at the SILENT MEN of the church.

By these we do not mean the *dumb*. They have voice and facility of expression on business matters, on politics, and on affairs of secular concern. They do not all talk with the same ease and fluency; but few of them fail of having something to say on every subject of public or private interest. In their homes, where neighbors and friends meet, in stores and offices, in markets and marts of trade, they express their convictions, judgments, preferences and experiences, so as to be perfectly understood. But in the place of *prayer*

and conference they are *silent*, save as they may assist in song.

I have no means of ascertaining with accuracy the proportion of this class in the churches. It is, however, safe to say that *four out of five* of all the male members of the churches never participate, by remark or prayer, in these social religious meetings. The proportion of non-participants is *less than this* in many of the smaller churches, but the above is believed to be a generous estimate for the churches as a whole. How many local churches are there, with 200 male members, *forty* of whom can be relied upon to aid in "Our Prayer Meetings?" How many with 100 male members, *twenty* of whom are ready for service of this kind?

Why so many SILENT MEN? Many causes may be assigned; among them the following:

1. *Wrong beginnings.* Every Christian life has a beginning, and that beginning, in most cases, is the key note of after activities. I leave out of the question here those extreme emotional experiences, those extravagant ecstasies and expressions which have the prophecy of short life, and speak only of those sober moods with which most begin, and which only are reliable. Such beginnings are *always prophetic*. The time was when the Saviour had not been accepted as Redeemer and Lord. The time *came* when the Saviour was *accepted*. All souls in this new found faith have not the same translatable or even discoverable experiences. Every true child of God, however, touches a time when he *begins* to rejoice, though it be with trembling. That is the time for *testimony*. He should then begin to be a *witness* in the church of the love and grace bestowed upon him. The profoundest conviction of a human soul is that of *sin*. The divinest bestowment of God on a human soul is that of *forgiveness*. When this conviction has come, and this forgiveness has been bestowed, *at once*, the soul should

utter itself in joyful recognition of God's great mercy. *Delay here is dangerous.* No man who calls himself a Christian can begin *too soon* to rejoice the church and world by a declaration of his faith and love, and his desire for others that they may find what he has found. Such a declaration will be establishing and strengthening to the man himself, and will commend the Christian hope to all around. To be known as lifted out of darkness into light, and out of bondage into liberty, as brought back from far wanderings to the Father's house, and to the goodly fellowship of saints and angels—these experiences filling the soul with joy *should fill the lips* with praise, making a *witness* of the new-born. The trouble is men *start wrong*, fail in the *beginning*, and so fail ever afterwards.

The prayer may be short, but the prayer should be offered. The statement of experience or the appeal may be brief, but should be given. In most cases this participation should be considered an *essential* for church membership. Few *ever begin* to pray and speak in "Our Prayer Meeting" unless they begin at the *beginning*. Few, *beginning* right, under proper encouragement and careful pastoral nurture, fail to grow up into an honorable activity. The time for *prayer* is when the heart is *full* in the glorious dawn of hope. The time for *testimony* is when the passage has been made from death to life and all things are new.

Let the Christian *start right*: then, under wise guidance, he will *go right*. Let the Christian *start wrong*, and it is hard to *go right*. Pastors, look out for the *beginnings* among your people. Beginners, look out for the convictions you entertain of privilege and duty.

2. *Wrong surroundings.* We will suppose ourselves in "Our Prayer Meeting." There is a goodly number present. A *long* hymn is sung to a slow *long-meter* tune, a *long*

chapter is read, and a *long* prayer is offered. The pastor has made remarks, occupying most of the hour. Everything has been stately and solemn, precise and measured. "The meeting is open." No, it is *shut!* "Brethren, please occupy the time." There is silence. "Brethren, let the moments be filled." They will be filled—with a painful suspense. The elders or deacons are summoned. They respond. It is, however, to "*fill up the time.*" There is no inspiration in the air. Each man feels that he weighs a ton. It is *doleful—DEAD.* In a church, where "Our Meeting" is conducted on this plan, all the men will be silent save such as are impelled to participate under a sense of official position. Wake up that meeting at the start with song, put *life* into all the exercises, let prayers and remarks be brief, encourage all to give expression to their *hearts*; let there never be criticism of what is said or of the manner of saying it; let the people rise when they speak, or remain sitting, as they choose; tell them that a *word* will be helpful; ask if there is not some favorite hymn they would have sung; make the meeting a *family gathering*, allow no *formality*, no *stiffness*, no *sleepiness*; enthusiasm is contagious. Men will speak and pray in such surroundings, when otherwise they would be forever silent.

3. *Wrong conceptions.* You sometimes hear it said that such an one "*made a prayer.*" I have heard the leader of "Our Meeting" ask a brother to "*make a prayer.*" All is meant well; but to speak or think of *making* a prayer is absurd. What, get your timber and tools together and *manufacture* something? Prayer is talking with God, telling him our conscious needs and desires. It is not framing sentences as you would frame a building, and fitting them together in rounded rhetoric. The praying soul may never study phrases; must never stop to think how this or that *sounds* in the ear of others; he prays

not to *man* but to *God*. The trouble is we too often pray to *men*. We feel that we must get up a prayer or make remarks according to rule. "The prayer must be *so long*, or people will think we are shallow." "The remarks must be *so elaborate* and studied, or people will think us *ignorant*." "Our Meeting" isn't a debating society. It isn't a *gymnasium* for mental athletes. It isn't a school of oratory. It is a *family gathering*. We are at *home* there with each other. We are to inspire and aid each other in the divine life. We are to tell what God has done for us; how it fares with us on the journey; what hindrances and helps we find; how we overcome obstacles and difficulties—a place where we are to express our sympathies, utter our encouragements, reach out our hands in help; magnify the love and grace of God. As for "*speeches*," these are not to be made in "Our Meeting." Men are never to attempt them. The thing wanted of men is that they should *just say something*, give expression to the thoughts and feelings which they have; do this in their own way, as brethren. Let no one ever try to "*make a speech*" in our "Prayer Meeting" or "*make a prayer*."

4. *Lack of large experience*. This is another cause of *silent men*. When the Christian hope is full and strong it is a *blessed experience*. There is nothing like it in all the world. It lays hold on things in visible and eternal. It brings the soul into companionship with God himself. The sense of condemnation has passed away, and in its place has come the sense of pardon, acceptance, everlasting life.

Feelings will not always be *ecstatic*; but a conscious possession has been secured that is beyond all price. God is found as friend; Christ has been accepted as Saviour and Lord; the Holy Spirit taken as comforter and guide; providences are accepted as working together for good in all things; and fore gleams of glory are

given, which calm and satisfy the soul.

