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REVIEW SECTION.

I.—THE INERRANCY OF SCRIPTURE.

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“FOR when it became plain to me,” writes Augustine in his *Confessions*, “that (Faustus) was ignorant of those arts in which I had believed him to excel, I began to despair of his clearing up and explaining all the perplexities which harassed me.” Young Augustine, that is to say, painfully feeling his way to truth, came to distrust the religious teaching of Manichæism, because he had first come to distrust its physical teaching. For how, Augustine argued, could sacred books, which contained demonstrably fabulous accounts “concerning the heaven and stars, the sun and moon,” the movements of which were open to all, be regarded as worthy of credit when they spake of spiritual things, the laws and movements of which were as manifestly beyond human ken? Could a would-be prophet, who claimed to be the organ of express revelation, and who erred in matters verifiable, be regarded as trustworthy in matters incapable of verification? Must not errancy in earthly things argue uncertainty in heavenly things?

Clearly Augustine was right in his argument, on one proviso. That a man whose judgments were often fallible, might nevertheless become at times the infallible agent of Divine revelation, was not impossible, and in such a case fallibility of some judgments would not have argued fallibility of all. But if these fallible physical opinions of Faustus were expressly stated by him to be Divine revelation, surely Augustine was right; for revelations which contained error in things verifiable, could scarcely be intelligently regarded as free from error in things extra-verifiable.

Such an instance may not be without its value when considering the inerrancy of Scripture; for there are really two questions which should be carefully distinguished when dealing with this knotty subject. One question is, whether the reliability of revelation is, or is not, affected by

appearing side by side with errors in matters not expressly revealed ; and quite another question is, whether the reliableness of revelation is, or is not, affected by appearing side by side with errors in matters expressly stated to be revelation. The absolute inerrancy of all revelation as such might be strenuously maintained, without in any degree asserting the absolute inerrancy of the entire books of Holy Scripture. In other words, although revelation argues inerrancy, inspiration by no means argues the same—*distingue bene*.

It is true that many maintain to-day that inerrancy pertains to the whole of Scripture. Errancy in any one point, they say, jeopardizes inerrancy in every point. All the books of Scripture, they assert, being equally inspired are equally inerrant. So far from inerrancy being confined to moral and religious truth, it extends to the entire statement of facts, physical, geographical, philosophical, historical, as well as religious and ethical. Indeed, this absolute inerrancy is declared to be vital to the Protestant position ; for how, it is said, can we wisely follow as a good guide to heaven one who has shown himself a bad guide to earth ? How shall a fallible teacher of natural truth be accepted as an infallible teacher of truth supernatural ? So many have argued, and so many do argue, in Europe as well as in America, in Germany as well as in New Jersey. The position was put and maintained, not two years ago, by Rohmert, for example, in his *Inspiration der heiligen Schrift*, who said : “ Holy Scripture is therefore not a mere record of revelation, which contains and enjoins the Word of God, but is itself God’s unerring Word from beginning to end, in principal matters and in subordinate, and free from every form of error.”

In the Providence of God this contention as to the absolute inerrancy of Scripture is coming under the fire of keen, and even fierce discussion. It is well that it should. Of course, in the limits of this article, no considerable contribution can be made to that discussion. Still, in the space at my disposal, *seeing as I think truth on both sides, I am desirous of saying a calm and mediating word. That word is THAT REVELATION, BUT NOT INSPIRATION, NECESSARILY IMPLIES INERRANCY.* What God expressly reveals must be true ; but many have come beneath the inspiration of His Spirit without being rendered infallible thereby. It seems to me that the stress of the argument for the authority of Scripture is changing. It is the revealed rather than the inspired character of the Bible which nowadays renders the Bible authoritative. It is increasingly seen that if inspiration guarantees the reliableness of the record as a record, revelation guarantees the supremacy of the record as a record of facts. In other words, that the record exists is due to Inspiration, but that the record is the supreme arbiter in matters of faith and practice, is due to Revelation. In a word, the Bible is authoritative, not so much because it is inspired, but because it is revealed, because it records revelations, which have been sometimes given mediately (as by voices, and angels, and Urim and Thummim, and dreams, and

very occasionally by the reappearance of the dead), but which much more frequently have been immediately given (by prophets and by apostles, and, more weightily than by either, by the incarnate Word). This, then, is the distinction I would insist upon, that inerrancy pertains to revelation, but not necessarily to inspiration. By so simple a distinction, the loftiest views of the supremacy of Scripture are safe-guarded, at the same time that no such burden is put upon the shoulders of the thoughtful as the absolute inerrancy of all Scripture.

What I wish further to say falls under two points. On the one hand, I desire to point out how unimportant absolute inerrancy is, and on the other hand, I would insist that serious errancy is unproven.

Not for a moment can I sympathize with the cant refusal to believe in an infallible book. A rational being, say some, can no more pin his faith to an infallible book than to an infallible man; and it is added, that if the Reformation shook the tyranny of the infallible man to its base, the New Reformation is causing the tyranny of the infallible book to totter. If it be meant, by such an objection, that faith is not credulity, neither is it blind submission to authority, there is much to be said for the objection, though even then it is unfortunately worded. For where lies that real stress of this objection—that rational men cannot pin their faith to an infallible book? Does it lie upon “book,” or upon “infallible?” Is the refusal to be taught by a book as such, or to receive infallible instruction? Surely no rational man objects to learn from a book which has anything to teach, just as no rational man refuses to be taught by a man who has anything to say worth listening to; while, as for infallibility, inerrant belief is the very thing every rational man is in search of. Moreover, to one infallible thing every rational man cannot but submit—infallible truth. Where truth is in question, there can be no liberty of private judgment. Truth, so to speak, is a great tyrant. Truth does not beg and pray its acceptance. Assure yourself that anything is truth, and there is an end of all freedom to receive or reject. Accept truth you must or be demonstrated irrational. Thus there is no possible objection which can lie against being taught by a true book or a true man. Further, prove a man or a book sometimes fallible, and you do not remove either book or man from the category of teachers. Whatever truth there is in fallible book or man the wise take with thankfulness. Though it grow with the tares of error, the wheat of truth is ever eagerly sought after. So whatever truth even an errant Bible held could not but be welcome to the rational man. Moreover, in times of fierce controversy like these, he who believes most strongly that the errancy of Scripture is relatively unimportant, will retain a quiet and confident mind; and whoever can hold firmly, after close inquiry, and after much intimacy with what has been said against the Bible, to the inerrancy of revelation, though he do not believe in the inerrancy of inspiration, will also possess his soul in calm and peace.

Already, then, the comparative unimportance of absolute inerrancy appears, but let a few more guiding-posts be driven in along the line of discussion.

The question that is of crucial importance is, Does the Bible contain truth, *infallible* truth, we may say, though with some redundancy, seeing that all truth is infallible? Has the Bible a message for man as man to be found nowhere else? Let so infinitely important a question be answered in the affirmative, and the question as to the absolute inerrancy of the Bible passes from a practical and momentous question to one that is theoretical and esoteric. Absolute inerrancy may be indispensable, it is true, to some theories of inspiration, but the Bible once shown to contain a series of unique revelations from God to man, and absolute inerrancy ceases to be of serious import in the practical search after religious truth. *By absolute inerrancy*, a phrase which I have found it necessary to repeat again and again, *I mean entire absence from the Bible of inconsistency, whether of any one passage with any other passage within the book, or whether of any statement within the book with any demonstrably true statement without the book.*

Now, whether absolutely inerrant or not, how infinitely important the Bible is to man, let a few facts, which may be considered quite apart from absolute inerrancy, suggest.

One series of facts, which any man who will may verify, is to be found in what the Bible has to say about human nature, and about Jesus Christ, and about redemption, and about the method of a holy life. That here the Bible presents truth, infallible truth, any one who chooses may prove by experiment. *The truest Anthropology and the truest Soteriology* is the biblical; but if this be so, can the absolute inerrancy of Scripture be necessary truth? I rather suggest the points that occur to me than illustrate them in any adequate manner.

And here is another fact which places the Bible on a pinnacle all its own, a fact again which anybody who desires may verify. *The spiritual message of the Bible cannot be understood without Divine aid.* This truth indubitably has all too frequently been presented in somewhat harsh dogmatic form, and consequently has all too frequently been held in a formal intellectual way; still, *abusus non tollit usum.* The truth is as verifiable as important. Unaided by the Spirit of God, he who reads understands not. Spiritual things are spiritually discerned. We see what we have eyes to see. View is conditioned by vision. There can be no knowledge of an objective world without a subjective knowing faculty. Percepts, spiritual as well as sensuous, imply a percipient mind as well as a thing to be perceived. Objects beyond the range of ordinary sight may become visible as the optic lenses are cleansed or improved. All these are statements of a great spiritual fact, as well as commonplaces concerning ordinary cognition. The real message of Scripture is only delivered to man when inspired from above. It is when the Spirit of God quickens,

cleanses, strengthens the spiritual understanding that the spiritual things of the Word of God are understood. Open the eye of a blind man, and he sees as a new world what was there all the time ; lengthen by mechanical or pathologic means the sight of the short-sighted man, and he, too, sees a different world, which was nevertheless under his eyes all the while ; similarly, let the Holy Spirit open the eye of the spiritually blind, or elongate the vision of the spiritually near-sighted, and a new spiritual world discloses itself. As has been said, the fact is as verifiable as important ; but observe what follows. *Can a book which cannot be suitably read without the express aid of the Spirit, have been written without the aid of the Lord and Giver of life ?* And is not such a book (whether absolutely inerrant or not), which can neither have been written nor be read without express Divine assistance, of the supremest moment to mankind ?

Or descend into detail, and *let the facts pertaining to prophetic inspiration be weighed.* Seeing that the books of the Old Testament are, for the most part, the outcome of prophetic inspiration, make that inspiration a careful study in the light of all the data available. In the prophetic inspiration we see the junction of earth and heaven, of man and God, of human percipience and Divine revelation. There man listens with intelligence to the Word of God. In this exalted spiritual state, as I have said in my "Inspiration of the Old Testament Inductively Considered," without trance, without coma, the inner eye, the spiritual sense, received such quickening that it directly apprehended the Divine revelation presented. It was not that, in these hours of revelation, the prophets were altogether passive ; they were more than lyres upon which God could play, as the ancients were so fond of saying ; they were men, made in the image of deity, restored by Divine inspiration to the Divine image, who, with intelligence and insight, heard once more, as it were, the "voice of God walking in the garden toward the time of the breeze." They were silent, from reverence, not stupor ; they were passive, from choice, not lassitude ; they were receptive, not involuntarily, but from strong desire ; they saw, not by clairvoyance, but by the inspiration of God. In these signal hours of inspiration, the prophet had intercourse with Deity, and was permitted to listen within the heavenly audience chamber. In these signal hours, by means of a co-operation of the Holy Spirit with his spirit, the prophet saw things he could never have seen of himself, and heard words which no acumen of his would have enabled him to hear. What the prophets spake, therefore, they spake as the interpreters of Deity. Hence they prefaced their messages by formulas, such as these : "The Word which came from the Lord," "Thus saith the Lord," "Hear ye now what the Lord saith," "The utterance of the Word of the Lord," "The Lord said unto me, Behold, I have put My words in thy mouth." Now if all this be so, if the Old Testament present us with such a series of remarkable facts as those of prophecy, the supreme place of the Bible among the sacred books of mankind is assured, quite irrespective of its absolute

inerrancy. If the prophets experienced what they declare they experienced, and if their words were what they assert they were, what matters it whether the Bible is absolutely inerrant or not? If fallible men could be received into the circle of the familiar friends of Deity, why may not fallible men be Divinely utilized as messengers from God to man? Would the facts pertaining to the prophetic inspiration be any less remarkable or influential if the human mind failed to reflect the Divine without some slight distortion?

Or consider the *apostolic inspiration*, say, of Paul. The truths that Paul announces he declares to be of Divine origin. "I delivered unto you, first of all, that which I also *received*." What Paul taught, for example, concerning the atonement and the resurrection, was declared by him to have been "received." It was not the product of his imagination. He simply "made known" that which he had learned by revelation. Herein lies the authority of his writings, in their revealed character, and not in any intangible inerrancy of the autographs of his epistles as they left the apostle's hand. I only touch upon the series of great questions pertaining to the apostolic inspiration. Whether that inspiration was absolutely inerrant or not, God so used these apostolic instruments of his, doubtless but fallible men, and sufficiently controlled and inspired them that they could become adequate channels for the revelations which were made by their means. Consequently the apostolic authority follows, not from an absolute inerrancy in all they wrote, but from the revealed character of the apostolic utterances; and so long as the Christian believer has some evidence upon the Divine source of the apostolic cycle of truth, he need trouble himself but little whether the apostles were absolutely inerrant or not. Absolute inerrancy ceases to be an important question.

Or consider the *inspiration of the Gospels*. How far the Gospels are absolutely inerrant is again by no means a vital question. What is a vital question is, how far the words and works attributed therein to our Lord are reliable; and they bear their own stamp of truth—a stamp which no Strauss or Renan, Paulus or Schenkel, can efface. The significance of these words and these works lies in themselves, not in their verbal expression. Their authority is in their manifest revelation, the self-revelation of deity. When we know little about these unparalleled words and works, we may think little of them; but when we know more, we greatly wonder; and the more we know, the more distant they show themselves to be from the range of the highest, to say nothing of ordinary, human achievement. The authority of these Gospels lies in no mere accuracy of verbal expression, but in the manifest reality of the facts expressed. Suppose the accounts of the Sermon on the Mount vary somewhat, what matters? The sermon itself, in its general tenor, nay, in its minuter details, is knowable and known, and it is our Lord's thoughts themselves—so unworldly and yet so worldly, if by the world, the universe, be meant—which are the important revelation, not the verbal accuracy of the evangelists. Let one

evidence of the truth of these Gospels delay us a moment. Consider the calmness of Christ's speech. There is no throb of excitement in it whatever; there are no signs in the utterance of any thrill of nerve, of any quickening of pulse, of any beating of heart; not even when His words are dealing with the profoundest and most moving truths. Contrast, for instance, the addresses of Isaiah and Jesus. Isaiah's words throb manifestly; they communicate their psychical movement to us; our souls beat in response. It would seem that the truths which Isaiah conveyed so moved and excited him that his very words, read centuries afterward, start a quicker current of feeling. On the other hand, it would seem that the truths uttered by our Lord were in no sense new to Him; they were His familiar thoughts; He has not "received" them; He knows none of the excitement of being a chosen organ of revelation; there is not even about Him the quickened pulse of the thinker of novel truth. All things He says are to Him the veriest commonplaces, and therefore He is as calm in utterance as in thinking. If the reading of the seventeenth of John moves us ever more deeply, as we think and experience with it, the words themselves are almost cold in their repose. He who speaks of the "many mansions" and "glory" and "the Father" and "union," breathes the atmosphere of all this, and tells simply what are to Him the plainest and commonest facts. Here Revelation is self-revelation. How wholly unimportant is the question of absolute inerrancy of verbal expression in face of so remarkable a characteristic of language!

It is facts like these—I have simply hinted at a few—*which secure forever to the Bible its unique place and influence.* So long as the Bible convinces the practical man, to say nothing of the diligent student of its pages, of its unique Divine origin, its unique prophecy, its unique apostolic teaching, its unique Gospel, what matters it whether the Bible is wholly inerrant or not? *Absolute inerrancy, in such a case, is really a somewhat scholastic and indifferent matter.* He who has used as the messengers of His grace so many generations of preachers (who certainly have not been wholly perfect), may surely if He will reveal Himself to men by many generations of writers (who, although specially selected and adapted for their purpose, may yet be not wholly inerrant). Does not the supreme authority of the Bible lie in the revelations recorded rather than in the inspiration which rendered the record possible? And if the revelations are accurate enough for all practical purposes, what matters it whether they are absolutely inerrant?

Indeed, I cannot help thinking that this doctrine of absolute inerrancy, like the doctrine of papal infallibility, is an outcome of faithlessness, and even of want of courage. We must, we think, put our human defences around the ark of God, or we would make the pursuit of truth easy. But God wills, it would seem, that the path to truth should not be easy, and should be a constant exercise of faith, and God wills, apparently, to demonstrate the reliableness of His Word, in His own way, by the *testimonium Spiritus Sancti.*

I have left myself but little space to deal with *the second point*, as to *the absence of proof of serious errancy in the Bible*; but, just as I see the strongest grounds for holding the relative unimportance of absolute inerrancy, I also see the strongest reasons for disbelieving that any *serious* errancy has been shown. A few words, at any rate, upon this point.

That there is not absolute inerrancy in the Bible is a matter of fact. No ingenuity can reconcile 2 Kings viii. 26 and 2 Chron. xxii. 2. Bedan in 1 Sam. xii. 11 (Heb.) and Barak (Heb. xi. 32) cannot both be right. The problems associated with the quotation of the Old Testament in the New cannot be solved on any theory of absolute inerrancy; compare, *e.g.*, Mark i. 2 with Mal. iii. 1, in both the Hebrew and Septuagint, Heb. x. 5-7 with Ps. xl. 7-9, in the Hebrew and Septuagint, 1 Peter ii. 6 with Isa. xxviii. 16, in the Hebrew and Septuagint, 1 Cor. xiv. 21 with Isa. xxviii. 11, in the Hebrew and Septuagint. The varying reports of our Lord's words, as given in the several Gospels, are instructive in this connection; *e.g.*, compare Matt. ix. 15-17, Mark ii. 19-22, and Luke v. 34-39—Matt. xvi. 6-11, and Mark viii. 15-21—Matt. xxii. 29-32, Mark xii. 26, 27, and Luke xx. 36-38—Matt. xxvi. 36, Mark xiv. 30, Luke xxii. 34, and John xiii. 38.

Further, *the discrepancies are indubitably largely due to errors in transcription*, and are to be corrected by textual criticism.

Yet, again, *serious inconsistencies between one part of Scripture and another, or between the statements of Scripture and the certain conclusions of profane knowledge are unproven.* Let any one carefully examine the supposed contradictions in the Pentateuch or in the Prophets catalogued by Kuenen, in his *Hexateuch* or *Prophets*, and he will be speedily convinced of the rashness of Kuenen's assertions.

And yet, again, *supposed errors in the Bible are very apt to show themselves truth*, after all, upon further research. The path of recent archaeological inquiry in Oriental lands is strewn with the corpses of once alarming errors, as it was thought. Critics doubted concerning the reality and influence of the Hittites, alluded to again and again in biblical history, and now the Hittites are established and important facts. How many difficulties have been raised concerning the narratives of Joseph, and the Exodus, and what remarkable substantiation of these narratives have been dug out of the soil of Egypt in recent years! How much had been made of the impossibilities in the tenth and eleventh of Isaiah, whereas now inscriptions of Sargon have shown the difficulties to have been born of critics! Biblical dates have again and again been challenged, and the monuments have again and again declared for the Bible! What wonder that François Lenormant was led, purely by the study of the cuneiform texts, back from the views of the advanced critics upon the Book of Daniel to the traditional view! And what wonder that Brugsch and Lane-Poole and other Egyptologists now start their investigations with the conviction that the biblical statements are probably correct!

In this article, then—all too sketchy and condensed, as I am painfully aware—I have attempted to illustrate the following convictions: First, that those who stand for the absolute inerrancy of Scripture (a doctrine really due to the Protestant scholastics of the Post-Reformation age, as the history of the doctrine of Inspiration clearly shows), are advocating an unimportant cause, and second, that the most exalted views of the supremacy of Scripture do not require for their support any such theory of absolute inerrancy. *If theoretical inerrancy is unproven, I believe practical inerrancy made out.*

II.—THE MICROSCOPE—ITS STRUCTURE AND ITS TEACHINGS.

BY PROFESSOR R. OGDEN DOREMUS, M.D., LL.D., NEW YORK CITY.

THE eye is a microscope. It is also a telescope.

This marvellous micro-telescopic instrument, the "window of the soul," is located in the human face in the most honorable position, above all the other organs of sense; eminently suited for its superior functions.

Protected from injury by the projecting forehead, and from excessive light by eyebrow and eyelash; its windows are washed and kept bright by an incessant flow from the lachrymal glands, carried by a quick movement of the lid, so as not to interrupt continuous vision. Pillowed on soft cushions of fat, the globe is readily moved by appropriate muscles, without friction, in any desired direction.

How surprisingly ingenious its mysteries! Aqueous and semi-fluid light-refracting media; its crystalline lens alterable in curvature and position, by involuntary agents, to enable it to focalize rays from near or distant objects on the photographic surface; the iris, with its circular opening, in full sympathy with the other adjusting powers, contracting or relaxing its curtain to admit less or more light. No Kodak can as quickly change its sensitive film of complex chemicals as the retina of the eye. Picture follows picture in ceaseless succession, and each imprint is conveyed with electric speed by living conductors to the impressionable brain.

The microscopic power of the eye may be enhanced by means of a pin-hole in a card, placed all but in contact with the cornea, so as to cut off too divergent rays of light. The nearer objects are brought to this wonderful organ the larger they appear, until within a few inches of the eye. Vision becomes indistinct at closer approach, because the lenses cannot converge all the rays to a focal point. If these divergent rays are excluded, as by the opaque card, though we thus diminish the light, the few more nearly parallel rays enable us to see objects close to the eye, faintly illuminated, but apparently much enlarged. Thus in a drop of stagnant water, held

so that it almost touches this minute opening, any of the larger animalculæ existing there can be seen.*

Magnifying glasses must have been employed by the ancient Egyptian, Grecian, and Roman engravers of precious stones in producing the exquisitely detailed intaglios and reliefs seen in museums of art. The Scriptures do not inform us whether Methuselah in his old age, culminating at his nine hundred and sixty-ninth year, wore spectacles; or whether Abraham, David, or Solomon in all his glory had glasses for his senile eyes. We learn, however, from profane history that eighteen hundred years ago the Emperor Nero wore a monocle. Some authorities assert that it was made of a large ruby; others, of a carbuncle, and again, of an emeraude (emerald?). It was most probably of rock-diamond, or quartz. As the emperor was near-sighted, it must have been concave. "With it," it is said, "he could distinctly see the people as he rode in his chariot."

The honor of devising the modern microscope is attributed to Zacharias Jansen, Cornelius Drebbel, of Holland, and Fontana, of Italy.

The Tuscan philosopher who first descried the sunlit mountain-tops and shadowed valleys of the cloudless moon, the only celestial orb that always presents to us the same face, though apparently changing in features, because of the changing solar rays; † who first saw the satellites of the greatest planet, Jupiter, revolving in obedience to its superior power, a representation of our planetary system in miniature; who first told us of the mysterious rings, or, as they appeared to him, "handles" of Saturn, and of his more numerous family of satellites; who, on observing the brilliant Venus in the western sky, at the setting of the sun, was the first to detect her crescent shape, like a "new moon," the unanswerable demonstration of the truthfulness of the heliocentric system of Copernicus; who first resolved the *via lactea*, or "milky way," into a bed of myriads of glorious suns, was among the first to unveil to us the revelations of the microscope. Galileo says he "saw a flea, apparently the size of a sheep." No ordinary magnifying glass would have accomplished this astonishing result.

Most fitting would it be that he who enlarged our knowledge of God's universe in all its grandeur should bequeath to us the instrument for redeeming this world from its insignificance, and demonstrating the minute perfection of the Almighty's handiwork.

In the compound microscope, the lenses placed at the end of the metallic tube nearest the object to be criticised, hence termed the *objectives*, are so minute for the highest powers that few brains and hands are skilled to give them the proper curvature. When rays of light pass through a lens,

* A pinhole has been patented when made in a cardboard box, in which a sensitive photographic paper is placed. When the artist has selected the view he desires to secure, he uncovers the pinhole, and after a few seconds closes it. The picture is then developed in a darkened room. Here the pinhole has acted as a lens; but better than the lens, it focalizes at any distance. It is like the camera obscura of Porta.

† Because the moon's centre of gravity does not correspond with its centre of figure.

besides being swayed from their path, they are separated into varied hues. The lens acts also the part of a prism. It disperses the white light into rainbow colors.

In the rigor of science the exact number and length of the vibrations in the air are known and measured which produce sounds that appeal to the ear, and cause its delicate membrane to vibrate in accordance therewith, and give to the brain the power to appreciate the sweet melodies and complex harmonies of Handel, Haydn, Mozart, Beethoven, and Mendelssohn.

A beautiful alliance between sound and color is now claimed, the varied hues of light corresponding to the different tones of music. The undulations in the supposed ethereal medium have been accurately determined. The method for attaining this knowledge requires more space than this article permits; I therefore limit myself to the statement that the fewest vibrations appreciated as a musical note are 16 per second, and those which produce the highest tone 41,000 in a second; whereas, in regard to light, the red ray, which corresponds to the base note in music, has no less than 40,000 undulations in an inch, and the violet 70,000 in the same space. With these data, and the knowledge of the velocity of light, we can estimate the number of vibrations in a single second.

When we gaze at the red light from "fiery Mars," luminous rays speed over the intervening space at the rate of nearly 200,000 miles per second, and in each of the 12 thousand millions of inches 40,000 vibrations occur. In other words, during this brief period of time 480 millions of millions of wavelets break on the shore of the observer's eye! While the tide of violet light from Alpha Lyre gives over 720 millions of millions of these infinitesimal ripples for this keenly sensitive organ. Our conception of these multitudinous numbers may be aided when we are told that to count a single million of millions, one each second, would require more than 32,000 years! At this rate 15 millions of years would have to elapse before the red undulations could be enumerated, and 23 millions of years for the violet vibrations produced in one second of time!*

Professors Bunsen and Kirchhoff, of Heidelberg, by their researches with transparent prisms, applied to the sun's light, solved the enigma of the myriads of dark lines crossing the solar spectrum, first mapped by Fraunhofer, hence receiving his name. These mysterious writings in the sunbeam were as much more difficult to decipher than the hieroglyphs on Egyptian obelisks, as the works of the Almighty One surpass those of His creatures. From the patient investigations of these German savants came the startling announcement that vaporous metals existed in the photosphere of the sun, and that their interference in the undulations of the rays of light caused these dark lines. "The Fuel of the Sun" is the title of one of the scientific works on this subject.

* The ear has the extended range of eleven octaves, the eye only a single octave.

Many of the burning stars in the bright constellations that decorate the heavens have been analyzed and their constituent metals tabulated, for Huyghens and Lockyer have attached the spectroscope to the telescope. As Alexander longed for other worlds to conquer, so the modern scientist, not satisfied with analytical researches on this earth, brings the light of the central sun and the vastly more distant glowing stars into his laboratory, and determines their constituent elements.

What a forcible illustration of the unity of God's plan in the construction of the universe, and of His guiding hand that conducts the rays of light unimpaired from distances so vast that centuries—yea, thousands—of years have elapsed since they started on their errand of instruction!

Even the long-discussed nebulae have revealed to us their truly gaseous condition by the aid of prisms attached to the telescope. By the selective absorption which these vapors possess we are beginning to solve even the atomic structure of their ultimate particles.

These prisms, applied to the microscope, furnish means of research hitherto unknown.

When light is passed through certain liquids, then through the microspectroscope, parts of the brilliant spectrum are obscured or obliterated by absorbent bands. When their exact position is determined, the nature of the fluid through which the rays have passed is revealed. I have found that crude cotton-seed oil will cut off the half of the spectrum at the blue end. In a lawsuit involving a million of dollars this was one of the tests applied to decide whether cotton-seed oil had been used to adulterate lard oil.

Albumen and blood can be detected, even in trivial quantities, in the excretions of the human body by their characteristic absorbent bands—vitally important to the physician in diagnosing certain diseases.

The varied changes through which blood may pass can be recognized. The blood of those poisoned by carbonic oxide gas (CO), from burning coals, or from street gas, will give its characteristic dark bands even years after death. Blood stains on the clothing of the criminal and even scrapings from under his finger-nails have been detected by this method of research, and have furnished evidence essential to the conviction.

When light is reflected from polished surfaces at certain angles, varying with each object, or when it is transmitted through Iceland spar, it undergoes a change designated as *polarization*.

If the polarized ray passes through transparent media its path is sometimes modified; with some it is turned to the right, with others to the left. Thus, a solution of cane sugar is dextrogyrate. The degree of the deflection depends on the amount of sugar in the liquid. So accurate is this that for years our Government has employed the polariscope for analyzing the sugar imported to this country. The duty on the sugar brought to the city of New York alone yielded the United States Government, during the year 1890, nearly \$70,000,000.

Nicol prisms are employed in the microscope. They consist of two sec-

tions of Iceland spar cut in the plane which passes through the obtuse angles of the prism, and united with Canada balsam.

One of these Nicol prisms is placed in front of the objective. Through it the light, when passed, is polarized ; hence it is called the *polarizer*.

The second prism is inserted in the metallic tube of the microscope, between the objectives and the eye-glasses. By adjusting this polarizing device to the microscope optical analyses of rocks are made, determining their geological and mineralogical characteristics, and the structure of vegetable and animal fibres and tissues is more accurately defined. It is used in examining different chemicals, both solids and liquids.

Many objects exhibit the gorgeous effects of colored polarization, the kaleidoscopic view changing on revolving either the polarizer or the analyzer, and giving the complementary colors at each quarter rotation.

Since colored rays act unequally on a sensitive photographic surface, better definition is obtained in micro-photography by the aid of polarized light.

To complete the story of the construction of the microscope. At the other extremity of the metallic tube are placed the eye-glasses ; they are many times larger than the objectives.

In the microscope these sets of lenses are always at the same distance from each other, with intervening diaphragms. Two eye-glasses of differing power are usually provided.

To employ the instrument in magnifying to varied extents, the lenses are made to approach or recede from the object. Since this cannot be accomplished with the telescope, the astronomer being limited to the earth, the distance of the objectives and eye-glasses are modified by appropriate mechanism, as in the opera-glass.

An improvement valued by many, though not employed for the greatest apparent enlargement, is the *binocular microscope*, where provision is made for using both eyes at the same time, as the astronomer Galileo devised and employed the *binocular telescope*.

We possess not only means for accurately measuring ordinary objects and distances, but the audacious astronomer determines the size and the remoteness of the moon, the sun, and the planets. He even tells us of vast chasms separating us from the "fixed stars" of our cluster, and of the most remote groups of systems, resorting to the speed of light as his modulus.

The microscopist, not daunted by minitude, devises the micrometer. By this instrument, which consists of exceedingly fine lines, drawn with rare skill on transparent glass, he indicates the number of diameters the small object seems to be enlarged. He passes from a few hundred diameters up to 80,000 !

To the telescope we are indebted for our measurements of years, months, days, and hours. "For all kindreds and tribes and tongues of men, each upon their own meridian, from the Arctic Pole to the Equator, from the Equator to the Antarctic Pole, the eternal sun strikes twelve at noon, and

the glorious stars, far up in the everlasting belfries of the skies, chime twelve at midnight" (Edward Everett). Our most accurate terrestrial measurements are translations from the heavens above ; thus latitude and longitude are determined, and geography becomes a perfected science. The navigator learns his position on the "watery plain" by celestial observations, aided by the compass, and travel on the trackless two thirds of our globe is accomplished with security.

The oceans are no longer barriers to communication between eastern and western continents. Men and merchandise are conveyed on them over vast distances at less expense than on the dry land.

Higher than all utilitarian applications, the telescope affords nutriment to mind and soul. We revel in the boundless glories of immensity. We bow in adoration at this overwhelming demonstration and revelation of the power of the Almighty.

On the other hand, the microscope enables us to revel in the equally boundless mysteries of minitude. With it our study extends from the examination of the solid rocks, crystalline forms, and various waters of the earth, to the minute structure of its plants and animals, up to humanity. We can not only behold the sluggish circulation of the sap in delicate transparent vegetable tissues, but we can verify the discovery of Harvey—the circulation of the blood—as in the tail of a small fish, the wing of a bat, the thin membranes of a frog.

Those who have been on the Kaaterskill Mountains after a prolonged rain-storm have witnessed thousands of little streams of water with pebbles rolling down to larger rills, and these joining others in intricate confusion, until they swell to rivers of reputable dimensions, and at last contribute to the wealth of width and beauty of the majestic Hudson, whose line of light is seen stretching for ninety miles in the distant valley. So when we peer through the thin web of a frog's foot with the aid of the microscope, even of low power, we are startled with the strange sight of capillary tubes with oval disks drifting with a current into wider channels, twisting and turning in zigzag directions until they flow into some large vein, where by their united force a stream of blood moves in a torrent out of the field of vision. Added to the complexity of this fascinating scene, we behold another network of minute tubes, with thousands of blood-corpuscles giving a crimson hue to the vital fluid, and carried swiftly through the arteries to their ultimate hair-like terminations, thence by a power which has been discovered, to return through the veins to the central pulsating organ, the heart. No vision of telescope, with its celestial glories of revolving suns, is so entrancing as this exhibition of the minute clockwork of life !

By the magnifying power of the lens the imperfect work of the most skillful forger, in his attempt to erase names and figures on checks and notes, has been exhibited in courts of justice years after the act, especially when aided by chemical reagents and enlarged negative photographs.

When the astronomer accurately maps the stars in a certain cluster, on photographing the group, lo! hundreds of other stars appear. The photographic retina being more sensitive than the retina of the eye, when a photograph of the human face is taken spots and imperfections appear, to the chagrin of the sitter, invisible to him in a mirror. These must be blotted out, or "retouched," to produce an acceptable picture. How much more startling could one's conscience be photographed!*

A remarkable illustration of the vitality of certain germs, and their capability of development under apparently the most disadvantageous conditions, in a solution which is destructive to human life and supposed to be germicidal, occurred in my laboratory.

In the summer of 1890, to get rid of the annoyance of persistent flies, two china plates were filed with a saturated solution of arsenious acid, to which was added some sugar to make it more tempting to their palates. The plates were placed on the window-sill in the sunlight. After a few days the bottom of the plates exhibited green spots, and later the whole surface of each plate was covered with a dark green vegetation. Then the growths appeared on the surface of the highly poisonous liquid, while dead flies floated near them. This summer (1891) the solution was again prepared as before. The flies partook of fractions of a drop of the liquid and speedily died of arsenical poisoning, but the germs of the *penicillium glaucum* again developed, first visible only through the microscope. They rapidly increased each day, until both the under and upper surfaces of the solution were covered with this vegetation.

Many of the microzoæ withstand extremes of temperature destructive to higher orders of life. If moistened with water years after being artificially desiccated they are resurrected, like the dry bones in the vision of the Prophet Ezekiel, when he exclaimed, "O breath, breathe upon these slain that they may live! The breath came into them, and they lived, . . . an exceeding great army!"

To the microscope we are indebted for the recently established schools of bacteriology. Pasteur commenced his researches with the study of fermentation. He was then urged by Dumas to investigate the cause and provide a remedy for the disease in the silkworm. "Little did he suspect in consenting that he was laying his hand on a link which would ultimately connect the diseases of beer, wine, and all putrescible things with the diseases of all living creatures, from silkworms to man. Any one visiting the silkworm districts to-day will find hundreds of women and girls engaged, under skilful superintendence, in pounding the moths and examining the fluid under the microscope. If any corpuscles (bacteria)

* Centuries past it was the custom to make erasures of writing on parchment, papyrus and cotton paper; then to re-write upon these tissues. These were called palimpsests. In some cases the erasures were apparent to the unaided eye. But the microscope, employed with the photograph, reveals that which the eye could not otherwise detect.

are seen, then the eggs, which have just been laid in a fold of linen, are immediately burned, while those that are sound go to swell the healthy community. For over five years this zealous scientist, with his faithful wife and daughter and four assistants from the *École Normale*, continued the investigation. Thus in an obscure corner of the Cevennes was formed a colony seeking with ardor the solution of an intricate problem, and a means of curing or preventing a disease which had so long blighted one of the great sources of national wealth" ("Realm of the Microbe," by Mrs. Eliza Priestley).

Pasteur's latest triumphs have resulted in discovering the microscopic cause of rabies, and in presenting a cure for this most frightful malady.

Robert Koch, of Berlin, after his discovery of the cholera bacillus, announced eight years ago that by the microscope he had found the bacillus of tubercle, that fearful scourge of humanity.

Like a skilful general, he is leading his army of medical men in hopes of vanquishing the host of microbes that have slain their victims for centuries. Davaine and Rayer first discovered splenic fever vaccine. Pasteur cultivated these parasites, and introduced them in the blood of living animals.

The bacteria of tetanus, or lockjaw, of typhoid fever, scarlet fever, puerperal fever, and of other diseases of animals and human beings have already been detected by patient observers.