These are *large experiences*. It is to be feared that they are lacking in many a heart. Thus *little can* be said of what God is doing for the man, and little courage is found to testify or exhort. It is not always that men of the *largest* Christian experiences are the most ready for prayer and testimony. Some talk *most* who know *least* of the real meaning of what they say. An honest man, however, can have little heart to be heard if he lack a *living, energizing* love. The thing demanded may be *vision of truth*; vital connection with the Lord Jesus; a hope that lights up the way, and a faith that rises to assurance.

To *pray*, the *heart* must have a prayer in it. To *speak* in testimony, something must be known and felt. To *expound* the Scriptures, the promises must be familiar. To exhort, there must be not only a large sense of personal responsibility for the salvation of the unsaved, but a deep and yearning love for souls. Men talk about that which interests them and enlists them. Let a man become all alive to these large interests of immortality, and he will be *honest* regarding them. This is proven by the fact that so many ordinarily silent men break the silence in a season of special religious interest. The thing demanded to fill many a *mouth* with praise is the filling of the *heart* with love.

HELPS.

1. *Drill in a little circle of prayer and conference*. If the general church meeting be large, it is natural for the timid to shrink from participation. In that case let the pastor call the "silent men" together, especially the new converts, and encourage them to exercise their gifts and graces. There is such a thing as *prayer language*, which has to be learned. *Courage* also in Christian testimony is a thing of growth. Somehow, somewhere, in the pres-

ence of others experiences should have *expression*.

2. *Questions and answers*. These are helpful, especially if conducted in a familiar manner.

3. *Scripture passages*. These may be repeated as a revelation of one's faith, or hope, or love.

4. *Impressive incidents*. Some of these are found in the religious or secular press. They may come within the range of personal observation. They have a point and application. Encourage the people to note these and give them. The great thing is to cause these silent men to become *familiar with their own voice* in the place of prayer.

When men can be induced to *begin right*; when they can be given *right surroundings*; when they can be led to entertain *right conceptions*; when they can rise to the true idea of prayer—that is, the opening of the heart to God, not fine phraseology; when they can be led to see that *remark* is letting out what is within of hope or of desire, rather than speech-making, there will be far fewer "silent men" in the church, and the church will become quickened and clothed with an unfamiliar power.

ERRATA AND NEW MATTER FOR ENCYCLOPÆDIA OF LIVING DIVINES.

Editors Homiletic Review.

DEAR SIR: The editorial work upon the "Encyclopædia of Living Divines" (supplement to Schaff-Herzog Encyclopædia), was finished in January last. Since then several of the persons included in it have died; several others have changed their positions; many have issued books. A few misprints and errors arising from other causes have been detected by the editors, the subjects and reviewers. The editors take pleasure in putting at the disposal of the owners of the "Encyclopædia," a large proportion of whom are readers of THE HOMILETIC REVIEW, these corrections. At the same time they re-

spectfully request the owners of the "Encyclopædia" to forward them any suggestions or corrections they may have, in order that the book, which has been received with unanimous praise from the religious and secular press and private readers, may be kept up to date and freed from error.

ERRATA AND NEW MATTER.

(1. line of article, not of page. r. read.)

Page 14. Beecher, Henry Ward, l. 14, r. 1848 for 1858.

" 16. Bertheau, Ernst, l. 8. *De secundo*, etc., was written by Carl, father to the Carl mentioned above.

" 23. Brown, David, l. 8, r. professor 1857, principal 1876.

" Brown, James Baldwin, l. 15, r. He opposed the doctrine of Conditional Immortality (cf *In Memoriam*, pp. 23-25).

" 86. Grundemann, Peter Reinhold, l. 6, 7, r. *Gefangnissprediger*; l. 17, r. Burkhardt for Buckhardt.

" 94. Hase, Karl August, l. 10 fr. end, *Sabastian*, etc., was written by his son Carl Alf.

" 97. Hergenrother, Joseph, l. 2 fr. end, r. 86 for 85.

" 97. Herrmann, Johann Georg Wilhelm, l. 7, r. 1874 for 1774.

" 105. Huidekoper, Frederic, l. 1 fr. end, r. 1879 for 1878.

" 107. Hyde, James Thomas, l. 2, r. Wis. for Mich.

" 127. Put star after art. Leo XIII., as his Holiness did not furnish materials.

" 132. Luedemann, Karl, l. 1, r. Carl for Karl; l. 9, r. *Aus dem Wort* for *Das Wort*, etc.; l. 10, remove star, as the Prof. guarantees the sketch.

" 154. Newman, John Philip, l. 1, 2, r. Rochester University, 1863.

" 157. Oltramere, Marc Jean Hugues, l. 6, r. 1845-54, and 1857-81.

" 172. Prime, Samuel Irenæus, l. 13, r. N. Y. for N. J.

" 191. Schmid, Heinrich, l. 6, r. 1852 for 1854.

" 211. Stowe, Calvin Ellis, d. as a member of the East Florida Presbytery.

" 222. Tuttle, Daniel Sylvester, l. 2, r. 1867 for 1857; l. 18, r. from Sep. 1869 to 1866 resided.

" 225. Van Vleck, Henry Jacob, l. 1, r. *Unitas Fratrum* for Unity; l. 7, r. principal teacher.

" 246. Wylie, James Aitken, l. 7 fr. end, r. 1876-80 for 1876-78.

" 251. Achelis, E. C., l. 2, r. *tesdienste* for *tesdienst*.

" 254. Culross, James, l. II, r. Scottish Union.

" 255. Derenbourg, Joseph, l. 7, r. Oriental languages for Hebrew; l. 8, r.