What brilliant hopes for future triumphs of the marvel-revealing instrument!

No graduate in medicine considers his education completed without a knowledge of it and skill in its use. He must employ it in examining the secretions of his patients, not only for diagnosing certain maladies, but in determining the success of his treatment day by day.

After we have travelled with the telescope to the most distant realms of space, beholding all the visible universes, we may then drop the "leaden wings of light," and, with vivid imagination, speed on and on to unseen regions, then again onward and onward, till we sink exhausted, and we realize that it is but the "beginning of the end!"

Equally unfathomed are the unfoldings of the microscope. We behold microzoæ with pulsating hearts, intricate circulation, organs provided with fluids for digestive purposes, muscles and nerves they must possess to give motion to their minim bodies, also intelligence, as demonstrated by their actions.

Then we descend to smaller and smaller forms, which tax the highest powers of the microscope, and setting aside the wonder-revealing instrument, imagination may convey us to objects more minute than those visible to the aided eye, and downward and downward until the tired brain, fatigued with minitude as with magnitude, attempts to imprison the conception of the ultimate atom.

The telescope unfolds to us systems upon systems in boundless space.

The microscope demonstrates that the glory of all this enlargement is not tarnished by imperfection.

The telescope belittles us ; the microscope elevates us. The telescope exhibits only masses on masses of inanimate matter. The microscope largely deals with life.

If such soul-inspiring exhibitions are vouchsafed us from telescopic to microscopic extremes, while "now we see through a glass darkly," what may we not anticipate when we shall be permitted to see face to face ? "Now we know in part, but then we shall know as we are known."

How exalting the thought, how cheering the prospect, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him" !

III.—ATHLETIC VIRTUES.

BY PRESIDENT WILLIAM DEWITT HYDE, BOWDOIN COLLEGE, BRUNSWICK, ME.

THE open secret of successful homiletics is the ability to recognize that the whole universe is built upon a few fundamental principles which crop out everywhere, and to seize these principles as they occur in the natural world and the every-day life of men, and transfer them to the moral and spiritual sphere. This is the essence of the parable in the use of which Jesus is the world's acknowledged master.

The art of illustration consists in this same power of passing from one sphere of experience to another, along the lines of the hidden principles which are common to both. The best place to draw illustrations from is the one in which life presents itself in the most intense and interesting aspects. These conditions are found in war and in athletic games ; hence these were favorite themes with the great apostle.

Well-contested athletic games bring out all there is in a man in a way that nothing else does. Success depends so directly on the presence of certain qualities of mind and heart and will, that these contests offer to the preacher an inexhaustible store of effective illustration. Illustrations drawn from this source have the added advantage of appealing strongly to the interest and sympathy of the young. A minister, above all men, should take every chance to witness ball-games, boat-races, and athletic tournaments. Even the gossip about the merits of teams and players he will find highly instructive, if he will only take pains to penetrate beneath the surface of excited prejudice to the deep principles on which athletic excellence depends.

As a guide to such intelligent appreciation of the athletic virtues the following points are suggested :

First : The contestant must "lay aside every weight." Tall hats, overcoats, and canes are well enough in their place ; but they have no place in a race. The runner must strip off everything he can dispense with. He must even reduce his superfluous flesh. There must be nothing about him which does not contribute directly and effectively to the winning of the contest. What a gain it would bring to the Christian Church if all its members would strip for the race in this thorough, athletic way ! How many things, harmless in themselves, they would throw aside because of their interference with better things ! It is a great day for a man when he learns to measure things, not by the question, "How bad is this thing in itself ?" but by the question, "How much good does this interfere with ?" That is the athletic test of conduct. The Romans called their baggage *impedimenta*, which means literally things that get in the way of the feet. Discard whatever hinders progress, is the first athletic rule.

Second : The athlete must train. No pie, no cake, no candy, no cigarettes, no all night dancing for him ; but beef, mutton, eggs, and milk ; steady, hard work and plenty of sleep. It is dull, dreary business, this doing the same thing over and over until you can do it perfectly and automatically. It is hard to forego the indulgences the other fellows are enjoying, but it is the indispensable condition of success. If you doubt it, enter a mile run without this training. For the first quarter you will run splendidly, then you will begin to fall behind, and before the race is half over you will see that it is hopeless and give it up. In explanation you will tell your disappointed friends that your "wind" gave out, or you had a cramp in your stomach, or you felt as though you should faint ; but the one all-inclusive reason will be that you were not in training. Athletics teaches this lesson with mighty emphasis. You cannot neglect training and then make up for it by a tremendous effort at the last. Contests must be won by patient, faithful training for days and weeks before the day appointed, or they will not be won at all. There is no second probation here. There is nothing corresponding to death-bed repentance. The period of training is decisive.

What better approach can the preacher find than this to the importance of habits of Bible-reading, prayer, and public worship ? These things may be irksome at times, but these things are to the formation of Christian character what diet and exercise are to the formation of muscle. They may not show great immediate results ; but when the time comes for the testing of character by some great trial, or temptation, or call to arduous duty, the man who from childhood has nourished his soul upon these religious exercises will rise superior to temptation and equal to the duty. The man who has neglected this training will go down in disaster and disgrace.

Third : Athletic sports cultivate co-operation. A boat crew must pull as one man. Each man must do his best for the sake of the common cause.

The punishment for shirking falls not on the individual, but on all. Each man must forget his separate, individual interests and lose himself in the larger interest of the whole. He must trust every other member of the crew to do the same; hence it has been said that there is no such training in socialism as boating gives. One man's shirking discredits the whole crew. It is this organic nature of a crew or team which gives to baseball, foot-ball, and boating their superiority over the more individualistic sports, such as running, jumping, bowling, and tennis. The good oarsman or ball-player is capable of subordinating his private to his social self.

The value of this quality in the church-member is obvious. Nothing has done more to discredit Christianity with brave, hearty, healthy young men than the excessive appeal to individualistic motives. As long as being a Christian is presented to them as a means of saving their own souls, young men of this type will not pay much attention to it. Show them that the Church stands for the co-operation of brave and self-forgetful men and women in the great contest of right against wrong, truth against lies, love against hate, kindness against cruelty, generosity against meanness, purity against corruption, show them that their help and influence is wanted on the side of the right, and these young men will be eager to enter the lists. The enthusiasm of working together for a common cause, and the forgetfulness of self which such enthusiasm brings, are athletic virtues in which the Church is to-day sadly deficient. The Church should be more than an aggregate of units. It should be an organism of members, each doing the work and exerting the influence that is most natural to him, all suffering together in the sin or sorrow of each member, and rejoicing together in the strength and victory of the united body.

Fourth: The athlete must get a good start. To start before the word is given is a waste of strength. To start later than the word is given is hopeless. He must be ready and start on the instant. Lost time cannot be made up. It is now or never.

This shows the folly of inducing young children to make profession of religious experience before God, speaking through their own intelligent response to the call of duty and the attractiveness of the Christian character, calls them to it. The overwrought appeals of evangelists dealing with young children by the wholesale is unconscious blasphemy. It is human impatience endeavoring to anticipate the pleadings of the Lord. A child should hear the voice of God before he hears the interpretation of that voice by the prophet. To reverse the order runs the risk of making the child's whole religious experience unnatural, unreal, and morbid. It tires out the religious susceptibilities in advance, and sends them into the race weak, weary; and they too often come out of it exhausted and disgusted.

This analogy also points out the danger of trifling or delaying, when once the call of God has been clearly heard within the soul. To all

who hear that voice it says: "Now is the accepted time; now is the day of salvation." There is no prize for loiterers in the spiritual race.

Fifth: Athletics teach devotion to an end. There comes a time in every well-contested race when one's strength seems all gone; the muscles seem incapable of further effort; the heart is violently beating its protest, and the lungs are exhausted. Then the victory is to him who, refusing to pay any attention to these things, fixes his eye upon the goal and rushes toward it with the resistless might of sheer determination—seeing nothing, knowing nothing, caring for nothing but that. This power to make a cherished end supreme, and through devotion to it to exclude all else, is the crowning virtue of the athlete. Without this all else is of no avail.

The corresponding Christian grace of course is faith. Faith is not the passive assent to a list of propositions, but the active devotion to an unrealized ideal. It is that which in the hour of weakness and weariness, in moments of discouragement and depression, enables the Christian to fix his eyes upon Christ, and to do the things that his devotion to Christ calls for, whether he feels like it or not; whether it is easy or hard; whether others appreciate and approve, or criticise and condemn. Faith is the grace of conflict as love is the grace of victory. It is the crowning athletic virtue.

IV.—PROTESTANTISM AND ROMAN CATHOLICISM AS FACTORS IN CIVILIZATION.

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

THE Reformation of the sixteenth century was primarily a religious movement. While the great work of Luther and the other leaders of those heroic days affected every fibre of thought and life, yet the first and foremost object of that agitation was the re-establishment of Christianity upon the foundation of the Prophets and the Apostles. Indeed, the very fact that it was a religious movement has made the Reformation, with one sole exception—namely, the introduction of Christianity—the greatest fact and force in human history. Its right and claim to the second place in the records of the past rest upon the fact that it was a revival of those teachings and principles which made the Gospel of the New Testament the centre of the historical development of the world, from the Creation to the Judgment Day. Of all the agencies and elements that enter into the formation of character and history, the religious is, in its direct and indirect bearings, by far the greatest. For this reason no sound philosophy of history will hesitate to affirm, that of all the nations of the past none have left a more decisive and indelible impression on the history of mankind than has the Jewish, the people chosen of God to become the bearers of the true religion. Modern civilization in its composite character owes

much of its methods of thought to the Greeks, much of its laws and social order to the Romans; but its religion is a spiritual inheritance from Israel. Viewed in the light of these facts, it is evident that the glory of the Reformation is its revival of evangelical Christianity, and that in the nature of the case its importance far surpasses even such an event as the French Revolution.

But the Reformation was a good deal more than a purely religious movement. In the nature of the case this could not have been otherwise. Religion, if it is genuine, brings under its spell and influence the whole man in the entirety of his thought, life, and being. It is simply unthinkable that a religious agitation like that of the Reformation should not have worked radical changes in the civilization and culture, the sciences and the arts, the literature, the philosophy, the education and all other expressions and agencies of human activity and progress; and in reality such a wide-reaching influence has been exerted by the Reformation. The characteristic and distinguishing difference between the civilization of the Middle Ages and that of modern times consists in this, that the former was developed and fostered by the spirit of Roman Catholicism; the latter, on the whole, by the spirit of evangelical Protestantism. The influence of Protestantism has been much wider and deeper than the number of even its nominal adherents. All those ideas and ideals which control the thought and life of the age, with a force more powerful than the written laws of nations, have originated in, and are controlled by, the spirit of Protestantism. The aggressive and progressive factor in modern civilization has sprung from the sacred soil of Wittenberg and Geneva. In the development of modern civilization there has been most decidedly a rule of the minority. The Roman Catholic Church has not only not exerted an influence, anything at all in proportion to its millions of adherents, but she has, on the whole, assumed only a negative position over against the achievements of modern science and culture, either ignoring these altogether, or adjusting herself as best she could. At best, she has antagonized them and assumed a hostile position over against their claims. A positive force in modern civilization that Church has not been. In this we have only another evidence of the fact that mere masses and multitudes are not the measure of influence, but that principles are.

To what an extent those factors and forces which really direct the thought and life of the age are under Protestant control, or at any rate not under Roman Catholic, can be readily seen by a reference to two or three of leading prominence, such as education, letters, and politics. It is a significant fact that those three countries which are beyond any and every doubt the leading powers on the globe—namely, England, Germany, and the United States, are distinctively Protestant in character, not indeed in the sense that they have no Roman Catholic subjects, but that their public spirit and life as active factors and forces in the ups and downs of modern history are in touch and tone with the principles of Protestantism.

On the other hand, France, as a political power, is in no sympathy with the aims and ambitions of Rome, however much the majority of the French people may cling to Roman Catholicism. Italy ever since 1870 has been waging war with the Vatican. Austro-Hungary, the only Catholic power that shows any tendency of favoring the plans of the Pope, is in daily danger of disintegration from innate weakness, and lives only by the charity of Protestant Germany, being compelled ever by political necessity, through the *Dreibund*, to steady the arms of Italy, the bitter foe of the Vatican. On the great and international chessboard of politics the interests of Roman Catholicism no longer influence the moves. On local issues, and under peculiar surroundings, the splendid organization of that Church may exert a directive or controlling power, as was the case in the *modus vivendi* following the close of the *Kulturkampf* in Germany a few years ago; but even such power has not the virtue of permanency. Wherever the Roman Catholic Church has had unlimited opportunity of developing political forces subservient to her ends and aims, as was the case in the Central and South American countries, she has exhibited a remarkable inability to do so. If anything, this state of affairs proves that the spirit and tendency of the political forces of the modern world are in origin and character anything but Roman Catholic.

The same status is found in the departments of education and literature. Certainly of all the agencies that have been controlling and still do control modern life and activity, none have been more powerful than these. Yet it is as singular as it is significant that in neither of these is Roman Catholicism a leader. The most cultured and educated nations on the globe are either Protestant or at any rate not Roman Catholic; while among those nations that claim to be Christian and civilized, ignorance and illiteracy reign supreme only in Roman Catholic lands. The same is true of higher education. The leadership in this belongs, as is acknowledged by all, to Germany, and that to Protestant Germany. The twenty-one German universities, although fully half a dozen of them have Roman Catholic theological faculties, are throughout imbued with Protestant principles and the Protestant spirit of progress. At a recent Catholic congress a speaker lamented the fact that even in the Catholic University of Freiburg there was, outside of the theological faculty, only one professor who could be regarded as a faithful son of the Church. The reason for this is not that the governments favor the appointment of Protestants, but in the competition for scholastic honors and literary distinction, based upon real merit in research, which in the canons of German literary and university ethics is the *sine qua non* of success and recognition, the spirit of Roman Catholics cannot obtain and yet remain true to itself. Recent statistics have shown that while the Roman Catholics of Germany constitute about one-third of the population, that Church contributes only about one-fifth or less to the university attendance and to the professional careers. An example of this sort, where the opportunities are alike for

each of the two great rival churches, but are not proportionally improved by them, shows that naturally between Roman Catholicism and modern research, higher education, and culture, an inner harmony does not exist, and that these great moulders and directors of the modern world are also in a closer inner connection with Protestant tenets and teachings.

How little the literature of the day is Roman Catholic in origin or sympathy, can be readily seen by a reference to that all powerful mover of men's hearts and minds, the periodic press. It is almost a modern wonder that Roman Catholicism, with its millions of adherents and magnificent organization, holds such an insignificant position in the journalism and the magazine literature of the times. With all their skill and scheming the authorities of that Church have never been able to make the press to any great degree subservient to their purposes. That Church does not lack periodicals and papers, but not one of these can fairly be regarded as a leader in the thought and work of the day. All the great journals and magazines are either neutral in religious matters, although the great majority in their comments on questions of public and private morals, indicate the influence of Protestant ethics; or they are avowedly Protestant. Indeed, what is true in this connection is true in regard to all the features of modern life, which are generally regarded as the special blessings of our civilization and culture. Among all the scholars, thinkers, inventors, investigators and others who have contributed to make the modern world what it is, there are few, if any, adherents of Roman Catholicism. Some from those ranks may have been good imitators and followers, skilfully adapting new achievements to the ends of that communion, but of the leaders scarcely one has been furnished by the Church of Rome. In fact, it will go without contradiction, that the positive force in modern civilization, in so far as this can in any way be said to have had any connection with religion and Christianity, has been, and is, Protestant. On the whole, Roman Catholicism has assumed, over against modern thought and life, only a negative attitude, adjusting itself in so far as this has been possible.

This Roman Catholic thinkers themselves recognize and are now determined to change. Within the last ten years a singular movement has been inaugurated in Germany, which aims at nothing more or less than to bring modern life and thought in subjection to the spirit and tendencies of Rome. The means employed for this end is the proposed reconstruction of modern science, scholarship, and thought in general, in the interests of that Church. Probably the best illustration of this new work is the historical school of Janssen, who aims to prove at the hand of authentic and correct historical sources that the Reformation was the greatest misfortune that ever befell Europe, and while it was the source of all the ills of modern life, whatever of good has been preserved is owing to the efforts of Roman Catholicism. However little we may hope or fear from this new departure, the practical end of which is the proposition that the

evils of modern society cannot be healed except by a return to the mother Church, yet the mere fact of the existence of such a school is evidence enough that Roman Catholics, too, acknowledge the predominance of the Protestant spirit in modern times and generations.

Now all this cannot be accidental. There must be a why and a wherefore for facts so important; and, in reality, this status of affairs does stand in the closest possible connection with the inner character and spirit of Protestantism and Roman Catholicism. The latter having set up its false standards of pope, council, and ecclesiastical decree, cannot but be in constant fear that research and investigation will produce results contradicting these erroneous standards. In the nature of the case progress and enterprise are inconsistent with the spirit of the Church of Rome. Then the Church does the thinking for her members, presenting a set of beliefs and creeds as a *fait accompli* for blind acceptance. There is no encouragement for independent thought, for further study and investigation. On the other hand, Protestantism in making religion a matter of the individual's relation to his God, naturally constitutes a stimulus to thought. Making the man individually responsible for his creeds and deeds makes him in his conscience bound to think and study. Naturally Protestantism favors progress and further research. Having set up the standard of the truth, the Word of God, and it alone, its own interests demand active, intelligent, and reasonable adherence, encouraging all advance and progress in thought and work, knowing that all true progress and advancement not only cannot contradict, but only place in a clearer light the great teachings of God's Revelation.

But while Protestantism has been the chief factor in modern civilization, and as the revival of the principles of original Christianity has been the sources of the greatest blessings, it has by no means been the sole active agent, and is by no means responsible for the evils that exist yet in such abundance. This both its false friends and its foes would like to have men believe. Among Roman Catholic writers it is considered as equivalent to an axiom that the Reformation was practically a revolution, a rebellion against legitimate authority, and accordingly the absolute sway of individualism subjected to no authority in heaven or on earth. Not infrequently is it claimed that the French Revolution was the natural outcome of the Reformation, the fact being entirely ignored that it was *Roman Catholic* France which enacted this greatest tragedy of modern history. Liberalism, rationalism, socialism, and all the other evils of the body politic are directly traced to the teachings of Luther and the other reformers. This fire is fed by false adherents, and a good principle cannot be damaged worse than by an abuse in the house of its pretended friends. The rationalist Bretschneider dedicated his dogmatics to the "manes" of Luther; the rationalistic Protestant *Verein* of Germany appeals to his name; and the new radical school of Ritschl pretends to be the restorer of his true teachings.

Yet all this is based upon a totally false conception of the Reformation of the sixteenth century and of evangelical Christianity. It is the very opposite of truth that the Reformation overthrew all authority, and thus permitted individualism untrammelled and unfettered to run riot. The principle of authority obtains in genuine Protestantism more than it does in Roman Catholicism. It is true that the Reformation threw aside the claims and authority of Papacy ; but in the room of the false authority thus discarded it substituted the true authority—namely, the Word of Revelation. The formal principle of the Reformation and of the evangelical churches is, that the Word of God, and it alone, is the guide and norm of faith and life. Any Protestantism based on another standpoint has no legitimate or historic right to the name ; and, accordingly, all those movements in biblical criticism, the social, literary, and educational world, and elsewhere, which proceed from the premises that man is not bound by the authority of the Word, are not the legitimate and lawful outcome of the Reformation or of true Protestantism. These are anything but negative in character ; essentially they are conservative and positive. It is true that they are negative in so far as they reject the teachings and tenets of Rome, but these negative features are merely preliminary and preparatory to the real work of evangelical Protestantism—that of re-establishing and restoring the original teachings of Scripture in the hearts and minds and lives of the people. It is for this reason that the general prevalence of the name “ Protestant ” is somewhat unfortunate. While in itself it is a positive term, yet historically it is of a negative character ; and in Germany, the original home of the word, it has generally been displaced by the more acceptable term “ Evangelical.”

If such has been the mission and province of Protestantism in the past, it requires neither a prophet nor a prophet's son to predict what its mission and work must be in the future. The solution of the almost numberless problems in the public life of the nations will depend upon the spread of Protestant principles ; and this for the simple and sole reasons that genuine Evangelical Protestantism seeks the one end, of making the teachings and doctrines of the Scriptures actual realities in the life of the nations and of the individuals. Only Evangelical Christianity can solve the problems of the day, because only the teachings of Christ can be a panacea for all the ills of time as well as of eternity. An illustrative example is found in that problem which is most prominent before the world at present—the social question. Purely scientific economics cannot solve it, because it is more than a question of dollars and cents. Force cannot solve it, as experience has proved. The Roman Catholic Church, notwithstanding its recent loud claims, cannot solve it, because, as appears from its views on monasticism, it does not entertain Biblical views of labor. Only Evangelical Christianity, the leading tenet of whose practical work must be the command of the Lord to love our neighbors as ourselves, has within itself the possibility of a solution, in such a degree as this ideal can be realized

in actual life. The social problem is fundamentally a moral and ethical question and not one of political economy, merely to be discussed on the basis of the law of supply and demand. Only a Christian solution can settle that question satisfactorily.

In this way the interests of true civilization and culture are identical with the interests of genuine Evangelical Protestantism, simply because the latter is the exponent and expression of the teachings of Christ and the apostles. The progress of human society is identical with the progress of Protestantism.

V.—ELEMENTS OF EFFECTIVE PREACHING.

BY REV. R. T. CROSS, MINNEAPOLIS, MINN.

By effective preaching we do not understand that preaching which simply draws a crowd, or which simply draws to itself human praise, or which simply draws wealth and fashion, or which simply draws tears by arousing deep feeling and stirring the emotions. Effective preaching may do these things, but if these are the limits of its effectiveness then the pulpit is on a level with the theatre, for the theatre is effective in all these directions.

By effective preaching we understand that preaching which draws men to Christ and which builds them up in Christ, which makes bad men good and good men better, which edifies, or builds up the Church, which does indeed arouse deep feeling and stirs the emotions, but which does it as a means to an end. And it so does it that when feelings and emotions have passed away like the morning dew, as they surely will, there shall be left a crystallized residuum of earnest purpose and determined resolution to live a better life.

The first element of such preaching is that it be *scriptural*, scriptural as opposed to the preaching of science, natural or social. Science can be effectively and extensively used for illustration, but the bare preaching of science is woefully ineffective for spiritual results. It should be scriptural, too, as opposed to speculative preaching. The writer once asked a college professor to give a lecture before a teachers' institute. He replied that he would if he could take such a subject as would enable him to evolve the lecture out of his own consciousness, instead of being to the trouble of looking up facts as a basis for the lecture. A sermon that is evolved out of the preacher's own consciousness, instead of being evolved from the Bible is apt to be very ineffective, however beautiful or rhetorical or forcible it may be. Such preaching does not convert sinners or feed Christians. That our preaching should be scriptural in order to be effective appears from the following considerations:

1. It is so commanded. "Preach the Word." "Preach the Gospel to every creature." "Christ sent me to preach the Gospel, not with wis-

dom of words, lest the cross of Christ should be made of none effect"—*i.e.*, should be ineffective.

2. The example of Christ, of the apostles, and of the most effective preachers of all ages. How often Christ in His preaching referred to what was written in the Old Testament! Read the sermons of Peter on and after the Day of Pentecost and see how largely he dealt in scriptural facts. Who have been in the past, and who are to-day the most effective preachers? Agree on the list and then see if they are not those whose preaching has been, or is, eminently scriptural.

3. And there is also a plain philosophical reason why scriptural preaching is effective. It is because the Bible has authority with most of our hearers. Peter's hearers believed in the Old Testament, which he so wisely and so largely quoted. Most of our hearers believe in the Old and the New Testaments. Not only do they contain the Word of God, but our hearers believe that they contain it. Hence, just so far as we sustain our propositions and assertions by scriptural proof, so far they are convincing and effective with the mass of our hearers.

4. And God has promised that His Word shall not be ineffective. It shall not return unto him void, but it shall accomplish that which He pleases, and prosper in the thing whereto he sends it. "Hitch your wagon to a star," said Emerson. Hitch your preaching to the Word of God and it will be effective preaching.

The second element of effective preaching that we name is that it be *illustrative*. The particular and the concrete are vastly more interesting to the average mind than the general and the abstract. There is no doubt of this. Men and women are but children of a larger growth in this respect. We have all noticed how people begin to give better attention when a speaker passes from general statements to illustrative facts. Some preachers illustrate very little if any. In this they are wise above the Bible and above Christ Himself. The Bible is an effective book largely because it is so full of illustrations. Its stories, its biographies, its histories, its parables are all vivid illustrations of general truths. The preaching of Christ abounded in illustrations, and without a parable, without an illustration He did not speak to the people. His miracles, too, were impressive illustrations, in the form of object lessons.

But there are illustrations and illustrations. There is a choice of illustrations and a choice of methods in using them. To illustrate means to make bright, or illuminate. Illustrations should throw light on the subject, just as the footlights of a stage, hid from view themselves, throw light on whatever is on the stage. Often an illustration, condensed into one or two sentences or words, can be made to throw a sudden flash of light, like a flash of lightning in a dark night, upon the whole landscape of truth that one is presenting.

Illustrations should be drawn first of all from the Bible, and when thus drawn one's preaching is both scriptural and illustrative. Next to the

Bible they should be drawn from nature, which is God's other Bible, and a wonderfully prolific one for illustrative purposes. The writer's favorite natural science is mineralogy. By continued careful thought he found in the crystal illustrations of moral truth sufficient for fifty short sermons to children. History is a prolific source of illustration, especially the incidents of the history of the present as they are spread before us in the papers. "The Bible and the Newspaper" is the title of a book by Spurgeon, in which important Bible truths are illustrated by incidents which the newspaper brought to the author during a period of three months. The daily life of our hearers, at home, at school, on the street, in the shop is another fruitful source of effective illustrations, all the more effective because we can preface them with the words, "You know." Familiarity on the part of our hearers with the facts of an illustration adds greatly to its effectiveness, while familiarity with the use of those facts as an illustration takes away from their effectiveness.

The Bible, nature, history, daily life—Christ drew illustrations from all these sources; so should we. As the eagle rises on high and scans the earth far and near for her prey, so we, from a high view point, should scan all departments of human life, and all branches of human knowledge, for effective illustrations, to use as feathers for our arrows of truth, to wing them on their way.

A third element of effective preaching is the *personal element*. By this we do not mean indulging in personalities, or that other offensive form of the personal element which we call egotism, but that interesting form of it which we call experience. It is related to both the scriptural and the illustrative elements. Our preaching must be scriptural, but to be effective the Scripture must first be digested and assimilated by us. We must experience it. It must pass through our personality. Personal experience is not only interesting, it is effective, as we have all noticed in times of revival. Sermons evolved out of our own consciousness are not effective, but sermons evolved out of the Bible and passed through our consciousness, our personality, are effective. How full the sermons and letters of Paul were of this personal element, which was not egotism, though it sometimes looks like it on the surface. In listening for years to Charles G. Finney there seemed to the writer to be no end to the effective uses which he could make of his own experience, especially of his experience in conversion. He seemed to be the personification of some of the great truths of the Bible, and it was one of the secrets of his power.

If in giving an illustration one can tell something that he has seen, it adds effectiveness to it, still more so if he can introduce the personality of his hearer. A minister used a certain Rocky Mountain view as an illustration while preaching at the East. A theological professor, who rarely used illustrations himself, was in the audience and his face lighted up with great interest and enthusiasm because he had been there and had seen that view himself. But the personal element must be used cautiously. One

would not care to sit under the preaching of a minister who lugged into every sermon something about what he saw when he was in Europe. Somebody said that he could stand seventy or eighty meals of hasty pudding, but he did not want it for a regular diet.

Another element of effective preaching is *earnestness*. To be earnest one must be sincere; he must be intellectually honest, believing with all his heart what he preaches, and believing that it is vitally important for others to believe it. This begets enthusiasm. Enthusiasm, as one has said, does not necessarily foam at the mouth. It may be a quiet enthusiasm and yet very effective. Sincerity and enthusiasm make one earnest. It is a high compliment to our preaching when any one says: "He preaches as though he believed what he said." There may not often be tears in our eyes, but if we are in earnest, there will be genuine tears in the voice.

Earnestness is necessary to effective preaching, because warning men of their danger is so important a factor in preaching. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them my warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand" (Ezek. iii. 17, 18). Our warnings to men of danger to life or limb are not effective if they see that we are not earnest in tone and manner. A college president was in an upper story of a city business block that was on fire. He heard someone below say, "Fire!" But it was so faint that he paid no attention to it. The slight delay cost him his life. Had the cry been a ringing one he would have heeded it. For three years Paul preached publicly and from house to house in Ephesus, and warned men, with tears, night and day. It is needless to say that such preaching was effective.

Earnestness is far better than faultlessness of style and delivery. There is a certain kind of faultlessness in preaching which is in itself a fault, and which is a great detriment to success. The want of true heart-earnestness is an awful fault, for which no other kind of faultlessness can atone. Earnestness covers a multitude of faults. Add the element of earnestness to a clear conception of the truth and there will be an effective delivery. It may not always be elegant, but effectiveness is better than elegance. "The God that answereth by fire, let Him be God," and, adds Spurgeon, "The man who has the tongue of fire let him be God's minister." Says the same writer: "Be earnest and you will seem to be earnest." "A burning heart will soon find for itself a flaming tongue." "We should be clad with zeal as with a cloak." "We ought to be all alive and always alive—a pillar of light and fire should be the preacher's fit emblem."

The last element of effective preaching that we mention is *spirituality*. This is closely related to earnestness and yet distinct from it. A person may be earnest without being very spiritual. Wicked men are sometimes

tremendously in earnest. A business man said to the writer : " I am religious but not spiritual." That is the trouble with many ministers and with much of our preaching. Such preaching is not apt to be effective. We are told to be spiritually minded ; and every minister needs to obey that exhortation.

But what is spiritual-mindedness ? It is difficult to tell. There are some gems that have a color of wonderful beauty and richness which attracts attention at once. But it is very difficult for the chemist to lay his hand on the substance that gives the color and tell what it is. So it is difficult to define in precise terms that aroma of Christliness which is so marked in the preaching of the spiritually-minded minister, and which is so effective in commending the Gospel message. It is the quintessence of all the Christian graces, especially of the gentler ones. It is Christ shining through us, causing our faces to glow and our very words and tones to vibrate with His love. It may not lead us to pound the pulpit, or saw the air, or scream at the top of our voices, but there is power in it nevertheless, a power that goes to the heart, such power as there is in the gentle rain, the balmy wind, the life-giving sunshine. Preaching that is saturated with spirituality has a penetrating power, like some kinds of oil. It will often penetrate the hardest crust of indifference and worldliness. It will soften the harsh asperities of the human heart, and disarm criticism, for no one feels like criticising the warm-hearted brotherly love which goes with it.

How shall we get this element of spirituality ? By abiding with Christ. By saturating our sermons and the preparation of them with prayer. By isolating ourselves at times from the world and from worldly affairs, and becoming surcharged with the Divine electricity, filled with the Holy Ghost, so that when we come before the people that Divine power shall flow from us to them, and on its current carry the living truth to their hearts.

There are other elements of effective preaching, but these are among the chief ones, and our preaching will be more effective than it is to the extent to which we make it more scriptural and illustrative, introducing more of the right kind of personal element, and by not seeming merely, but being, more earnest and more spiritual.

Individuality, so much in demand now, is constantly becoming more difficult. The school, society, politics, socialism tend to repress individuality and peculiarity. Of Schliemann, Professor Virchow says : " It always fills us with admiration and joy if, in this era of the richest development of human activity the world has ever seen, persons succeed, by means of their own effort, in working their way through the masses, and at the same time fully retaining their peculiar individuality, and even developing it."—*Stucken-berg.*

SERMONIC SECTION.

THE DIVINITY IN HUMANITY.*

BY LYMAN ABBOTT, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

Jesus answered them, Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God.—John x. 34, 35, 36.

THE context and argument is this: Jesus Christ has declared that He will give unto His sheep eternal life; and that no one can pluck them out of His hand, because He and His Father are one; and the Father who gives these sheep to His care and keeping is greater than all the forces that are leagued against them. Thereat the Jews took up stones to stone Him, saying, Being a man, Thou makest Thyself equal with God. And Christ answers with our text. He refers them back to the Old Testament, which, He says, declares of the judges of Israel, of the men to whom the inspiration of God came, that they are divine. "Why, then," He says, "do you accuse Me of blasphemy because I claim divinity?" It is impossible to consider this a mere play upon the word; that Christ uses the word God in one sense in one paragraph and in another sense in the paragraph immediately following. It is impossible to conceive that this is a kind of sacred pun. No, no; the argument is clear and unmistakable. According to your Old Testament scripture, He says, the men in whom and to whom and through whom the power and grace of God are manifested are themselves the partakers of the divine nature. If that is so, if the men of olden times, patriarchs and prophets, through whom the divine nature was manifested—if they are divine, do not accuse me of

blasphemy because I claim myself divinity. If in this passage, on the one hand, Christ claims kinship with God, on the other He lifts the whole of humanity up with Him and makes the same claim for them. The religion of the Old Testament and the New Testament, the religion of Christianity and of Judaism, is a religion of faith in God. But it is not less truly a religion of faith in man, and of faith in man because man is a child of God. And the one faith would be utterly useless without the other. For faith in God is effective because it is accompanied with faith in man as the child of God.

And in this faith in man is the inspiration of all human progress. *Faith* in man, I say. Faith sees something which the eye does not see. Faith sees something which the reason does not perceive. Faith is not irrational, but it perceives a transcendent truth, over beyond that which the sense perceives. Faith is always intermixed with hope and with a great, great expectation. Either with a hope because it sees something which is not yet but will be, or else with a hope because it sees something which is not yet seen but will be seen. Faith in man is not a belief that man is to-day a great, noble character, but it is a perception in man of dormant possibilities of greatness and nobility which time and God will develop. It is only the man that has faith in man who can really interpret man. It is faith in man that gives us all true human insight. The difference between a photograph and a portrait is this: The photograph gives the outward feature, and stops there; and most of us, when we stand in a photograph saloon to have our picture taken, hide our soul away. The artist sees the soul behind the man, knows him, understands something of his nature, and paints the soul that looks out through the eyes. He sees in the man something which the sun does not exhibit, and makes that something shine on the canvas. The artist in lit-

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erature sees an ideal humanity, and interprets it. Realism in literature does not portray the real man. Anthony Trollope pictures the Englishman as he is to-day, and society as any man may take it with a kodak; but Dickens gives us Toby Veck and Tiny Tim; George Eliot, Adam Bede and Dinah Morris. Men say that no such boy ever lived as MacDonald has portrayed in Sir Gibbie. In every street Arab is a possible Sir Gibbie; and MacDonald has seen the possible and shown us what Christianity may make out of the street Arab. In this perception of a possible in man lies the spirit of all progress in science. The mar of practical science laughs at the notion of an iron railway on which steam-cars shall travel faster than English coaches. But the man of faith in men, who believes that it is in the power of men to dominate the powers of nature, builds the road. The man of practical science laughs at the notion that we can reach up our hand into the clouds and draw down the lightning. But Franklin does it. The man of faith is sometimes mistaken, but he is always experimenting, because he always believes that man to-morrow will be more than man is to-day or was yesterday. And all progress in civilization has its secret in this great faith in man as a being that has a mastery, not yet interpreted, not yet understood, not yet comprehended in its fulness, over all the powers of nature.

Now, is there any ground or basis for this faith in man? Have we a right to believe that man is more than he seems to be, as we see him in the street to-day? Have we a right to build our institutions and our fabrics on this belief? Have we a right to think that man can govern himself, or must we go back and say with Carlyle and Ruskin and Voltaire that the great body of men are incompetent to govern themselves, and a few wise rulers must govern them? Have we a right to believe that all the progress that has thus far been made in science is but an augury of progress far greater, reaching into the

illimitable? Have we a right to say that these portraits of a possible humanity, this Portia, this Toby Veck, this Tiny Tim, this ideal man and woman, are real men and real women in possibility, if not in the actualities of life? Or are we to think of them as simply phantasmagoria hung up for the delectation of a passing moment? The Bible makes answer to that question. The Bible pre-eminently, but the great poets and the great prophets of all religions. The Bible, because the poets and the prophets of the Bible transcend the poets and prophets of all other religions. And that declaration is that man is made in the image of God, and that God dwells in man and is coming to the manifestation of Himself in growing, developing, redeemed humanity. Our Bible starts out with the declaration that God made man in his own image. The poets take the idea up. MacDonald tells us, in that beautiful poem of his, that the babe came through the blue sky and got the blue of his eyes as he came; Wordsworth, that the child's imaginings are the recollected glory of a heavenly home; and the author of the first chapter of Genesis, that God breathed His own breath into the nostrils of man and made him in the image of God. All fancy, all imaginings. But, my dear friends, there is a truth in fancy as well as in science. We need not believe that this aspiration that shows itself in the pure mind of a little child is a trailing glory that he has brought with him from some pre-existent state. We need not think it is a physiological fact that the sky colored the eyes of the babe as the babe came through. Nor need we suppose that historically man was a clay image into which God breathed a physical breath, so animating him. But beyond all this imagery is the vision of the poet—God in man; a divine life throbbing in humanity; man the offspring of God; man coming forth from the eternal and going forth into the eternal.