- School of High Studies, for University; l. 1 fr. end, remove star.
- Page 239. Hurter, H., l. 2, r. 5 for 3.
- " 260. Laemmer, H., r. *Institutionen* for *Institutiones*.
- " 262. Maru Karl, l. 4, r. Buns for Buns; l. 13, 14, r. *Polæstinaverains*.
- " 265. Schickler, Fernand de, l. II, r. Since 1877 he has been; l. 18, transfer *Histoire, etc.*, to end of paragraph, as it is the title of an independent book of his.
- " 268. Thomas, Owen, l. 19, r. twentieth for sixteenth (corrected in some copies); l. 20, r. *Troethodydd*.
- " 269. Tschackert, P., l. 2, r. *Flosculi* (corrected in some copies).
- " 270. Weiss, Nathanael, l. 2, r. Die for Die; l. 8, r. *comparaison* for *comparison*; l. 10, r. Paris-Glaciere; l. 13, r. 1875-86; is now librarian.
- Addenda (aside from new books, editions and pamphlets).
- Page 5. Anderson, M. B., L.H.D. (Columbia Centennial, N. Y. City, 1887.)
- " 8. Baird, C. W., d. at Rye Feb. 10, 1887.
- " 10. Barbour, W. M., is now principal and professor of theology in the Congregational College of British North America, Montreal.
- " 12. Bascom, J., resigned presidency early in 1887.
- " 13. Beckx, P. J., d. in Rome, March 4, 1887.
- " 14. Beecher, H. W., d. in Brooklyn, March 8, 1887.
- " 25. Brooks, P., D.D. (Columbia Centennial, N. Y. City, 1887.)
- " 26. Brown, C. R., Ph. D. (Colby University, 1887.)
- " 36. Chase, T., resigned presidency, 1887.
- " 38. Church, P., d. at Tarrytown, June 5, 1886.
- " 44. Craven, E. F., became Secretary of the Presbyterian Board of Publication and Sabbath School Work, 1887.
- " 45. Crooks, G. R., succeeds D. Curry as Editor *Methodist Review*, 1887.
- " 46. Curry, D., d. in New York, Aug. 17, 1887.
- " 50. Dawson, J. W., LL.D. (Columbia Centennial, 1887.)
- " 53. DeWitt, J., L.H.D. (Columbia Centennial, 1887.)
- " 56. Doellinger, J. J. L., elected member of the Academic Senate, University of Munich, for 1887-89.
- " 61. Duffield, S. W., d. at Bloomfield, N. J., May 12, 1887.
- " 61. Dulles, J. W., d. in Philadelphia, April 13, 1887.
- " 63. Eden, R., d. at Inverness, Aug. 26, 1886.
- " 64. Edward, L., d. at Bala, Aug., 1887.
- Page 65. Elliott, R. W. B., d. at Sewanee, Tenn., Aug. 26, 1887.
- " 67. Ewald, P., became prof. extraordinary at Leipzig, 1887.
- " 71. Fox, N., D.D. (University of Rochester, 1887.)
- " 73. Fricke, G. A., became Geh. Kirchenrath, 1887.
- " 73. Fritzsche, O. F., Ph.D. (*hon. Halle*, 1887.)
- " 78. Geden, J. D., d. at Didsbury, March 13, 1886.
- " 84. Gray, A. Z., D.D. (Columbia Centennial, N. Y. City, 1887.)
- " 84. Green, W. M., d. at Sewanee, Tenn., Feb. 13, 1887.
- " 85. Gregory, C. R., declined professorship in Johns Hopkins University.
- " 88. Haering, T., D. D. (*hon. Tubingen*, 1887.)
- " 89. Hall, I. H., L.H.D. (Columbia Centennial, N. Y. City, 1887.)
- " 92. Harman, H. M., LL.D. (Wesleyan University, Middletown, Conn., 1886.)
- " 100. Hitchcock, R. D., d. at Fall River, Mass., June 16, 1887.
- " 101. Hoffman, E. A., D.D. (Columbia Centennial, N. Y. City, 1887.)
- " 103. Hopkins, Mark, d. at Williamstown, Mass., June 17, 1887.
- " 106. Huntington, F. D., D.D. (Columbia Centennial, N. Y. City, 1887.)
- " 110. Jebb, John, d. at Peterstow, Eng., Jan. 8, 1886.
- " 126. Lee, A., d. at Wilmington, Del., April 12, 1887.
- " 130. Loofs, F., became prof. extraordinary at Leipzig, 1887; same at Halle, 1887.
- " 133. Luthardt, C. E., became Geh. Kirchenrath, 1887.
- " 136. McFerrin, J. B., d. at Nashville, Tenn., May 9, 1887.
- " 146. Monrad, D. G., d. in Copenhagen, March 28, 1887.
- " 154. Newton, R., d. in Philadelphia, May 25, 1887.
- " 161. Palmer, R., d. at Newark, N. J., March 29, 1887.
- " 162. Passaglia, C., d. at Turin, Italy, March 12, 1887.
- " 171. Potter, H. C., became bishop 1887, by succession.
- " 171. Potter, H., d. in New York, Jan. 2, 1887.
- " 179. Riddle, M. B., became professor of N. T. exegesis in Western Theological Seminary (Presbyterian), Allegheny, Pa., 1887.
- " 188. Schaff, P., became professor of Church History, Union Theol. Sem., N. Y. City, 1887.
- " 191. Schm'd, H., full name Heinrich Friedrich Ferdinand, d. at Erlangen, Nov. 17, 1885.
- " 195. Schwarz, K. H. W., d. at Gotha.

- Page 157. Scudder, H. M., resigned spring 1887, to become volunteer missionary in Japan.
- " 197. Seeley, J. H., LL.D. (Columbia Centennial, N. Y. City, 1887.)
- " 202. Smith, H. P., D.D. (Yale College, 1887.)
- " 203. Smith, M. M., d. in Philadelphia, March 26, 1887.
- " 205. Sproull, T., LL.D. (Western University of Penn., Pittsburg, 1886.)
- " 209. Stevens, W. B., d. in Philadelphia, June 11, 1887.
- " 210. Storrs, R. S., L.H.D. (Columbia Centennial, N. Y. City, 1887.)
- " 214. Taylor, G. L., L.H.D. (Columbia Centennial, N. Y. City, 1887.)
- " 222. Tuttle, D. S., D.D. (University of the South, Sewanee, Tenn., 1887.)

Page 218. Titcomb, J. H., d. 1887.

- " 226. Vincent, M. R., elected prof. of N. T. exegesis, Union Theological Seminary, N. Y. City, 1887.
- " 229. Walther, C. F. W., d. at St. Louis, Mo., May 7, 1887.
- " 229. Warfield, B. B., became prof. systematic divinity, Princeton Theological Seminary, 1887.
- " 254. Culross, J., was President Baptist University, Grt. Britain and Ireland, 1887.
- " 259. Hofstede de Groot, C. P., b. Oct. 20, 1829.
- " 259. Hofstede de Groot, P., b. Oct. 8, 1802, d. at Groningen, Dec. 5, 1886.

SAMUEL W. JACKSON.

New York, Oct. 6, 1887.

PREACHERS EXCHANGING VIEWS.

Defective Elocution in Preachers.

I AM sure I shall confer a favor on my ministerial brethren by calling attention to a remarkable little book, recently published, full of wisdom and the best results of philosophical study and practical experience. I studied dramatic and pulpit elocution for five years to overcome the miserable defects and insufficiencies of a poor, weakly, cracked voice, which I couldn't use 30 minutes without a "break down" or "smash up," and which gave me the usual nonsensical "Mondayish" flat-out, of which preachers make almost universal complaint—but not actors. I thought I should have to incur the customary penalty, and suffer from "preacher's sore throat" at least half the term of my public life. But a determination to know for myself why preachers could not do what actors found it easy to do, and why all the best voices for public speaking were on the boards of the theatre, while the pulpits of God's sanctuary were occupied by men whose vocal powers seemed to be in constant need of repairs, and their "elocution" unnatural and forced, led me to seek the aid of the best teachers (not preachers) of the art, and to read all I could find on the subject.