This is the starting-point of the Bible. Starting with this, it goes on with dec-

laration after declaration based on this fundamental doctrine, that man and God in their essential moral attributes have the same nature. It is human experience which is used to interpret divine experience. According to pagan thought, God speaks to men through movements of the stars, through all external phenomena, through even the entrails of animals. Seldom so in the Bible, save as when the wise men followed the star, and then that they might come to a divine humanity. In the Old Testament God speaks in human experience, through human experience, about human experience, to typify and interpret and explain Himself. God is like a shepherd that shepherds his flock. God is like a king that rules in justice. He is like the father that provides for his children. He is like the mother that comforts the weeping child. All the experiences of humanity are taken in turn and attributed to God. The hopes, the fears, the sorrows, the joys, the very things which we call faults in men—so strong and courageous are the old prophets in this fundamental faith of theirs that man and God are alike—the very things we call faults in men are attributed to the Almighty. He is declared to hate, to be wrathful, to be angry, to be jealous; because, at the root, every fault is a virtue set amiss; and the very faults of men have in them something that interprets the power and will of God, as the very faults of a boy interpret the virtues of his father. All through the Old Testament God manifests Himself through human experience. He speaks in the hearts of men; He dwells in the experience of men; He interprets Himself through the life of men; and, finally, when this one selected nation which has a genius for spiritual truth has been so far educated that there is no danger that it will go back and worship man, that it will become a mere hero-worshipper, when it has been so far educated that there is no danger of that, then Jesus Christ comes into the world—God manifest in human life.

Who, then, is Jesus Christ? Let John tell us. The Oriental world was puzzled about the question of the origin of evil. They said, in brief, a good God cannot make a bad world. Out of a good God, therefore, there have emanated other gods, and out of these gods still other gods, until at last there came to be imperfect gods or bad gods. And the world was made, some of them said, partly by a good god and partly by a bad one; and others, by an imperfect god who was an emanation of the perfect one. Of these emanations one was Life, another was Light, another was the Word. And John, writing in the age of Oriental philosophy, uses the phraseology of Oriental philosophy in order that he might tell mankind who and what Jesus Christ is. "In the beginning was the Word, and the Word was God." God never was an abstraction; from the very beginning He was a speaking God, a living God, a manifesting God, a forth-putting God. "The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. And this Word became flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." Let me put that into modern language. What is it but this? From eternity God has been a manifesting God. When the fulness of time came, God, that He might manifest Himself to His children, came into a human life and dwelt in a human life. He that had spoken here through one prophet, there through another prophet; He that had sent one message in this direction and another in that; He that had spoken through signs and tokens, as the author of the Epistle to the Hebrews says, in divers manners and in fragmentary utterances—when the fulness of time had come, He spoke in one perfect human life, taking entire possession of it and making it His own, that He might manifest Himself in terms of human experience to humanity. Or turn to Paul and let me read you his

declaration : " Let this mind be in you, which was also in Christ Jesus ; who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." What is this, again, but the same declaration ? God, desiring to show Himself to humanity, entered into one human life, became subject to human conditions, shared the weaknesses, the wants, the ignorance of humanity, entered into and was identified with one human life.

Do I say, then, that Jesus Christ was a man like other men ? No. But I do say that in their essential qualities God and man are identical, and God entered into humanity that He might show to humanity what He is. I do say, not that Jesus Christ was a man like other men, but that other men may become like Jesus Christ. I hold a bulb in my one hand and a tulip in my other. Will any man say to me, This beautiful flower with all its rich coloring is like this bulb ? Oh, no ! But let the sun of God shine long enough on this bulb, put it where it belongs, subject it to the conditions of life, and this bulb will become like this flower. Man is made in the image of God. All that is in man that is not in God's image does not belong to man's nature. Natural depravity ? There is no natural depravity. Depravity is unnatural. Depravity is contra-natural. It is against the whole law of man's being. It is never wrong for any creature God has made to act out the nature which God endowed him with. It is not wicked for a tiger to be ravening. It is not wicked for a snake to be sinuous. It is wicked for man to be ravening or sinuous, because it is against the divine nature that God has put in man. He made man for better things.

God making man in His own image, God coming through successive stages,

manifesting Himself in successive relations of Himself in human experience, God at last disclosing Himself in one pure, sinless, typical man in order that men through that humanity might know who and what God is—and is that the end ? Oh, no ! That is the beginning, only the beginning. For what did God come in Christ ? Simply to show Himself ? Here is a hospital—all manner of sick ; the paralytic, the consumptive, the fever-stricken. Is it good news to these hospital bed-ridden ones if an athlete comes in and shows them his life, his muscles, the purity of his lungs, the health of his constitution, and then goes out ? But if he comes in and says, " My friends, if you will follow my directions I will put into you consumptive ones some of the strength of my lungs, into you fever-stricken ones some of the purity of my blood ; into you paralytic ones some of the sinew and muscle I possess—you can become like me," then there is good news in the message. If God came into the world simply to tell us what God is and what the ideal of humanity is, the Gospel would be the saddest message that could be conceived as delivered to the human race. It would add gloom to the gloom, darkness to the darkness, chains to the chains, despair to despair. He comes not merely to show divinity to us, but to impart divinity to us ; rather, to evolve the latent divinity which He first implanted in us. As God has entered into Christ, He will enter into me. Christ says to me : As I am patient, you can become patient ; as I am strong, you can become strong ; as I am pure, you can become pure ; as I am the Son of God, you can become the Son of God. Therefore His message is the Gospel that it is.

Christ is not a man like other men. I can find in the biography of Jesus no trace of sin. In every other biography, oh, how many traces ! No trace of repentance. The Hebrew Psalmist laments his iniquity. Paul confesses himself to be the chief of sinners. Luther, Calvin, Melancthon, Edwards

—go where I will, in the biography of all saints there are signs of sin and iniquity. Never a trace of repentance or confession in Christ. In all others we see a struggle after God. "My heart panteth after Thee as the hart panteth after water-brooks." "I count not myself to have attained, but, forgetting those things that are behind, I press forward toward the mark." Never in the written biography of Christ a trace of that aspiration after something not yet reached. On the contrary, a great peace and a great possession. He says: I have come full of life. I have come to give life. This sinless Christ comes that He may give to us that which He Himself possesses; that He may take the sin out of our lives and the sorrow out of our hearts, and for the yearning desire give a great, great peace. I have come, He says, that you might have life. How much, Lord and Master? Life more abundantly. What kind of life, Lord and Master? Eternal life. Has He come with that great life of His to give a little and then stop? Nay, to give all to every one that every one will take.

I marvel to find Christian men denying that Christ is the type and manifestation and revelation of the possible divinity in universal humanity. It is written all over the Bible. What says Christ Himself? I have come that you might have life, and that you might have it more abundantly. As the Father has sent Me into the world, even so I send you into the world. You shall be My disciples. You shall learn of Me. You shall be My followers, and tread where I have trod. You shall take up My cross, and suffer as I have suffered. The secret of my life shall be the secret of your life. Ye shall be in Me. I will abide with you. Ye shall be as a branch grafted on the vine, drawing the same life as I have, as out of My very veins. As the Father was in Me, so I and My Father will come and abide in you. He breathes upon the disciples and tells them to receive the Spirit that was in Him; and in His

last prayer He prays that they may share His glory, that they may be one with the Father as He is one with the Father. Paul takes up the same refrain and repeats it over and over again. Righteousness in man is the righteousness of God, God's own righteousness coming out of God's heart into human hearts. Ye shall be partakers of the divine nature. Ye shall be joint heirs with the Lord Jesus Christ, inheriting all that Christ inherited from His Father. Ye shall have the same spirit that was in Christ. Metaphor and trope and figure are exhausted in the endeavor of the Apostle to set forth this sublime truth. Christ is the servant of God. We are the servants of God. He is the Son of God. We are the sons of God. He is the light of the world. We are lights of the world. He is a priest forever. We are priests perpetually serving in His temple. He is the one eternal sacrifice. We are to present our bodies a living sacrifice before God. He is dead. We are to die with Him. He has risen. We are to rise with Him. Already we sit in the heavenly place with Christ Jesus. We are changed from glory to glory into His image. We are predestined to be conformed to that image. We are bid to pray that we may be rooted and grounded in Christ, that with Him we may be filled with all the fulness of God.

Do I say, then, that I am equal to Christ? Or that I ever shall become equal to Christ? No! Let me try to make this plain to the child, and then the rest will perhaps understand it. Here is a great, great man. He is a great statesman. He is a great poet. He is a great orator. He is a great philosopher. He is a great general. He is Bismarck and Gladstone and Dante and Napoleon and Raphael and Plato all combined in one. And he has children, and this boy is a statesman, and this boy is a general, and this boy is an orator, and this boy is a poet, and this boy is an artist. No one of them comprises all the genius that was in his

father, but each one has one quality of that father, and all the boys together reflect their father's nature. No, I shall never be equal to Christ. But according to the measure of my own capacity, I may reflect even here and now something of Christ and be really Christ-like.

Christ is my Master. I acknowledge no other Master than Him. I wish to follow where He leads. I gladly believe whatever He says. And I have no other ambition—oh, I wish it were true that I never had any other ambition!—than to be like Him. But He is my Master because He bids me follow where He leads, because He gives what I can take, because He promises what He will yet fulfil. I believe in the divinity of our Lord Jesus Christ. It is the centre of my faith, as He is the centre and the source of my life. But I do not believe in the mediæval formula that Jesus Christ is God and man mysteriously joined together, because to believe that would be to leave me both without an ideal of man which I might follow, and without a manifestation of God to which I might cling. In my country home two Christians quarreled. An atheist went to them and said to one of them, "Your Christ said, 'Forgive all your enemies and love one another.'" "Yes," he said, "Christ was divine. He could. I cannot." But there was nothing of moral virtue that God wrought in Christ that He cannot work in you and me if we will give Him time enough. And, on the other hand, this separation of God and man in Christ denies the real manifestation of God to man. Jesus called His disciples to watch while He wrestled with agony in Gethsemane, and Dean Alford, speaking on Gethsemane, says this was the manifestation in Christ of human weakness. No! no! A thousand times, No! It is the glorious manifestation of that sympathy in God which wants the sympathy of the feeblest of His followers, as the mother wants the sympathy and love of the babe on her lap. "Beloved, now are we the sons

of God; and it doth not yet appear what we shall be. Only we shall be like Him; for we shall see Him as He is." There are two things we do not know. Genius is always a mystery, spiritual genius the greatest mystery of genius, and Christ the greatest mystery of all. We do not know what we shall be, any more than one who never had seen a garden could guess what the mould would be when the spring had finished its work. Those are two things we do not know. But there are two things we do know. We shall be like Him, and when we are like Him we shall see Him as He is. We shall be like no imagination of Him, no deteriorated or imperfect conception of Him; but when we come to see Him in all the regal splendor of His character, with all the love, all the justice, all the purity, all the divine glory which is adumbrated and shadowed here because our eyes could not look upon it and still live—when we come to see Him in all the glory of that divine character, we shall be like Him—**WE SHALL BE LIKE HIM.**

CHARACTERISTICS OF LUKE'S GOSPEL.

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That thou mightest know the certainty of those things in which thou hast been instructed.—Luke i. 3.

IN these words the third evangelist closes the introduction to his gospel, and sums up his purpose in writing it. To reverent and thoughtful readers of the Word of God the question must often have occurred, Why are there four gospels? Might not one writer have given in one document an adequate account of the person and work of the Lord Jesus? A full answer to the question would demand more time than we now have at command. Let it suffice to say

that, as it pleased God in giving His Word to man to give it through the medium of men, many men were needed to secure that the revelation should be large enough and many-sided enough for men of all generations, of all classes, and of all histories.

We all limit, modify, and color the truth which passes through us. A perfectly achromatic lens is perhaps unattainable. Accordingly, that the Gospel of the Son of God may be such as to suit the needs of all generations to the end of time, it has pleased God to employ four men, different in type and characteristics, that through this larger medium an adequate view of His Incarnate Son may be presented to mankind.

Every one who has heard music knows that a tune rendered by different instruments will have modifications and effects corresponding to the nature of the instrument which renders it. There may be the same harmonic notes, the same melody; but if rendered on a harp, a piano, an organ, and a flute, the music will partake of the properties of the instrument which discourses it.

So it is in some sense and measure with the Gospel. What we have through each and all of the four is one, essentially and eternally one, and yet each has its distinguishing characteristics corresponding to the true personality of the writer from whom we have received it.

There are, it may be mentioned, about three hundred and fifty verses in Matthew's gospel not given by any of the other three evangelists; Mark has sixty-eight verses peculiar to himself. In Luke there are about five hundred and forty verses not found in the other gospels. If we had these special portions side by side before our view, we should then see the characteristics of each with vivid and striking impressiveness. Such a conspectus would show that Matthew's is the gospel for the Hebrews, Mark's for the Romans, Luke's for the Greeks, and John's the gospel for the Church of God. Matthew is wont to look behind to the prophecies, and

shows their fulfilment in Jesus; his is the gospel of the past. Mark sees in Jesus the satisfaction of present needs; his is the gospel of the present. Luke is full of presentiments of coming good; he sees the harvest of God's purposes in what Jesus "began to do and to teach;" his is the gospel of the future. John, soaring above all limits of time, fore-hints and anticipates the everlasting issues; his is the gospel of eternity. In Matthew Jesus appears as the King; in Mark He is the Agent of God working out the Divine will; in Luke the humanity of Christ is most prominent—we see "the Son of Man;" in John the Divinity is unveiled—there we see "the Son of God." And so, by wise and reverent analysis we might proceed, tracing the distinctions, drawing out the characteristics and sketching the special features of these four sacred documents, but we must foreshorten. The purpose of to-day is to set forth some of the particular attributes of the Gospel of Luke.

More than any other the work of the third evangelist is the Gospel of Worship. It gives prominence to worship in its two great elements of praise and prayer, frequently recording examples of both not mentioned by any of the other evangelists. The glorious hymns of the nativity are recorded by Luke only. He alone has preserved the Gloria in Excelsis of the angels, when at their irruption among the shepherds they sang, "Glory to God in the highest, and on earth peace, goodwill toward men." Only Luke records the sublime Magnificat of Mary—a hymn that the Church of God has sung ever since: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke alone records the exquisite Benedictus of Zacharias: "Blessed be the Lord God of Israel, who hath visited and redeemed His people." And only Luke has preserved the sweet, dissolving swan-song of Simeon called the Nunc Dimittis: "Lord, now lettest Thou thy servant depart in peace, according to Thy

Word, for mine eyes have seen Thy salvation." These glorious lyrics, in which the holiest of Israel hymned the nativity of the Son of God, have been given to humanity by the Gentile evangelist. Some have stumbled at these poems; they have seemed too lofty in strain, too exquisite in form, too radiant with purest poetic fire to be impoverished by souls not otherwise known to be endowed with richest gifts of song. But does not the occasion account for and require as apposite this very phenomenon? Shall the Second Person of the Godhead inspire Himself in our flesh, and the heart of man not palpitate with melody and his tongue sing in strains poetic? Is not the marriage of our human nature to the Divine in the incarnation of Jesus an event glorious enough to inspire those who first received the tidings with poetic rapture and tune their lips to poetic expression? If the human soul, having wings of song in its original outfit by the Creator, had not spread them now for flight, that surely had been the wonder and the worst incongruity in man's history.

The hymns of the nativity are just what and where they ought to be, where all the proprieties and fitnesses of two worlds demand that they should be. And so it has ever been in some measure when God has been near to man. When the ark of God was in David's tabernacle on Mount Zion, and every one in Israel had access to it, then it was that the psalter was outpoured with lips of jubilee.

When, after centuries of night, Martin Luther kindled the fires of the Reformation, there was an affluent outburst of song, and perhaps as much was due to the hymns that were sung throughout Germany as to the preaching of Luther in spreading the Gospel that saved Europe.

When, later on, God raised up John Wesley to rekindle the fire of salvation among the English-speaking people, there was another most glorious outburst of song. The hymns of the Wesleys were both a product and a factor

of the spiritual Renaissance which then found birth. Quite as much to the hymns of the Wesleys as to their preaching, is the spiritual life of the modern world indebted. And to come later still, when it pleased God to send forth Mr. Moody, with his dowry of good sense and direct force of Gospel statement, who does not see that the revival movement thence ensuing was as much indebted to the spiritual songs of Mr. Sankey as to the preaching of the single-minded evangelist.

The history of the kingdom of God on earth witnesses that when God has come specially near to man, man has responded in the tuneful raptures of psalm and hymn and spiritual song. The lyrics of the nativity are, therefore, just what and where they should be.

So with prayer, the other department of worship. It belongs to the purpose of Luke to set forth Jesus as an example of prayer. The baptism of Jesus is recorded elsewhere; but Luke alone mentions that it was while Jesus prayed the Holy Spirit descended upon Him: "Jesus being baptized and praying," heaven was opened and the dove-like Spirit descended and rested upon Him. Not merely in virtue of the baptismal rite, not as though there was special grace attending the hands of John, but in answer to the praying Son, the approving Father heard and testified, and the Holy Spirit came. And as it was with the Incarnate Son, so with every adopted child of God. It is just as we pray the Spirit will come upon us. Would we be full of the Holy Ghost, let us follow our pattern, and prayerfully open our hearts to receive His fullness.

In like manner others mention the transfiguration of Jesus; but Luke alone tells us that, "As He prayed the fashion of His countenance was changed." The path of prayer is the straight road to the effulgence of God. As Jesus prayed the glory of the Godhead filled, irradiated and transfigured His human form; and it shall be as we pray with a heart like His, with a con-

secration like His, the presence of God will enswathe us, the beauty of God rest upon us, and the process of assimilation go forward which will configure us to the Divine image and likeness.

Once more : the other evangelists record the crucifixion ; but only Luke mentions that our Lord's first word on the cross was a prayer : " Father, forgive them ; they know not what they do." The irritations of life are many ; injuries at the hands of others are frequent—even the children of God hurt one another ; but in all such experiences we should do as Christ did, and both pray and practice forgiveness. Here let us all bow our heads and say :

" O Thou through whom we come to God,
The life, the truth, the way,
The path of prayer Thyself hast trod ;
Lord, teach us how to pray."

The work of the third evangelist is the Gospel of Divine tenderness toward us in our sorrows and infirmities. Circumstance, sin, and death are three great foes of man ; and nowhere is the compassion of God toward our natural weakness and pain so affectingly displayed as in Luke's gospel. It is Luke who records how Jesus met the funeral at the gates of Nain, and not waiting for any one to importune His grace—as the Syro-Phœnician woman did for her daughter, or as the blind men did at Jericho, or as the nobleman did for his son—Jesus paused, and in the infinite affluence of His love and power, commanded the dead to live ; then, as befitted the Lord and Giver of life conferring a royal gift of grace, He " gave him to his mother." . . . Why this unasked exercise of all-sovereign power ? Why this unusual profusion of miraculous pity ? The narrative answers, " He was the only son of his mother, and she was a widow."

That woman had been stunned and desolated by a double blow ; she had lost her husband, and now was bereaved of her only son—an agony which only a true-hearted wife can adequately appreciate had been followed by another sore distress, which left her child-

less. The woe which so bitterly wrung that woman's susceptible heart appealed to Jesus. He could not leave her to mourn and pine and wail as her lot would occasion ; but feeling for her as He feels for all who are true and tender, He put forth His almighty power to undo her misery and solace her womanly spirit. And this has ever been the line of God's pitying love. " Women received their dead to life again," the Epistle to the Hebrews tells us. So it was in the times of Elijah and Elisha ; so it was at Bethany, when Martha and Mary received their brother to life again. Blessed Christianity ! The sympathies of Jesus are strongest and tenderest with those whose susceptibilities are keenest ; woman's finer nature quivers with a more sensitive agony when the separations of death happen. The heart of God throbs in the sweet compensations of clemency ; accordingly it is written : " Women receive their dead to life again ;" and accordingly Jesus solaced the mourning wife and mother at Nain.

The same compassionate consideration for the gentle and the more keenly susceptible shines out in the tender language in which Jesus addressed woman. Answering the Pharisees who had complained of His healing a sufferer whose torture had lasted eighteen years, the Son of God said : " Ought not this woman, being a daughter of Abraham, to be loosed from her infirmity on the Sabbath day ?"

To the sufferer whose touch of faith brought healing from the fringe of His phylactery, Jesus said : " Daughter, be of good comfort, thy faith hath made thee whole ;" and to the sorrowing women who followed Him weeping to Calvary, He said : " Daughters of Jerusalem, weep not for Me." No wonder that the mothers of Salem brought their children to Him that He would put His hands upon them and bless them. The tenderness of Jesus toward women and the benediction of God on womanhood gives a character of sweet benignity to the Gospel of Luke.

The work of the third evangelist is also the Gospel of free grace and full salvation. Nowhere else is there so rich an expression of the overflowing goodness of God to the unworthy sinner. Passing over that most exquisitely pathetic illustration in the house of Simon the Pharisee, when a penitent woman washed His feet with her tears and wiped them with the hairs of her head—an incident which Luke alone records—the story of the certain man with two sons in Chapter XV. must always place the document which contains it at the very front and summit of all revelations of the love of God to man.

The younger son, having selfishly grasped the portion of goods allotted him, took his own wicked way and followed his own bad will. The ways of sin waste rapidly; speedily he was in want, those who preyed on him and petted him when he had something now spurn him. In shame and want he came to himself. Wholly friendless, he resolved: "I will arise and go to my father, and say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." While the prodigal repented the father pitied, and hasting to receive the returning son, ran to meet him while he was yet a great way off. Resolution, confession, prayer marked the prodigal's return. Meeting his father, he confessed; but the prayer "Make me as one of thy hired servants" was never spoken. The penitent son meant it, and would have uttered it; but the forgiving love of the father left no room for the petition.

Oh, the boundless love of our God! When He receives again into His favor it is into full sonship; none of His children are treated as hired servants. The ring, the shoes, the best robe and not the servant's livery, were given the restored son. And this is the picture of God's ways to penitent sinners. "Behold what manner of love the Father hath bestowed upon us that we should

be called the sons of God; and we are," for this added affirmation of the apostle is the true statement of the fact.

In further elucidation of this characteristic of Luke's gospel as pre-eminently the Gospel of free grace and full salvation, we need only mention that it alone tells the story of the penitent malefactor. This man was one of two selected to be crucified with Jesus; an insurgent, a robber, a false pretender to Messiahship, he had been one of the worst and most criminal of men; but recognizing the innocence of Jesus, and discerning His true character, and knowing himself to be about to meet God, he prayed: "Lord, remember me when Thou comest into Thy kingdom." Swiftly the answer of peace was given; Jesus responded: "To-day shalt thou be with me in Paradise," and that day, without baptism, without the Lord's Supper, without any rite or office of man, the forgiven robber was admitted into the Paradise of God without spot, or wrinkle, or any such thing. So efficacious is the blood of Jesus that the vilest, by virtue of it alone is purified and made as meet to dwell with God as the angels that never sinned.

"Atoning Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Is saved to sin no more."

The parable of the prodigal son and the story of the penitent thief must ever render Luke's gospel the Gospel of free, full, and present salvation. Preceding considerations have shown it to be the Gospel of worship and of tenderest sympathy with the weakness of our human nature.

OUR ALTAR.

BY ALEXANDER MACLAREN, D.D.
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We have an altar, whereof they have no right to eat which serve the Tabernacle. . . . By Him therefore let us offer the sacrifice of praise to God continually.—Heb. xiii. 10 and 15.

"We have an altar." There is a certain militant emphasis on the words in

the original, as if they were an assertion of something that had been denied. Who the deniers are is plain enough. They were the adherents of Judaism, who naturally found Christianity a strange contrast to their worship, of which altar and sacrifice were prominent features.

Just as to heathen nations the ritual of Judaism, its empty shrine, and temple without a god, were a puzzle and a scoff, so to heathen and Jew, the bare, starved worship of the Church, without temple, priest, sacrifice, or altar, was a mystery and a puzzle.

The writer of this letter in these words, then, in accordance with the central theme of his whole epistle, insists that Christianity has more truly than heathenism or Judaism, altar and sacrifice.

And he is not content with alleging its possession of the reality of the altar, but he goes further, and insists upon the superiority even in that respect of the Christian system.

He points to the fact that the great sin-offering of the Jewish ritual was not partaken of by the offerers, but consumed by fire without the camp, and he implies, in the earlier words of my text, that the Christian sacrifice differs from, and is superior to, the Jewish in this particular, that on it the worshippers feasted and fed.

Then, in the last words of my text, he touches upon another point of superiority—viz., that all Christian men are priests of this altar, and have to offer upon it sacrifices of thanksgiving.

And so he lifts up the purely spiritual worship of Christianity as not only possessed of all which the gorgeous rituals round about it presented, but as being high above them even in regard to that which seemed their special prerogative. So, then, we have three things here: our Christian altar; our Christian feast on the sacrifice; and our Christian sacrifices on the altar. Let us regard these successively.

I.—First, then, our Christian altar.

“We have,” says the writer, with a

triumphant emphasis upon the word, “We have an altar;” “though there seem none visible in our external worship; and some of our converts miss the sensuous presentation to which they were accustomed; and others are puzzled by it, and taunt us with its absence.”

Now it is to be noticed, I think, that though in sacrificial religions the altar is the centre-point round which the temple is reared, it is of no moment in itself, and only comes into consideration as being that upon which the sacrifice is offered. So I do not suppose that any specific object was in the mind of the writer as answering to the altar in these sacrificial systems. He was thinking most of the sacrifice that was laid upon the altar, and of the altar only in connection therewith. But if we are not satisfied with such an explanation of the words, there are two interpretations open to us.

One is that the cross is the altar. But that seems to me too gross and material, and savoring too much of the very error which this whole epistle is written to destroy—viz., that the material is of moment, as measured against the spiritual. The other explanation is much to be preferred, according to which, if the altar has any special significance, it means the Divine-human personality of Jesus Christ, on and in which the sacrifice is offered.

But the main thing to be laid hold of here is, as I take it, that the central fact of Christianity is an altar, on which lies a sacrifice. If we are to accept the significance that I have suggested as possible for the emblem of my text, then the altar expresses the great mystery and gospel of the Incarnation, and the sacrifice expresses the great mystery and gospel of the passion of Christ's life and death, which is the atonement for our sins.

But that possibly is too much of a refinement, and so I confine myself here to the general ideas suggested—that the very living heart of the Gospel is an altar and a sacrifice. That idea saturates

the whole New Testament, from the page where John the Forerunner's proclamation is, "Behold the Lamb of God, which taketh away the sin of the world," to the last triumphant visions in which the Apocalyptic seer "beheld a Lamb as it had been slain," the eternal Co-Renant of the universe, and the Mediator through whom the whole surrounding Church forever worships the Father.

The days are past, as it seems to me when any man can reasonably contend that the New Testament does not teach—in every page of it, I was going to say—this truth of the sacrifice of Jesus Christ. Time was when violent contortions of effort were resorted to in order to explain its language as not necessarily involving that significance. But we have got beyond that now, and we oftener hear from deniers this—"Oh, yes! I admit that throughout the New Testament this sacrificial idea is present, but that is only a chip of the old shell of Judaism, and we are above that level of religious thought."

Now, I am not going to enter upon a discussion this morning, for which neither place nor time are suited; but I would just suggest that the relation between the ancient system of revelation, with its sacrifice, altar, priest, temple, and the new system of Christianity is far more profoundly, and, I believe, far more philosophically, set forth in this Epistle to the Hebrews, as being the relation between shadow and substance, between prophecy and fulfilment, than when the old is contemptuously brushed aside as "Hebrew old clothes," with which the true Christianity has no concern. Judaism *was* because Christ was *to be*, and the ancient ritual (whether modern ideas of the date of its origin be accepted or no) was a God-appointed mirror, in which the shadow of the coming event was presented. Jesus Christ is all which temple, priest, altar, sacrifice proclaimed should one day be. And just as the relation between Christ's work and the Judaic system of external ritual sacri-

fices is that of shadow and substance, prophecy and fulfilment, so, in analogous manner, the relation between the altar and sacrifice of the New Testament and all the systems of heathenism, with their smoking altars, is that these declare a want, and this affords its supply; that these are the confession of humanity that it is conscious of sin, separation, alienation, and the need of a sacrifice, and that Christ is what heathenism in all lands has wailed that it needs, and has desperately hoped that it might find.

There are many attempts made to explain on other grounds the universality of sacrifice, and to weaken the force of its witness to the deep necessities of humanity as rooted in the consciousness of sin, but I venture to affirm that all these are superficial, and that the study of comparative religions goes on wrong lines unless it recognizes in the whole heathen world a longing, the supply of which it recognizes in Jesus Christ and His work. I venture to say that that is a truer philosophy of religion than much that nowadays calls itself by the name.

And what lies in this great thought? I am not going to attempt a theory of the Atonement. I do not believe that any such thing is completely possible for us. But this, at least, I recognize as being fundamental and essential to the thought of my text—"we have an altar"—that Christ in His representative relation, in His true affinity to every man upon earth, has in His life and death taken upon Himself the consequences of human transgression, not merely by sympathy, nor only by reason of the uniqueness of His representative relation, but by willing submission to that awful separation from the Father, of which the cry out of the thick darkness of the Cross, "Why hast Thou forsaken me?" is the unfathomable witness. Thus, bearing our sin, He bears it away, and "we have an altar."

Now, notice that this great truth has a distinct teaching for those who hanker after externalities of ritual. The writer

of this epistle uses it for the purpose of declaring that in the Christian Church, because of its possession of the true Sacrifice, there is no room for any other; that priest, temple, altar, sacrifice in any material external form are an anachronism and a contradiction of the very central idea of the Gospel. And it seems very strange that sections of Christendom should so have been blind to the very meaning of my text, and so missed the lesson which it teaches, and fallen into the error which it opposes, as that these very words, which are a protest against any materialization of the idea of altar and sacrifice, should have been twisted to mean by the altar the table of the Lord, and by sacrifice the communion of His body and blood. But so it is. So strong are the tendencies in our weak humanity to grasp at some sensuous embodiment of the truth, that the Christian Church, as a whole, has not been able to keep on the lofty levels of my text, and has hungered after some external signs to which it may attach notions of efficacy which attach only to the spiritual sacrifice of Jesus Christ. Thus we have got a strange contradiction, as it seems to me, of the spirit and letter of my text, and of the whole epistle from which it comes, and there has crept surreptitiously into, and been obstinately maintained in, large sections of the Christian Church the idea of a sacrificing priesthood, and of a true Sacrifice offered upon a material altar. My text protests against all that, and said to these early Christians what it says to us: "Go into your quiet upper rooms and there offer your worship, which to sense seems so bare and starved. Never mind though people say there is nothing in your system for sense to lay hold of. So much the better. Never mind though you can present no ritual with an altar and a priest and a sacrifice. All these are swept away forever, because once Jesus Christ hath put away sin by the sacrifice of Himself. Our temple is His body; our priest is before the Throne. We rear no altar; He has died. Our sacrifice was offered

on Calvary, and henceforward our worship, cleared from these materialities, rises into loftier regions, and we worship God in the spirit, and have no confidence in the flesh."

Still further, this truth has a bearing on the opposite pole of error, on those who would fain have a Christianity without an altar. I am not going to say how far genuine discipleship of Jesus Christ is possible with the omission of this article from the creed. It is no business of mine to determine that, but it is my business, as I think, to assert this, that a Christianity without an altar is a Christianity without power; impotent to move the world or to control the individual heart, inadequate to meet the needs and cravings of men. Where are the decaying churches? Where are the churches that have let go the central fact of an incarnate Sacrifice for the world's sin? The answer to the two questions is the same. Wherever you find a feeble grasp of that central truth, or a faltering utterance of it on the part of the preachers, there you find deadness and formality.

Jesus Christ, and Jesus Christ's servants, I was going to say, obey the same law, and that law is, No Cross, no Crown. If Christ has not died, the world's Sacrifice, He will never reign the world's King. If His Cross be an altar it is a throne. If it be not, it is merely a gallows, on which a religious enthusiast, with many sweet and lovable qualities, died a long time ago, and it is nothing to me. "We have an altar," or else we have no religion worth keeping.

II.—Mark here, secondly, our feast on the Sacrifice.

From this altar, says the writer, the adherents of the ancient system have no right to partake. That implies that those who have left the ancient system have the right to partake, and do partake. Now the writer is drawing a contrast, which he proceeds to elaborate, between the great sacrifice on the Day of Atonement and the sacrifice of Christ on the Cross. The former was not, as

many other sacrifices were, partaken of by priests and worshippers, but simply the blood was brought within the holy place, and the whole of the rest of the sacrifice consumed in a waste spot without the camp. And this contrast is in the writer's mind. We have a Sacrifice on which we feast. That is to say, the Christ who died for my sins is not only my means of reconciliation with God, but His sacrifice and death are the sustenance of my spiritual life. We live upon the Christ that died for us. That this is no mere metaphor, but goes penetratingly and deep down to the very basis of the spiritual life, is attested sufficiently by many a word of Scripture on which I cannot now dwell. The life of the Christian is the indwelling Christ. For he whose heart hath not received that Christ within him is dead while he lives, and has no possession of the one true life for a human spirit—viz., the life of union with God. Christ in us is the consequence of Christ for us; and that Christianity is all imperfect which does not grasp with equal emphasis the thought of the sacrifice on the Cross, and of the feast on the Sacrifice.

But how is that feeding on the Sacrifice accomplished? "He that eateth Me, even he shall live by Me?" He that believeth, eateth. He that with humble faith makes Christ his very own, and appropriates as the nourishment and basis of his own better life the facts of that life and death of sacrifice, he truly lives thereby. To eat is to believe; to believe is to live.

I need not remind you, I suppose, how, though there be no reference in the words of my text, as I have tried to show, to the external rite of the communion of the Lord's body and blood, and though "altar" here has no reference whatever to that table, yet there is a connection between the two representations, inasmuch as the one declares in words what the other sets forth in symbol, and the meaning of the feast on the Sacrifice is expressed by this great word: "This is My body, broken for

you." "This is the new covenant in My blood." "Drink ye all of it." "We have an altar," and though it be not the table on which the symbols of our Lord's sacrificial death are spread for us, yet these symbols and the words of my text, like the words of His great discourse in the sixth chapter of John's gospel, point to the same fact, that the spiritual participation of Christ by faith is the reality of "eating of Him," and the condition of living forever.

III.—And now, lastly, my text suggests our Christian offerings on the altar.

"By Him, therefore, let us offer the sacrifice of praise to God continually." What are these offerings? Christ's death stands alone, incapable of repetition, needing no repetition, the eternal, sole, "sufficient obligation and satisfaction for the sins of the whole world." But there be other kinds of sacrifice. There are sacrifices of thanksgiving as well as for propitiation. And we, on the footing of that great Sacrifice to which we can add nothing, and on which alone we must rest, may bring the offerings of our thankful hearts. These offerings are of a twofold sort, says the writer. There are words of praise, there are works of beneficence. The service of man is sacrifice to God. That is a deep saying and reaches far. Such praise and such beneficence are only possible on the footing of Christ's sacrifice, for only on that footing is our praise acceptable; and only when moved by that infinite mercy and love shall we yield ourselves thank-offerings to God.