There is no need of a public speaker

becoming "exhausted with his effort," or his voice failing him. Preaching, public speaking, especially in the open air (yes, at night, too), is healthful, invigorating, life-giving, and those who are "called" should go to it and come from it inspired physically and mentally. The little book I cheerfully commend, unsolicited, will do much to help careful readers along this line. It is not exhausting—does not pretend to be—but its object will be attained if it sets its readers a-thinking and breaks up false habits. After having had the benefit of the instruction of several of the best teachers of elocution in the country, I am prepared to say that "Before an Audience" will prove more helpful to the majority of students and undisciplined public speakers than a year's tuition "at the feet of" any one of the majority of "Professors of Elocution" accessible to them.

W. H. BOOLE.

NEW YORK.

Six Books Most Valuable to Clergymen.

I HAVE noticed that some of the literary magazines of England have been inviting opinions from their readers as to the greatest novelists, most popular authors, etc.

May I suggest, as a very practical experiment, asking the following in

the pages of THE HOMILETIC REVIEW? What six books or works do you, as a clergyman, use most and value most in your work? Arrange them in order.

The answers would take such a form as this; at least this would be my answer:

1. Interleaved reference Bible, Am. Bible Society, 2 vols, 1881.
2. Johnson's Universal Cyclopedia, Johnson, 8 vols, 1887.
3. McClintock & Strong's Cyclopedia, Harper, 12 vols., 1887.
4. Young's Analytical Concordance, Funk & Wagnalls.
5. Worcester's Dictionary.
6. Pulpit Commentary, A. D. F. Randolph & Co. WM. BRYANT. GRUNDY CENTER, IA.

[We shall be pleased to have our clergymen readers act on this suggestion. It may prove very helpful to many, especially to the young men just entering the ministry.—Eds. HOM. REVIEW.]

A Sun Spot.

LET me question your unqualified approval of the paragraph from the *Sun* (p. 182, HOMILETIC for Aug.). It is worth reconsideration.

Truly "riches are fair gifts of God." They should not be underrated. Nor should we count the pursuit of wealth, by honorable means and for useful ends, unworthy. But the experience of men, and the words of the wise agree in all ages with the word of God, that "It is easier for a camel to go through the eye of a needle" than for a rich man to acquire and possess with his wealth the greater riches. "How hardly shall they that have riches enter into the Kingdom of God." With God all things are possible, yet the rule is that "they that seek after riches fall into temptation and a snare." Is it not then, to say the least, hasty to stamp the warning words of "presidents" as "cant?" It is not only difficult for the rich to enter into the kingdom of heaven, but also phi-

losophers, scientists and men of letters. It has been said that a sad defect of the age is that it is "money getting."

Our young men need no exhortation to that end. We shall not lack for those who "follow the way of Balaam," the "way of gain." Our danger is the lack of men who, with the wise of all time, esteem the pursuit of money the lowest of all honorable aims. What shall we do without the self-sacrificing and undistracted labors of such men?

It will be an unhappy day when our college presidents drop their "cant," and yield to the strictures of the *Sun*, when this, "with all thy getting, get gold,"

"This, this, the saving doctrine preached to all,

From low St. James up to high St. Paul."

J. H. SAMMIS.

GRAND HAVEN, MICH.

Little Sermons for Little People.

CAN some of the readers or the editors of THE HOMILETIC REVIEW suggest some attractive themes or texts for sermons to children?

At the close of each quarter I am accustomed to hold a children's service and preach to them a sermonette; and now, after some years of the practice, I find myself often "stuck" for a real good theme that is quite suitable. I have about exhausted the usual Bible biographies, such as the Childhood of Christ, of Joseph, of Moses, of Samuel, of David, etc., and, of course, I have used the Fifth Commandment; a soft answer turneth away wrath; the little foxes, and such familiar passages.

One of the most attractive of the themes I have found is "What a child can do," the case of Naaman's slave girl.

I find the children's service of great good, not only to the Sunday-school but to the church. Since the church members will not, in large numbers, attend Sunday-school, I take the Sunday-school, in a measure, to them

at the children's service, for I hold this service at the morning hour, when the congregation usually assemble. By this means the church hears the quarterly report of the Sunday-school, a review of the lessons, the songs, etc. The children thus are stimulated, and the church's interest is awakened and enlisted.

CYNTHIANA, KY. C. B. E.

"Story-Telling in the Pulpit."

ALLOW a friendly criticism on Dr. Hale's article on "Story-Telling in The Pulpit" (Aug. HOM. REV.), in which he insists on accuracy in historical and kindred illustrations in the pulpit. Without dissenting from the tenor of the teachings found in "Lessons from Christ's Delay" (May HOM. REV.), we find an illustration or two which seem to transgress Dr. Hale's axiom. The author says: "We are full of anxious haste, as we cannot wait for eggs to hatch, but hurry them with an incubator, nor wait for butter from cream, but make an imitation of it," etc. Of course the author does not mean that if we only

wait long enough eggs will hatch unaided, although we might infer that from his language; but assumes that chickens are produced more quickly by artificial than by natural means; not knowing that an incubator must not exceed the average temperature of a sitting hen, 103° Far., as any excess of heat over that would cook or spoil the eggs, not hurry the chickens.

His dairy illustration is not much better, for, unless he means that the public eat oleomargarine because they can't wait until the butter comes from cream, we dissent, because butter is not a chemical product requiring a length of time to produce. It is merely the result of the mechanical union of the particles of cream, separated from the milk, by churning, etc., and, all things being equal, we think, on this side the lake, where we "make haste slowly," the sooner the butter is produced the better the article. We fear our learned doctor's poultry and dairy knowledge hardly equals his theological and metaphysical lore.

QUIZ.

KINGSVILLE, ONTARIO.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

The Miracle-Working Power of the Cross.

By JOSEPH PARKER, D.D., LONDON.
He lodgeth with one Simon, a tanner, whose house is by the seaside.—Acts x:6.

AN ancient rabbi said: "The world cannot do without tanners, but woe to that man who is a tanner." This tanner's house was by the seaside. He was not allowed to live in the city, was isolated from society and made to live apart.

But why lay such stress on Simon Peter's living with this tanner? Because Simon Peter had prided himself on his Jewish prejudices. "Not so Lord. I have never eaten anything common or unclean." His lodging with the tanner was, therefore, sig-

nificant. Something had changed Peter's heart. What was it? It was the cross of Christ.

Look at that Roman feast of heroes and magnates, where the slaves that wait upon them are despised, accursed, branded and put to death without remorse. At another feast I see proud Romans and their slaves eating and drinking at the same table. Whose table? Christ's! What did it? The cross of Christ availed to work this miracle of love. That was the heaven which undermined all the heathen savagery of the Old World.