And thus, brethren, the whole extent of the Christian life, in its inmost springs, and in its outward manifestations, is covered by these two thoughts—the feast on the Sacrifice once offered, and the sacrifices which we in our turn offer on the altar. If we thus, moved by the mercy of God, "yield ourselves as living sacrifices, which is our reasonable service," then not only will life be one long thank-offering, but, as the apostle puts it in another place, death

itself may become, too, a thankful surrender to Him. For He says, "I am ready to be offered." And so the thankful heart, resting on the sacrificial life and death of Jesus Christ, makes all life a thanksgiving, "death God's endless mercy seals, and makes the sacrifice complete." There is one Christ that can thus hallow and make acceptable our living and our dying, and that is the Christ that has died for us, and lives that in Him we may be priests to God. There is only one Christianity that will do for us what we all need, and that is the Christianity whose centre is an Altar, on which the Son of God, our Passover, is slain for us.

THE SECRET OF SUCCESS.

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

Happy is the man that findeth wisdom, etc.—Prov. iii. 3-13.

THERE are some verses in poetry which rest in our thought and repeat themselves on account of the melody that is in them. There is music in their flow apart from the ideas they express. They sound to the ear like the chime of silver bells coming over an expanse of water, sweeter and softer on account of the distance. There are couplets of ancient rhymes coming to us over the stretch of centuries, and syllables of more recent poets, which charm us by their melody. They sing themselves. I remember once riding through the valley of the Mohawk, and repeating over and over again the lines of Moore, written at the Cohoes, beginning,

"From rise of morn till set of sun,
I've seen the mighty Mohawk run,"

more for their euphony than for any profound truth in them. So with other utterances. But the poet here gives us not only melodious measures, but valuable truths, even the secret of life which has often eluded the search of moralists and speculative philosophers.

He unfolds that which to us is of vital moment—the secret of true success. We all desire prosperity. It is a just and laudable desire. We have but one life here to live. To many of us a good part of it has already passed. We cannot afford to enter upon any uncertain experiments. We wish to use our time to the best purpose. The world advises us how to find prosperity in various ways.

One maxim is, "Make money." The possessor of a sixpence is a master of the world to that extent, and the owner of millions has the world at his feet. So says Carlyle. But unrest comes with wealth. We heard of a man in Paris recently, whose safes were literally crammed with jewels, yet so wretched in soul as to seek relief in suicide. Men are anxious to get, but timid in trying to keep, and sad when finally called to leave their treasures. Happiness is not in wealth.

Another avenue is that of culture. In this way we are promised satisfaction. Men may fill their mansions with marbles, bronzes, books, and costly works of painter, poet, and musician, but if the heart is not at rest the mere surroundings cannot bring enjoyment. An invalid may be decked with gems, but these impart no appetite, life, and strength. A monkey clad in silk and housed in a marble palace is but a monkey still. One may have acquired various languages and be a proficient in art, or shine in society, yet carry an unsatisfied spirit. These are but superficial and decorative, the mere gilding of life. What we want is a genuine metal, solid and precious.

Some say, seek diversion in theatre, opera, banquet, and dance. There may be a transient joy, but after the freshness is gone one gets terrifically tired. It is a fleeting thing, a mere flickering or phosphorescent light. Happiness lies not this way. Where shall we find it? The text gives the secret, "Happy is the man that findeth wisdom." This is not an intellectual, but moral quality; not mere sagacity, prudence, ingenuity,

learned among men, but the reverence and love of God ; in short, true religion. You may say that all this is commonplace, but the most vital and necessary truths are commonplace. Some of the most luscious grapes, those which yield a stimulating cordial, grow from meagre soil and commonplace surroundings. The sources of satisfaction enumerated are not adequate to the end desired, but the fear and love of God will insure a peace and gladness that will fully match the needs of a seeking soul. What am I, whence and whither? Queries like these are answered in the Bible. The most cultured philosophy of the most cultured people in the days of Christ did not meet these problems. The word of God points out not only what life now is, but points also to immeasurable experiences beyond. Thus is laid the basis of cogent motives enforcing right doing on our part.

Again, we are set in right relations to God. This, too, is a source of peace, but one says, "I am now what God made me." No, you are what you have made yourself, on His basis. Yonder reeling drunkard is what the saloon has made him. He has yielded to lust and appetite till he is not a brute, but in a position in relation to which the brute is respectable. Another says, "I lead a clean life and do right and justly with all." It may be so, yet this outward morality often springs from self-respect, or from the dictates of mere prudence, instead of from the love of God. "But God is so kind," adds a third. Yes, He is unspeakably loving and kind. Nature and Providence are full of proofs of this, but He is holy as well. His holiness must discriminate. The vile and brutal are not the same to us as are the pure and good. How much more will a holy God discriminate between both actions and thought, known to His all-seeing eye. True, inward religion, a conformity to His nature and law alone can lift us to God. No mere mental effort, or fancy, can do it any more than could power of muscle, but the love and

grace of God can. The possession of these is more than silver, and rubies cannot be compared to them. Happy, indeed, is he who getteth understanding.

A sense of character is success. It is the flowering out of a true moral life, beautiful and rich, by which we come into fellowship with God. It is the fruit of the Holy Spirit in us, a radical change of heart. Bodily self-control is important, we admit. Paul aimed to keep his body under, "beating it black and blue," as the tough, pugilistic figure signifies. The influence of culture and the amenities of life are also valuable. We are to cultivate a loving and courageous sympathy with all that is good, manly and heroic, but, above all, "We are His workmanship," created anew in Christ Jesus. Usefulness as well as security comes from character. A sweet sonnet may come from an unworthy poet, but it does not have the value and vitality that belong to the creations of a sanctified heart. These yield a perfume that cannot be shut in, but which spreads abroad everywhere. This effluence of character is shown in a mother's power over her children, in teachers and leaders in the world, whose mastery of men is traceable to this vital source. The power of Christ was in His matchless and transcendent character, illustrious to the end. This, not the miracles wrought, nor the words of celestial truth alone, which He spoke, is an element that cannot be eliminated from history. Then there is a sense of sympathy with all noble beings everywhere. It is lonely for one to stand apart from his fellows. The solitude of a great city is painful to one who knows not a face, knows not the language of its people, perhaps. This want of companionship is natural and universal. It lies at the roots of life. Most of all through character is this sense of fellowship needed. If character be noble and saintly we are strangers to none who are good, and they are not strangers to us, whether men like ourselves or cherubim and

seraphim above. Best of all God Himself is not a stranger. We as His creation are not strangers to Him. His love is vital and regnant in us. He will never destroy that which He inspires.

Finally, there comes the exhilaration of a great expectation. This is a feature of youth. Men mourn its loss in manhood and age. The Christian can always have it, renewing his strength like the eagle. He can run and not be weary, walk and not faint. Yes, this is true success, the wisdom of heart we need. By it we learn what we really are and what our true relations to God are. Character is matured and usefulness gained. We come into exalted fellowships and feel the thrill of a great hope. We may read over these verses and enjoy their melody, but value them still more as God's appeal to our noblest aspirations. Religion is not a disagreeable condition on which a blessing rests, a dark tunnel through which we reach a shining land beyond. It is a gift of God, radiant and happy, an appeal not to our lower tastes, but to all that is exalted within us. In this experience is a prophecy of what the race is to become, of the joy, strength, and victory yet to be realized, foregleams of Paradise! Blessed be God that in so many hearts to-day it is a joy now begun; would that it were so in every one.

CHRIST CRUCIFIED.

BY REV. WATSON J. YOUNG [PRESBYTERIAN], PROSPECT, PA.

There they crucified Him.—Luke xxiii. 33.

THE crucifixion of Christ is the central fact of the ages; that to which all the types and prophecies of the old dispensation looked forward, and to which every Christian looks back, sorrowing yet rejoicing, for in Christ we are made alive.

1. *There they crucified Him.*

There never was such an assembly as that which was engaged in the crucifix-

ion of Christ. There were the Roman soldiers, led by a centurion, and representing the Gentile world. There was the Jewish high priest followed by the priests and Levites, the scribes, and doctors of the law, urging on the sacrifice foreshadowed by all other sacrifices. There were the rabble of Jerusalem, and the men from Judea, and Galilee, and Perea, yes, from Parthia, and Egypt, and Persia, and Greece, and Rome, all gathered that they might crucify the Son of God. And unseen by human eyes, but still present, and rejoicing in the dreadful sin, was the dark host of the enemies of God and man; and still more, and nearer to us, there were your sins, and my sins, and the sins of all mankind, for "He bore our sins in His own body on the tree." These are they that crucified Christ.

2. *There they crucified Him.*

Of all the forms of death which the malignity of man has invented, there is perhaps none that can compare either in shame, or in pain, with the death on the cross. It was the death reserved for a slave as well as for a criminal; and so when any one was condemned to die upon the cross, he must first be scourged, in token that he was a slave and not a free man.

And in the death by crucifixion the rough nails were driven through the very nerve centres of the hands and feet, and then the cross was raised, until the whole weight hung upon the wounds in a most constrained position, and there the man must hang for hours and even for days, without the slightest possibility of relief from a change of position, while the burning sun and fever and the jeering of the rabble added to his torments. There was no death so shameful and no death so painful.

3. *There they crucified Him.*

Of all those who surrounded the cross of Christ there was not one who was not infinitely more worthy of death than He. Of all who have ever lived upon the earth there is not one but must have died if Christ had not died. Not one but was subject to God's holy

law and doomed to hopeless, endless misery. And then Christ came that He might save them, and they crucified Him, that His blood might atone for a sinful world. Thanks be to God for His unspeakable gift.

4. *There* they crucified Him.

It was so long ago, and in such a distant land, that we sometimes look on the crucifixion of Christ as unreal; but those who have trodden the shores of Lake Gennesaret, and the hill of Calvary, and who have tasted of the well at Sychar, have felt that there was a reality in the presence of Christ on earth. But eighteen and a half centuries ago how the scenes stood present to His disciples. Dr. Bonar (according to Moody) has pictured the scene in vivid colors. He tells how when Paul came to Jerusalem, and abode for fifteen days with Peter, as recorded in the Epistle to the Galatians, he probably took Paul out of the city, and as they came to Calvary, he pointed out the very spot where Christ had suffered, and told him of the scenes of the crucifixion. I tell you, dear hearers, Christ is crucified to-day, and in many lands. I have seen men gathering into the haunts of vice and sin in this Christian land, and with oaths and jests making a mock of all things good, and *there* they crucified Christ. I have seen them, men and women, too, thronging to the ball and to the theatre and doing violence to all their finer instincts, and *there* they crucified Him. I have seen them in their daily business, grinding the faces of the poor by their injustice and greed, and *there* they crucified Him. I have seen the professed followers of Christ, and even ministers of His Gospel, apologizing for, and compromising with, the saloon, and defending the use of intoxicants by a wresting of Scripture, and *there* they crucified Him. I have seen the national and State legislatures, the officers of the Government and the judges of our courts, making and interpreting laws in the interest of the saloon, and *there* they crucified Him. I have seen some in the

house of God turn aside from the invitations of the Gospel, and reject the pleadings of God's Spirit, and trample upon the blood of Christ as if it were an unholy thing, and *there* they crucified Him. And I have seen some come to the communion-table with hard feelings toward a brother, or refuse to commune with Christ, because some other one was at the board with whom they were at enmity, and *there* they crucified Him.

**THE THEME, THE METHOD, AND THE
END OF PREACHING.**

BY REV. GEORGE M. STONE [BAPTIST],
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*Whom we preach, warning every man,
and teaching every man in all wisdom;
that we may present every man perfect
in Christ Jesus.*—Col. i. 28.

THIS comprehensive sketch of the life-aim of the great apostle was written from his Roman prison. The letters dictated by him during his detention there furnish proof that this period was as fruitful in service as any other time of the same duration throughout his active career. When he could no longer go out to serve, men came to him for instruction. His Roman chamber became a focus of light for the Imperial City, and even to the ends of the earth. Withal there came to him here special opportunities for reflection and meditation upon the Person and Work of his Lord. Christ filled with His many-sided glory the enlarged conception of His intrepid, but now chained apostle. The Master grew upon his calm and deliberate contemplation, until "another morn risen on mid-noon," he flooded his consciousness with grace and power. In some happy moment of vision the noble outline of the preacher's work stated in the text came to him. It is grandly inclusive, and yet so definite that we can separate its conspicuous features without difficulty.

1. First, it declares the *theme* of the preacher. Christ was naturally the

centre of the apostle's preaching and teaching. He saw Him as one who "dwelt apart" from all human creatures, and who being yet "very man," was near to the needs of all. How did the glance of this man Paul into the qualities of the Person of Christ enkindle gratitude and love? For men need an arm upon which to lean, a person whom they can follow. Then the words of Christ were full of light. They were food to the mind of man. They were illuminating, helpful words. They came out of depths and they reached into depths, "Never man spake like this man." Then the apostle declared the *work* of Christ. He had fathomed somewhat the issues of that work for the believer, and could take some proper measurements of it. The deed-acts of Christ laid the solid foundation of rest for souls both from the guilt and power of sin.

2. The *method* of presenting Christ is given here in clear outline. "Warning every man, and teaching every man." There must be an element of admonition in all true preaching. Life is full of perils. The hazards are imminent, for men are not in danger of some future loss. They are now lost and orphaned. There is a Divine art in gracious warning. It arrests and then draws. It startles and then wins. For it is to be followed by teaching; and he is ready to be taught who has first been awakened to a sense of danger. So the master sought to alarm his night visitor Nicodemus, that disturbed but self-confident man, who had no dream that he was not in the kingdom.

The point of spiritual wisdom is in keeping the true proportion between warning and teaching. We may continue to warn when we should begin to explain and instruct. Take the Lord's model in the interview with Nicodemus. How soon he reached explanation and illustration, so as to draw his conceited inquirer over into the kingdom!

3. The *end* of preaching was ever before the eye of the apostle. "That we may present every man perfect in Christ

Jesus." He looked on to this as the keeper of night vigils looks on to the morning. Faith could link the imperfect to the Perfect One, so that the former could share a common life with the latter; and Paul was careful as to the method that he might not miss of the end. He would not distort or mutilate the image of Christ. Sometimes we conclude men have rejected Christ, when, as a matter of fact, they have only rejected our blurred image of Him. Let us beware that we represent Him truly! I can imagine that Joseph Mayer in preparing for his part in the "Passion Play," would have much solicitude over making a true exhibition of Christ. Every man finally can be perfected only in Christ. We are eternally and beyond any challenge complete in Him.

THE THREEFOLD LAW.

BY PROFESSOR J. H. WORCESTER, D.D.
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*Do justly, love mercy, and walk humbly
before thy God.*—Micah vi. 8.

THIS is the climax of an outburst of God's rebuke and expostulation. He stoops to plead with His rebellious people. We are reminded of God's query to Job, "Who is he that darkeneth counsel with words without knowledge?" and His appeal in the 50th Psalm, "I will testify against thee." His contention is prefaced here by a call to the everlasting hills which had echoed the voice of prophets and to the tread of Israel's host, and even then smoked with idolatrous incense. It seemed as if these "strong foundations of the earth" were not more insensible in their stony hardness than the hearts of His people. "O My people, what have I done?" God exclaims. There is silence. Evidently there is injustice somewhere. Jehovah continues, "O My people, remember now." There is no denial of the charge, but an apparent plea of ignorance, as in Malachi, "Wherein have we robbed Thee?"

Here are two characteristics of the natural heart: First, an insinuation that God is a hard, austere Master, and second, a readiness to yield all excepting the heart itself. Rivers of oil, thousands of rams, even the fruit of one's body—though human sacrifices were forbidden—all are offered, except the obedience and love of the soul. Now comes in view the text, a summary of duty, "the whole duty of man," we may say, as did the Preacher. Do this and we shall live. Let us study this threefold command. But first notice the two "ands." It is not justice *or* mercy, *or* humbleness of heart. To divide is to destroy, as if we cut asunder a living man, we should have, not two parts of a person, but only a mutilated corpse. This triple command cannot be dismembered. There may be stern, inflexible justice executed in a merciless manner. There may be mercy without justice or truth. Men have endowed worthy enterprises with money dishonestly acquired. Men have been both just and merciful among their fellows, while ignoring the claims of their Maker. Also notice the order, logical, not that of historic development. In time, "the fear of the Lord is the beginning of wisdom," but here justice is put as the root, mercy the foliage, and godliness the fruit. We are to be just before we are generous. We are more shocked at the profession of godliness without honesty, than we are at seeing honesty without godliness.

1. Deal justly. There may be a noisy zeal in religion while the scant measure, the wicked balance, and the deceitful weight are used. There are more subtle forms of wrong in the adulterations of manufacture, in the close bargains of the buyer and other calculations which foster shams in trade. Many make promises which they never intend to fulfil. Human law may not punish, but justice should be an unwritten law within our breast. The golden rule should guide. A general desire to deal fairly is insufficient, for selfishness warps the soul, and there

may be an unconscious decay of principle, a bias of mind that leads to divergent action unless we are watchful.

2. Love mercy. The whole New Testament unfolds this idea. John the Baptist said: "He that hath two coats let him impart unto him that hath none." The Saviour sent the rich young man away sorrowful when he removed the guise from his heart, by telling him to share his wealth with the poor. He thought that he had kept all the law, but saw not that he had not exercised mercy. This is to be not an occasional act, but a habit; not in exercise when under pressure, but growing from an inward impulse. We are to "love mercy." We may give our goods to the poor and our body to be burned, but without true love we come short of God's demand. So we come to the last point.

3. Walk humbly before God. Literally it is to "bow low." Thus we feel an invisible presence and power and have fellowship with the unseen. Walking with God involves five particulars: a choice of Him, as the text says, "before *thy* God;" a sense of God's actual presence, "Thou God seest me;" prayerfulness; sympathy; and constant dependence. We are to love and hate what God loves and hates. Only as they are agreed can two walk together. Here we are not equals, for God is the Father, and each of us a child. We must "bow low" and become as little children in order to enter the kingdom of God.

Thus have we outlined the duty of every human soul in relation to his Creator and to his fellow-man. This simple and beautiful demand on us for justice, mercy, and godliness suggests two remarks in closing. First. No verse is more commonly quoted by the enemies of Christ, mere moralists, who say, "See, there is no reference to any Redeemer or atoning blood." We may answer that there is none in the Ten Commandments. If you have kept inviolate all these laws of God you really need no salvation. But who has?

We have all sinned and come short of the glory of God. This oft-quoted passage is, in fact, one of the most searching portions of the Word of inspiration, and proves that by the law no flesh is justified, for by the law is the knowledge of sin. It is only by one Name we are to be saved, in one Fountain our sins are to be cleansed. Christ is that name. His blood alone is the fountain.