Darwin will not be accused of being a religious fanatic. In his "Voyage of the Beagle" he described *Terre del Fuego* as he found it. His ship did not land. No barbarians or savages ever seen by civilized men were half

so ferocious as those on this island. The British Admiralty warned all ships away, and Terre del Fuego was proscribed, till Thomas Bridges went to it armed with the simple love of Christ, and worked such miracles among the people that they abandoned their barbarism. When Darwin heard of it, he sent money to the mission saying, "God bless Christianity, if it can work such miracles of love." Ye young men who think ye have outgrown church and religion, tell me what did it?

The business man tells you he is a practical man, and has no time to attend to religion. The religion of Christ is the most practical thing in the world. What is the making of a bridge or a new electric light to the making of new men and the forming of righteous characters? Two masters are seen striving to-day—Capital and Labor. How can they be reconciled? By the cross of Christ. By that cross which sent Simon Peter to the tanner's house, and brought the Roman magnate and his slave into the brotherhood, and conquered Terre del Fuego.

Spiritual Hope.

I am crucified with Christ, nevertheless I live, etc.—Gal. ii: 20.

I. THE SOURCE OF SPIRITUAL LIFE.

"I am crucified with Christ."

Paul has been speaking of his relation to the law. "Knowing that a man is not justified," etc.

1. The claims of the law.
2. The satisfaction offered by Jesus Christ.
3. The appropriation of Christ's sacrifice. What he suffered I suffered. I am dead to the law. "I am crucified with Christ."

II. THE NATURE OF SPIRITUAL LIFE.

Out of the process described springs spiritual life.

1. Individuality marks this life. "I live," etc. Observe the number of times the personal pronoun occurs. Conversion effects a great change,

but is not destructive of our personality. The change is not organic, but simply functional.

2. This individuality is consecrated. "Christ liveth in me." Hitherto, self has been the controlling principle; now and henceforth it is Christ.

III. THE CONDITION OF SPIRITUAL LIFE.

"Live in the *flesh*."

Christian life is not incompatible with the fulfillment of the duties of life. The world is the best sphere for its development.

IV. THE NURTURE OF SPIRITUAL LIFE.

All life needs external support.

1. Christ is the nutriment of the spiritual life.

2. Faith is the means of appropriating this nutriment.

(a) Faith is personal and appropriating.

(b) Faith is a continual exercise.

TONGA.*

The Good Hope.

Good hope through grace.—2 Thess. ii: 16.

FITTINGLY has it been spoken that all men do not hate; all men do not fear; all men do not love; but *all men do hope*. Hopes, however, built upon false foundations will prove snares and delusions, and bring bitter disappointment.

There are false hopes, especially in religion. For instance:

1. The hope of future reform while we live in sin.
2. The hope of good works—the moralist.
3. The hope of praying friends.
4. Vague, indefinite hope of escape.
5. Hope in the infinite mercy of God.

But there is a "good hope through grace."

I. GOOD AS TO ITS FOUNDATION.

Jesus Christ is the chief corner stone. Through the atonement of His blood—by His work we are

1. Justified.
2. Adopted.
3. We enjoy prospect of higher blessings.

II. GOOD AS TO ITS EFFECTS.

1. Produces peace. 2. Produces strength, courage. 3. Produces joy. In affliction, bereavement, trial.

III. GOOD AS TO ITS OBJECT.

Is designed to lift up the soul, elevate the aims of life, and impart courage and strength. "An anchor to the soul," etc.

"Through grace." It is the gift of God, offered in the gospel to all men.

Dear reader, know well of thy hope, whether it be the one well founded and which enters into that within the veil.

PASTOR.*

Revival Service.

The High Calling of God.

I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. iii:14.

SINNERS ARE CALLED.—Luke xix: 10; 1 Tim. i: 15.

1. From the wretchedness and pollution of sin.—Ps. xl: 2.

To repentance and acceptance of Christ.—Luke xiii: 3; John i: 12.

2. To adoption as sons and daughters.—2 Cor. vi: 17, 18.

3. To self-mastery.—1 Cor. ix: 27; 2 Cor. x: 5.

4. To a Christ-like life (a) in character—Phil. ii: 5; Rom. xiii: 14; (b) in activity.—Acts x: 38.

5. To a home in Heaven.—John xvii: 24.

Will you respond to this High Calling of God, and make the securing of it the "one thing" of your life, as did Paul?

ARAUNAH.*

Foolishness of Sinners.

The door was shut.—Matt. xxv: 10.

I. WHAT DO WE UNDERSTAND BY "THE DOOR WAS SHUT?" Entrance forbidden.

II. WHO ENTERED WITH THE BRIDEGROOM? (v. 10.)

III. TO WHOM DID THE DOOR REMAIN SHUT? (v. 11.)

They who had no "vessels."

Notice.—"Virgins," emblem of purity.

"Buy" (v. 9).—Salvation of faith, not bought, a gift. (Eph. ii: 8.)

IV. WHY WAS NOT THE DOOR OPENED? Time of waiting was up. No stranger admitted.

V. NOTICE THE STATE OF THOSE WITHOUT, COMPARED WITH THAT OF THOSE WITHIN:

Darkness—light;

Sorrow—joy;

Remorse—contentment;

Death—life.

Application.—(a) Christ the door (John x: 7), open now but will some day be shut, therefore: Isa. lv: 6.

(b) Lamps (profession) not enough, vessels (the regenerated heart) filled with oil (the Holy Spirit) is needed for entrance (or for 1 Peter i: 9.)

Lessons.—The coming of Christ, the Bridegroom, will be: sudden "cry;" unexpected "night;" the final test—"they that were ready."

Exhortation.—Are you ready? Have you brightly burning lamps, vessels filled with oil? What will the coming of the Christ be to you? Will you hear the solemn words: "I know you not." Shall you find "the door shut?"

CRISPUS.*

Salvation by Faith.

Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi: 31.

THE truth familiar, commonplace, yet must not overlook its vital importance—it concerns the soul's salvation; by "faith"—define. We have grown familiar with this truth because of:

I. ITS SIMPLICITY.

1. Yet men stumble even at this.

2. However its simplicity appeals to us; e. g., a noted scientist's confused notion of certain laws was corrected when he perceived the harmony existing in their seeming conflict; so

3. We must perceive simplicity of the text before we accept its truth—only "believe."

(a) Opposed to the idea the sinner holds, that he must himself "do" something, "feel," "repent so much."

(b) Note the text: "Believe;" and that we have nothing of ourselves to do.

II. Note ITS COMPLETENESS.

1. To which we have its testimony.
John iii: 36.

2. His sacrifice.

3. We cannot do more than He.
And because we cannot save ourselves
the text is addressed with:

III. UNMISTAKABLE DIRECTNESS.

1. To you, me—"Believe thou,"
not some one else, but "*thou*."

2. "Thou" who art: (a) self-righteous;
(b) indifferent.

1. For remember your own condition
without it—unrepentant, unforgiven,
lost.

2. Remember how short a time you
have to accept—*now*.

3. Remember what Christ said—
John iii: 36—especially last clause.

Funeral Service.**The Moral Insanity of Sinners.**

*Cease ye from man whose breath is
in his nostrils; for wherefore is he
to be accounted of?*—Isa. ii:22.

MAN can give no good account of
himself.—"The whole head is sick
and the whole heart faint."—"Thou
hast spoken and done evil things as
thou couldest." He is the most un-
accountable of creatures.

I. HE IS LIMITED IN POWER.

Of yesterday and knows nothing,
yet proved self-sufficient and not
willing to be instructed even of the
Lord of Hosts.

II. HE IS THE ACCOUNTABLE CREATURE
and yet the only careless one.

He knows there's to be a judgment,
yet acts as if he knew it not.

III. HE IS THE ONLY REASONING
CREATURE, yet the only one that acts
unreasonable.

IV. HE IS THE ONLY PROPATIONER
FOR ETERNITY, yet the only being
prodigal of time.

V. HE IS THE ONLY CREATURE CAPABLE
OF APPRECIATING MERCIES,
yet the only one who proves himself
unthankful.

Application.—How evidently is
man in a lapsed state, morally and
spiritually; reason disordered, judg-
ment perverted and ideas of right

confused—like the prodigal, "beside
himself."

1. Evident from his neglect of
Christ and the means of grace.

2. From his rejection of the aid of
the Holy Spirit.

3. From his choice of sin and death
instead of holiness and heaven.

FIDES.*

The Days of Our Years.

*The days of our years are three-score
years and ten, etc.*—Ps. xc:10.

WE have in these words a general
outline of human life, which em-
braces features of the deepest interest
to man. We have a brief description

I. OF LIFE'S EARTHLY LIMIT: "The
days of our years are three-score years
and ten."

1. *How long* when viewed in the
light of time—in the light of the
thoughts and words and deeds which
make up life—when compared with
the common lot of mankind.

2. *How short* when viewed in the
light of eternity. It is soon cut off.
With the thought of eternity in our
hearts we feel that the longest life is
but a handbreadth.

II. LIFE'S COMMON HERITAGE:
"Yet is their strength labor and sor-
row."

1. Life even at its best estate is
made up largely of labor and sorrow,
of working and weeping. We find this
truth illustrated in the life of Christ,
in all history, and in our own per-
sonal experience.

2. We should thank God for the
labor and the sorrow, for they help us
to rise to higher things. "Before I
was afflicted," etc.

III. LIFE'S FINAL TRANSITION: "We
fly away."

1. *Happy transition* for the *Chris-
tian*. The restraints of this cage life
are ended. The soul feels the pulse
of freedom and flies away to be for-
ever with the Lord.

2. *Hopeless transition* for the
Christless. Eternal death and des-
pair.

That this final transition may be to

us as the flight of a bird to its native land we must know Christ and Him

crucified; we must trust Him and love Him.

PILGRIM.*

EDITORIAL NOTES.

"The Missionary Review of the World."

Two years ago we opened a Missionary department in this REVIEW, recognizing the transcendent importance of the Missionary cause, believing that the Church should be aggressively right *abroad* as well as at home, and that humanity is so organized that we best lift up ourselves when we lift up others—that there are mystic ties that go out from human hearts and fasten upon us all, drawing us upward or holding us down. A continent, a nation, in heathendom, makes itself felt everywhere. God, when He made the Church, did not unmake a single law that governs the human race; even love for the home work, a kind of church selfishness, should magnify the cause of missions.

It has been said that the universe is telegraphically present in every tittle, or it would be no universe. Humanity is present in every human heart. The race is one. The degradation of a part hurts all.

To give what we wish, and what is necessary along the missionary line, the space we can spare is altogether too limited. There should be some discussion, and a vast gathering of facts, and much verification of facts. What the cause needs now more than any other thing is a careful gathering and sifting and systematizing of facts. Says Müller: "I care more for the production of a single new fact, though it spoke against me, than for any amount of empty praise or abuse." Before a fact, the wisest of us should uncover. We should watch and record the workings of the Divine energy. We should know more and more just what our missions are doing. We should interrogate the heathen; interrogation means discovery. Has there not been too

much sentiment? We must have facts, not sentiment nor speculation—so much. The work done in missionary fields can be observed and reported. We are not after "the viewless races of the air," but after men who are very much in the flesh and blood.

Now, as we have said, our space is too limited for the proper treatment of this subject, and no one has felt this limitation so much as has Dr. A. T. Pierson, the editor of this department, than whom the country does not know a more intelligent, able, enthusiastic advocate of missions. But God, in His wonder-working Providence, has removed these limitations, and created a glorious opportunity, as our readers will perceive by consulting the prospectus of "The Missionary Review of the World" in our advertising pages. In connection with Dr. Sherwood, our associate, an experienced and tried man, Dr. Pierson will find in this new publication an ample field, and the Church may look for a Missionary Review unequaled in interest, ability and influence by anything of its class in the world. Dr. Pierson's services in this department, after the present year, will be transferred to this new Review which will be published for the editors by the publishers of THE HOMILETIC REVIEW. I. K. F.

Homiletic Review for 1888.

WE refer our readers to the Prospectus of THE HOMILETIC REVIEW for next year, which they will find in our advertising pages. We are sure they will be pleased with the exhibit. The two new features which we add—THE EXEGETICAL AND EXPOSITORY Department, and THE EUROPEAN, under the able editorship of Dr. Stuckenberg, of Berlin, Germany—will widen the scope of THE REVIEW still

more, giving it a truly *International* character, and enable us to avail ourselves of the best exegetical talent in the church for the elucidation and application of Holy Scripture. Our *Symposiums* are on themes of transcendent importance, both to doctrinal and applied Christianity; and the writers who have consented to participate in them have no superiors in their respective lines. The several *Series of Papers* are all on practical and timely matters, interesting and helpful to the multitude of our clerical patrons, and from writers of acknowledged standing. Besides the *single contributions named*, we shall give many others of equal value. All the other departments are thoroughly manned; and the editors renewedly pledge their earnest and untiring determination to advance the character of *THE HOMILETIC REVIEW* all along the line, and lift it to a higher plane of usefulness than it has hitherto reached. They have not yet realized fully their ideal, but they are striving after it.

Evangelical Alliance for the United States of America.

A NATIONAL Convention of all evangelical Christians is expected to convene in Washington in December. The conference is called by a large number of the most eminent men in the country, clergymen, lawyers, jurists, civilians and business gentlemen, to discuss the various perils which threaten our Christian civil-

ization, and the means of meeting them, the necessity of co-operation between denominations and local churches to this end, and the practical methods of co-operation. The movement is imperatively demanded by the condition of things. Pastors ought to direct the attention of their people to this important conference; and united and earnest prayer ought to be offered for God's signal blessing upon the gathering and action of this convention.

Too Severe.

I HEARD a preacher say last Sunday that at a certain Camp Meeting "there was such a shout of hallelujah that the mountains trembled." Now, this was a gross and inexcusable exaggeration. Why will some sensible preachers indulge in such talk?

A LAYMAN.

Will our lay friend tell us what he thinks of the following from 1 Kings i: 40: "And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them!" Is it easier to believe that the earth was rent with a noise than that the mountains trembled? The hyperbole is a legitimate figure of speech, and when rightly used is very effective.

Pebbles.

LET the gate to the pulpit be a narrow one. WHERE there is ability there is responsibility.

THE need of the hour: Men who are aggressively right.

Do not vociferate. Beecher once said, "When I do not know what to say next, I halloo."

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

THERE is no country in which greater emphasis is placed on law than in Germany. The laws are made to be obeyed and the whole authority of the government is exerted to secure obedience to them. Speedy and severe justice overtakes transgressors. Hence, besides the power of the military, the significance of the police force and the judiciary departments of the government. The policeman calls himself "servant of the law," and acts with the consciousness that

the entire government will back him in his lawful proceedings. The supremacy of the law is a fundamental article of the popular creed, and the law and its executors meet with a respect here rarely accorded to them in other lands. As far as law and order and police regulations are concerned, the German cities are, no doubt, the best governed in the entire world.

To this there is, however, another side. Evidences abound that there is an excess

of government. The rigor of military discipline is manifest in legal enactments and official life; and law and civil authority are expected to accomplish what must rather be a product of spontaneity and of the good will of the people. Just because the enactments of the authorities are so specific and the restraints so excessive there is little occasion and opportunity for the exercise of free thought. It is not surprising that spontaneous effort and creative energy diminish with the demands for their exertion. Outer force takes the place of the inner life, and what should be voluntary and hearty becomes mechanical and perfunctory. There is a legal as well as an anatomical dissection which implies that the subject is a corpse instead of a living body.

In the above is indicated one of the deepest and most powerful tendencies in the various departments of public life in Germany. For entering the professions and the public offices of the government the exact course of study in the gymnasium (nine years) and in the university (three years) is prescribed. Culture and education otherwise obtained, even if coupled with extraordinary ability, stand no chance in face of such civil service rules. When men must be made by others there is no room for self-made men. A student in Germany who has not taken the prescribed course is not even admitted to examination. As a consequence there is much study merely for the sake of the examination and an appointment to an official position or admission to one of the professions. Under these circumstances it is not strange that with all its superior schools and educational advantages complaints are common that in the gymnasium and university routine takes the place of living scholarship. Necessity and not the love of learning is the impulse to study. From governmental authorities, from professors of theology, law, medicine and philosophy charges are constantly heard that earnest study is rare, that cramming for examinations is common, and that mere acquisition is more and more taking the place of thorough mental training and real scholarship. Lately a high official of the Prussian government delivered an address, based on a careful examination of the course of students in the universities, in which he deplored the lack of serious study and true mental culture on the part of students presenting themselves for examination, and predicting that with this state of things it will be difficult to get the proper material to fill the official positions of the government. He bases his statements on reliable authorities and speaks with authority, and his address has naturally been the occasion of numerous comments.

In military, political and commercial affairs there has been marvelous progress in

Germany within the last two decades; but in various departments of thought there has been little progress, while in others there seems to have been actually a decline; and this is in part attributable to the reasons given above. In the universities freedom of thought has a refuge; but even there thought cannot be isolated from the general thought and life of the nation. In various departments the lack of vigorous, creative thinking is felt, its place having been usurped by revising, systematizing, and in commenting on the productions of other men and ages.

That over-government is also affecting the religious life is admitted by the Germans themselves. There is serious danger of substituting the law for the gospel. The very fact that the church is a state institution gives it a kind of official character; and enemies of the government are likewise apt to oppose the church as part of the governmental machinery. Theological study has become largely routine for the sake of passing the examination required by the state. The ministerial relation is largely a legal one, and in the performance of official acts he must move within the limits prescribed by a legal code. Within this code there is room for certain freedom; but it is the obedience not the freedom which commends to the state authorities. Indeed, one is tempted to say that government does not promote Christian spontaneity but puts a premium on strict conformance to its prescriptions, even if it be perfunctory, and merely ceremonial.

Naturally the government expects the support of the church for its measures; and the orthodox party in the church is also the conservative party in politics and supports the government. When peace was made with Rome this party voted for all the measures the Prussian government proposed; and now that same party laments that the position of the Catholic church is more favorable than the Evangelical or state church! They support the government; and for that the government governs them; but even they are beginning to realize that they ought to be permitted to have more freedom for themselves and for the church, and are now carrying on agitations with this end in view.

The uniformity resulting from excessive legislation in ecclesiastical affairs is apt to degenerate into monotony. Legalism in the Protestant church is not more blessed than in Pharisaism and Catholicism. Not only has the order of services been fixed by law, but in many cases it has even been determined that the text shall be limited to the pericopes. There is a stereotyped order in many ministerial acts, as if they were worked according to some patent. In Hesse the official garment of the preacher is pre-

scribed by law, even to the very buttons! In many instances the effects on ministers is such that one wishes a new Luther for the land of Luther and the return of Paul to preach the freedom of the gospel in face of Jewish legalism.

From ministers themselves who yearn for a living Christianity I have heard bitter complaints about this legalistic tendency among preachers and in the church at large. Instead of the great truths of the gospel ministers become absorbed by petty details and lose their life in formalities. A live minister from an important city told me lately that he found no intellectual companionship among the other ministers; they were too much occupied with the mint, anise and cummin to read the works of eminent German theologians; and formal routine rather than earnest life engaged their attention. That his complaints are not isolated is evident from a survey of the religious and theological literature of the day. These routinists, knowing only their own methods and making them the standards for judging all that is foreign, are loudest in denouncing all that is peculiar to American and English Christianity.

A death having occurred in one of the families belonging to the American church in Berlin I was asked to conduct the funeral services. The man having charge of the graveyard, however, declared that he could not let me perform the services in the cemetery unless I wore a gown. All my efforts to convince him that the garment was not essential were of no avail; he simply referred to the letter of the regulations and said he had no option whatever in the matter. I then called on the chief pastor of the church to which the cemetery belongs, and by explaining my position to him I secured a written permit to conduct the services. He, however, informed me that if I had belonged to what are designated sects in Germany he could not have granted the permission, but should have been obliged to send me to Dr. Hegel, president of the supreme church council, for a permit. At the gate of the cemetery I was met by the man in charge, and when I gave him the permit of the pastor I was allowed to perform the services. What wonder if the common people learn to regard prescribed garments and forms as essential to the efficacy of ministerial acts!

The evil referred to is deep and widespread; nevertheless there are signs of progress in the church. The best evidence is in the fact that existing evils are becoming more evident to the church itself. The signs of the times are being discerned, and it is felt that judgment must begin with the house of God. That great teacher, the need of the times, has been instructing the church. Socialism and Catholicism are the

energetic agents in this work of instruction and discipline. In the pulpit as well as in the religious press there are evidences of a new life. The evils are freely discussed and it is admitted that their removal is the condition for meeting the united assaults of the enemies. But the difficulties encountered are enormous, difficulties resulting from the traditions and historical development of ages and from political complications of the present. Even the lively controversies waged in the Evangelical church itself, and with its opponents, are evidence of newly awakened religious interest.

That a new religious life has manifested itself within the last decade is admitted even by secular writers. In his "History of the Science of Politics" (1881) Bluntschli says: "No observer of modern tendencies can have failed to notice that the present European world has become more religious than it was in the preceding age. All literature, secular as well as ecclesiastical, indicates this change, and the cultivated classes have begun to take such a part in religious questions as they had contemptuously refused to do a century ago." Respecting the awakening in the Catholic church this eminent writer states that ultramontanism at once tried to get control of this tendency, and that it "gained a power such as it had not possessed for centuries; the dependence of priests on bishops and of bishops on the pope became severer than ever, and the Jesuit theologians secured the ascendancy in Rome."

Among the benefits of the union of church and state is the fact that the German government adopts the theory that every child shall receive religious instruction. The provisions of the theory are excellent; but their practical application is in many cases far from beneficial. Here, too, the evils above mentioned are found to work. Teachers in the public schools are appointed on the principle of learned qualifications, not for the sake of spiritual excellencies. Those to whom is committed the task of religious instruction often make the lessons anything but spiritually profitable, putting them too much on a level with the other prescribed studies of the school. While the religious instruction affords the best opportunities for making lasting impressions for good, it may also become the means of creating an abiding aversion to religion. When the German youth is asked what studies he is pursuing he speaks of "taking" religion just as he does of taking other subjects, and he may take it in the same sense. Thus with all the wisdom in the legislation on religious instruction, it is evident that some things cannot be legislated into teachers and pupils. Thus for the higher schools in Russia an excellent plan for religious instruction has been adopted, and it is legally enacted that the instruction shall be living; and yet the Russian

church is as much a model of spiritual deadness as of legal rigor. In Prussian common schools religious instruction is imparted throughout the entire course, from the seventh to the fourteenth year of the child. At first four hours a week and afterwards five are devoted to this subject. The aim is to give the child a knowledge of Scripture and of the doctrines of the church, and an intelligent view of the services and ordinances of the church. The instruction in the Scriptures includes biblical history and an exposition of connected parts of Scripture, including the Gospels and Epistles (pericopes) for the Sundays of the year. The instruction begins with biblical narratives from Genesis and the times of Moses and David, and from the New Testament the birth, childhood, death, and resurrection of Christ, and such portions of Christ's life as are especially adapted to children. Later a systematic series of the most important narratives is given both from the Old and New Testament, so that the child may obtain a connected view of sacred history, special prominence being given to the life of Christ and to the establishment of the Christian church. In the advanced classes connected portions are explained from the prophetic books and particularly from the Psalms, and from the New Testament. Every Saturday the pericopes of the next day are to be read and explained. Catechism, in connection with narratives and texts from the Bible, is also explained. An account of the Reformation and the establishment of the Evangelical church is given; some twenty hymns are committed to memory, likewise short morning, noon and evening prayers. Besides the religious instruction in the public schools the children are instructed for months by the preacher, in Scripture and catechism, preparatory to confirmation. In the nine years course of the various gymnasia three hours a week are devoted to religious instruction the first year, and two hours a week the other years. There is no prescribed course for students in universities, and there is no religious instruction, unless the learned theological lectures, heard only by theological students, are put under this head.

A journal (*Staatliche Zeitung*) gives an account of the astonishing journalistic and literary activity of the Jesuits in Germany. They have not only gained control of Catholic journalism but are setting skillful writers at work on all departments of literature. The press is controlled from a centre, which determines the character of the various journals and aims at promoting hatred of all that is opposed to Catholicism. The smaller papers are under the supervision of the bishops, all of whom are in intimate connection with the head of the order. There is not one bishop in Germany who is in any degree independent of the Jesuits; all are enthusi-

astic eulogists of Loyola. The ultimate aim is the restoration of Germany to Catholicism, and recently a Catholic journal intimated that political wisdom and religious duty required the emperor to become a Catholic! Millions being at command, money for the support of the press is always abundant. Literary works of the ultramontane Jesuitic type also abound. "It is astonishing what is done to secure the circulation of historical compends whose chief purpose it is to abuse the Reformation. Janssen's History appears in rapidly following editions, and the same is true of works on literary subjects. The Society of Jesus has lengthy accounts of Goethe's works prepared, making all praise and censure of the poet the means of glorifying Catholicism and belittling Protestantism. In the same way Schiller, Lessing, Wieland and Klopstock have been treated, partly in monographs, partly by devoting sections of extensive works to them. Every one who has gained a name in literature finds in Jesuit authors a biographer and critic, with the distinct purpose of determining the worth of each individual according as he either served or opposed the Catholic church." The spirit and proportions of this literary revival are significant. Catholic Germany is flooded by this literature, which is also entering Protestant regions. "The results thus far attained are simply astonishing."

Prof. Lipsius of Jena, a leader in the Liberal Protestant Association, is eminent as a writer on dogmatics and on philosophical subjects. His negative position subjected him to the charge of denying the personal immortality of the soul. In a recently published letter he declares that he regards the doctrine of personal immortality an essential element of Christian faith, but does not think the philosophical proofs demonstrative. He continues: "But God be thanked, the reality of Christian truth is for me not dependent on philosophical proof or disproof, but I am content with the proof that philosophy cannot contradict the Christian truths. The longer I live, the more I have felt the need of emphasizing on all occasions the religious and ethical grounds which prove the soul's immortality."

For fifty years biblical criticism has tended more and more to overthrow the extreme negative views respecting the gospel of John. A new critical work on this gospel, by C. Holtzmann, denies its Johannine origin, but places it in intimate connection with the Synoptical Gospels and with Paulinism, and regards the first quarter of the second century the period of its authorship, thus putting it much nearer the origin of Christianity than was done by the Tuebingen school. The tendency of critics has, however, of late been strongly in favor of the Johannine authorship, as is proved by the works of Francke, Boyschlag, Weiss and others.