The other suggestion is this: those who have fled to the Cross for refuge and who are trusting alone in Christ for salvation will find in this a new incentive in the pursuit of holiness. It is by a blameless life we are to illustrate to the world the genuineness of our faith and professions of godliness. We are to do justly, love mercy, and walk humbly before our God, for it is written, "We are His workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." Let us not frustrate the grace of God, but lovingly heed this threefold law, that we may at once prove to ourselves and to the world about that we are truly the children of God.

DOING OUR WORK IN REMEMBRANCE OF CHRIST.

BY GEORGE E. HITE, D.D. [METHODIST], ALBANY, N. Y.

This do in remembrance of me.—Luke xxii. 19.

I WANT to broaden the application of these words so as to include all Christian service—the whole round of our daily duties. Every good work is in some sense a commemorative work; and not only of the sacrament of the Supper, but of all we do as disciples of Christ, does He say: "Do this in remembrance of Me." The subject, then, which you are asked to consider is, Working in Remembrance of Jesus.

Paul expresses substantially the same idea in his Epistle to the Corinthian brethren, "And whatsoever ye do, do it heartily, as unto the Lord, and not to men."

I. All needful work is the Lord's work.

Viewing our work in this light, we will find that the plainest and commonest duties of life become lighter and more attractive to us. Nothing would be considered menial or degrading if believed to be a service rendered to Christ. If this great truth were more generally grasped and believed our views of life would be so much clearer. If the apostle's words, "Ye serve the Lord Christ," were believed to be of personal application, Christians would regard the development of life a holy process. From such a view-point no position, whether high or low, conspicuous or obscure, could be regarded other than honorable. The place is nothing, but the heart is everything. What strength to the fainting spirit of the mother amid her never-finished tasks would this thought impart! Tired mother, listen while Jesus whispers, "Do this in remembrance of Me."

II. There is a transforming power in work done in loving remembrance of Christ.

Working in His way, in His spirit, with heart inflamed with love, we shall find ourselves being steadily transformed into His image. Thinking His thought, being prompted by His motives, we must of necessity grow like Him. Just here may be found the explanation of much of the unlikeliness we bear to Christ. The work we do in too many instances is done from other consideration than from the love we bear our Lord.

III. Doing our work as love's willing tribute to Christ—work that the world may consider of little importance—will by Christ be regarded as of the greatest value, because we did it for the love we bear Him. Motive more than manner determines the value of our work in the eyes of Him "whose we are and whom we serve." Somewhere I have read a legend of a monk who painted in an old convent cell in days gone by pictures of martyrs and of sainted virgins, and the sweet Christ-face with

crown of thorns. Poor daubs were they—not fit to be a chapel's treasures. And many were the taunting words that fell on them. But the good abbot was indulgent, and allowed him to adorn his solitary cell with these pictures. One night the poor monk mused: "Could I but render honor to Christ as other painters do—were my skill as great as is the tender love that inspires me when I view His cross! But alas! it is vain for me to toil and strive in sorrow. What men scorn, still less can they admire. My life's work is all valueless. To-morrow I'll cast my ill-wrought pictures into the fire." He lifted his bowed head, and a wonderful sight met his astonished gaze. Within his cell there stood a visitor. There was a crown of thorns upon His head. And with a voice of melting sweetness He said: "I scorn no work that is done for love of me." And round the walls the paintings shown with resplendent lights and colors unknown to this world. This strange old story has a meaning for you and for me. Let none judge his brother's work. It is the pure intent that gives the act its glory. The noblest purpose makes the grandest deed. Brother, in what spirit have you complied with the dying request of Christ, "This do in remembrance of Me"? Have we rendered a loving and cheerful obedience to Christ, or has it been a reluctant and grudging service?—doing nothing we can avoid; doing just as little as we dare without forfeiting our hope of heaven. The plane on which some Christians work is wholly commercial—so much work, so much joy. Brother, Jesus is calling us to-day; hear Him. "I am toiling to redeem this world. Broken hearts must be bound up, prison doors must be opened, captives must be set free, the sick must be visited, ignorance educated, poverty assisted. I ask your help. Will you do this for My sake?"

How petulant and fretful we sometimes grow over our tasks! Be careful lest some day these things come back to haunt us. De Quincey in some of his

writings records an incident of a mother who manifested some impatience toward a sick child under circumstances which inflicted the grief of self-reproach through the remainder of her life. The incident I give in De Quincey's own words as nearly as they are remembered. About midnight the mother imagined the feet of the sick child were cold, and was muffling them up in flannels, and as he seemed to resist her a little, she struck him lightly on the sole of one foot as a mode of admonishing him to be quiet. He did not repeat his motion, and in less than a minute his mother had him in her arms. She called loudly for help, but before help arrived the little fellow had drawn two or three deep inspirations and was dead. Then this unhappy mother made the discovery that what she supposed to be resistance to herself were but the struggles of departing life. She never got over it. She was haunted with the thought that her child's last moments were troubled with the thought of a mother's displeasure.

Let each one of us make this resolution of self-surrender to our loving Lord: "To Thee, blessed Redeemer, who hast loved me and washed me from my sins in Thine own precious blood, and upheld me through life by Thy strength, and comforted me by Thy tender sympathy, I dedicate my poor little life and whatever of service there is in the same, and cherish the hope that I shall at last see Thee as Thou art. Until then, dear Jesus, may I never forget Thee."

A SURE CURE FOR PESSIMISM.

BY REV. JAMES M. CAMPBELL [CONGREGATIONAL], MORGAN PARK, ILL.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.—Psalm xxvii. 13.

By looking at things in a wrong way the heart of David was beginning to melt within him. The thing that saved him—the rope to which he

clung as he was being swept along on the tide of his fears toward the dark gulf of despair—was the conviction that things were in God's hand, and that therefore they were bound to grow better. "I had fainted," he says, "unless I had believed to see the goodness of the Lord in the land of the living."

I. *Faith expects to see enrapturing visions.* It expects to see greater things than it has yet discovered. "Seeing is believing," it is said. No! but believing is seeing. Faith is spiritual vision; it sees much in the present, expects to see more in the future. It sees the oak in the acorn, the harvest in the seed.

Strip pessimism of its mask and it is seen to be unbelief. And unbelief is blind. It has no bright visions of the future. No star of hope shines in its sky. It is dark and cheerless.

1. *Consider what faith expects to see—* "the goodness of the Lord." It has been said that the well-fed man is an optimist, and the hungry man a pessimist. This is not always true. We often find that the most despondent men are those who have all that heart can wish. On the other hand, many a man who has drunk the bitter cup of failure keeps his heart sweet and hopeful because he knows that God lives and loves. He has faith in the coming mercy; he knows that he has not got to the end of God's goodness; he knows that he has not drained the ocean of God's love, nor exhausted His boundless stores; and he remains cheerful because he believes that the sun of prosperity will yet break through the clouds of adversity.

Touching the future of the world, faith expects to see larger revelations of divine goodness. Many wrong things, many evil things exist. But the case is not desperate. Nothing has been unforeseen. The forces of God are adequate to overcome the forces of evil. The eternal right must prosper. God will do more than hold His own. No good reason is there to be hopeless about a world that has God in it and over it.

The believer in divine goodness ought to be a red-hot optimist. He has reason to expect great things because he believes in a great God; he has reason to expect good things because he believes in a good God.

2. *Where does faith expect to see the goodness of the Lord?* In some dim and distant heaven? No, but here, and now. "In the land of the living."

That the goodness of the Lord will be seen in the land of the dead no one doubts; what we sometimes forget is that we are to look for increasing revelations of His goodness in the present. "Godliness hath the promise of the life that now is." "The meek shall inherit the earth." "Surely goodness and mercy shall follow me all the days of my life."

II. *Faith awakens fortitude.*

It gives strength of heart and hope; inspires courage; lights the eye; nerves the impotent arm; plucks victory from defeat.

Under the influence of doubt the soul wilts. Unbelief debilitates, paralyzes, demoralizes, defeats. Beleaguered by foes, it sees no reinforcements coming. Before a blow is struck it gives up the contest. At sight of the enemy it strikes colors and surrenders.

Hope that is born of faith makes a man patient and strong. It gives him a heart of oak. It makes him brave in spite of a bad liver. Amid all life's vicissitudes he is sustained by the thought that within and around all things is the unfailing mercy of God. When the hearts of other men are failing them for fear on account of the future of the world, he dwells in quietness. He sees the evil looming up; he knows that the storm will break; but he is not afraid of the issue, believing that it does not turn on the question of big battalions, but on the question as to what side has God on it. It is the goodness of God that he expects to see, and that vision cannot fail him.

III. *Faith leads to fidelity.* The declaration of the psalmist resolves itself into this, "I had given up all further

effort to remedy things, *unless* I had believed to see the goodness of the Lord in the land of the living." Hope kept him toiling on. It spurred him on to do his best.

Faith makes faithful. Those who are full of faith are characterized by faithfulness; they can be depended upon to do their duty, for they have an abiding principle of obedience within their hearts.

Inventors and discoverers had often fainted after years of unrequited toil unless they had believed that success was coming. Palissy breaks up his household furniture to fire his last batch of pottery. Visions of success keep his heart from sinking as friends reproach him, and his children cry for bread. That final effort, upon which everything is staked, brings a turn in the tide of his affairs. Fame and fortune crown his heroic struggles.

Discouraged heart, toil on a little longer! Life's darkest experiences are often preparations for the greatest joys; the valley of Achor may prove to be the door of hope; the forlorn hope may turn the battle to the gate. To give up now is to lose the fruit of all your toil.

"Yet courage, soul! nor hold thy strength in vain,

In hope o'ercome the steeps God set for thee;
For past the Alpine summits of great pain
Lieth thine Italy."

So long as we are in the world we must needs battle against adverse circumstances, but let us see to it that over against every evil we put the heaven-provided antidote; that over against worldly trouble we put divine comfort; that over against painful discipline we put the divine purpose; that over against the world's sin we put the world's Saviour. To dwell upon the evil without dwelling upon the remedy is utterly unchristian.

In the third chapter of his Epistle to the Romans St. Paul draws a picture of the heathen world dark enough to make the heart sick. But he does not stop with a picture of evil. Upon the dark background he inscribes the glowing

words, "Where sin abounded, grace superabounded." It was this spirit of holy hopefulness that made St. Paul a cheerful, faithful worker in the cause of Christ. He knew that he was not fighting a losing battle. And in view of the glorious certainties and rewards of the future, he thus exhorts all discouraged fellow-workers, "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

TO MEDICAL STUDENTS.*

By REV. SYLVANUS STALL, M.A.
[LUTHERAN], BALTIMORE, MD.

The beloved physician.—Col. iv. 14.

I FEEL honored in speaking to a body of young men who have chosen so exalted a profession for their life work. Next to the ministry of the Gospel stands the ministry of the medical profession. If I need any apology for addressing you, it is found in the fact that Christianity is the handmaid of medicine. The ancients put to death their aged and infirm, but it was left for Christianity to teach the principles which lie at the foundation of the successful practice of the healing art. Skilled physicians are one of the products of Christianity, and they are found only in Christian countries. Jesus was the Great Physician, and the most sacred duties of your life will be most successfully done only when you have faithfully patterned after this greatest of all earth's healers.

I. Why is your chosen profession among the most exalted? The most sacred interests of the home are to be entrusted to you. In your hands and upon your skill will depend the lives of men high in state, those who control the commerce of the nation, those who stand in the sacred desk. Your profes-

* Condensed from a sermon by Rev. Sylvanus Stall, pastor of the Second English Lutheran Church, to the medical students of the Maryland University, and College of Physicians and Surgeons, located in Baltimore.

sion will bring you constantly face to face with distress and suffering, and your responsibilities and obligation will be greatly increased by the resources and opportunities for doing good. It is an exalted profession, because money cannot recompense you for the benefits and blessings which it is yours to bestow. Men like William Harvey and Edward Jenner cannot be paid with money. They have laid common humanity of all nations and all ages under a perpetual tribute of gratitude. Although the healing art has made great strides during the past half century, the discoveries have not all been made, and close observation and careful study leaves it in the realm of the easily possible for you to contribute your share toward the advance of science in the alleviation of human suffering. In a ministering life of unselfishness, in some sense, you are to give your life "a ransom for many." You are to come as a benefactor to the poor, the afflicted and the suffering. You have been preceded by illustrious men, who not only in home and hospital, but who, like Dr. David Livingstone, have in dark and distant continents laid down their lives for the elevation and salvation of common humanity.

II. What will the public expect of you, young men? Like the minister of the Gospel, you are each to be a public servant. Your own pleasure, or ease, or preferences are to be regarded as secondary considerations. In all kinds of weather, and at all hours of the night, with no recognized right to decline, you are to respond to the call of the afflicted. The public have a right to expect that you shall be fully qualified for the important and solemn interests which are to be entrusted to you. Inefficiency, if excusable elsewhere, is a crime in a physician. In social life you will be expected to be pure. The defilement of impurity should not be found upon your character. Young men, if you lose the purity of your character, you despoil yourselves of that integrity without which you are

unfit for the honorable and exalted place you have chosen for yourself to fill. Society has a right to require that you should be, every one of you a Christian gentleman. You should be a complete man, with a trained intellect, a quick perception, a good judgment, a well-stored mind, a sympathetic heart, a refined taste, a sound mind in a strong, healthy body, with plenty of faith in humanity and an abounding trust in God.

III. In view of what the public has a right to expect of you, I might ask, what should you require of yourself? You should resolve that, as far as possible, the expectation of the public shall be met. To this end, adopt the principle of close application. In Baltimore, as in any other large city, you will find many diverting influences, and if you are turned from your high purpose you will only be demonstrating your lack of fitness for usefulness in your chosen profession. Stick to your studies. Take the long course of studies in preparation. Resolve to be a master in medicine, and peer of the most proficient in your profession. Beware of the subtle influences of the inebriating cup. Many whose names might otherwise have adorned your profession sealed their own doom by beginning with social drinking. Appetite became strong and the will weak, until they were no longer able to resist. Young man, you will need a steady hand, a clear eye, and an unclouded mind. Be observant. Get information everywhere, and do not be afraid that you will not have opportunity to use it, for it will never fail to be serviceable. Keep records of your cases; observe the symptoms; note varying conditions; be systematic. That you may be a living exponent of your profession, in your preparation to care for the health and happiness of others, do not neglect to look well to your own health. Do not suffer yourself to become unsettled in your convictions, either medically or morally, by investigations which result only in conflicting uncer-

tainties. Stand by the great landmarks which have been settled for ages. When your mother's Bible or father's God is sneered at, in ninety-five cases out of one hundred investigation would only disclose the wicked heart or impure life of him who offered it. Do not, if you would be a fully rounded man, neglect the culture of your moral nature. Physicians, like other men, have a threefold manhood—physical, intellectual, and moral. The neglect of any one results in injury to the other two. As in the muscular, so in the spiritual—that development secured in the earlier years is lasting, while that acquired in later life can only be retained by perpetual effort. You should require yourself to remember that you are mortal. It will be yours often to confront death, but some day, in your own bedchamber, he will confront you.

THE KINGDOM OF GOD.

BY REV. A. McELROY WYLIE [PRESBYTERIAN], BROOKLYN, N. Y.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron.—Isa. lx. 17.

THIS passage occurs amid the glowing prophecies concerning the millennial kingdom. It has, however, its application to the kingdom in its present state.

I. The kingdom of Christ recognizes different grades, qualities, values, uses. Each of these is most effective in its own place. We would much sooner commit ourselves to a vessel of steel than to one whose hull was made of gold. No greater calamity could happen to the world than turn all substances into gold. In the Church variety of talent and gifts, differences of classes are essential to prosperity. God never repeats Himself. Equality is impossible, and if possible would be disastrous.

II. All things take on enhanced value in the kingdom of God. "For brass I will bring gold," etc. Wherever the Church of Christ comes, instantly all

things leap into higher value—property, schools, trade, institutions, government, the family, the individual. You may interrogate in just *four* different directions—Nature, the Rational World, Sin, the Kingdom. Nature replies: "I change nothing. I furnish the ore; I cannot bring out the metal; I can't change even the place of a stone." Rational World replies: "I can change the shapes, the places, the combinations of things, but I cannot change the substances. I cannot turn iron into silver, wood into brass, stones into iron." Sin rises in its black monstrosity, and says: "Yes, I have power to change. I can reach up, lay my hand on the twenty-two carat gold and drag it down to silver; I can drag the silver down to brass, the brass to iron, the iron to stone, the stone to wood, the wood I can burn with the torch of hate, and scatter the ashes on the red-hot floor of hell—I can do that!" Sin can drag the genius or the archangel down to the abyss of a hopeless Hades.

It is only the Kingdom that can say: "Everything I touch shall increase in value. I can take even the devil's outcasts and change them into burning seraphs.

III. This enhancement of values is by and through successive grades—wood, stone, iron, brass, silver, gold. God's method of working is by development through grades. There is no such thing as reaching perfection at a bound. It is a walk, a race—meaning steady progress by steps. We are seniors because we were juniors, are juniors because we were sophs, are sophs because we were freshmen, and freshmen because we were drilled in the preparatory school. If we drop a stitch we must go back and take it up, or we cannot proceed. We must have all the wood taken out of us before we can become iron, and the iron out of us ere we become silver, etc.

IV. The divine agency is emphasized—"I will bring." Transformations in human nature are effected through divine power and grace. God speaks,

we must hear. God (in Christ) calls, we must come. He commands, we must obey. He knocks, we must open. He works, we must work with Him—then we ascend.

THE COMFORTS OF FAITH.

BY REV. B. F. WHITTEMORE [CUMBERLAND PRESBYTERIAN], LOMPOC, CAL.

Let not your heart be troubled; ye believe in God, believe also in me.—John xiv. 1.

INTRODUCTORY. — 1. Circumstances worthy of notice: (1) Christ's approaching passion. (2) Solemn scenes through which they, the disciples, would soon be called to pass. (3) The effect of these upon their hopes.

2. Christ's purpose, loving, tender, gracious. (1) To prepare them for these experiences. (2) To point out the true source of comfort. (3) To overreach the circumstances of the time in which He spoke and prepare His disciples in all ages for the bitter experiences of the world's sorrow, by setting forth the true source of all comfort and spiritual well-being—faith in God, faith in Christ.

I. Trouble the common lot of man. "Man that is born," etc. The causes of the trouble that then agitated the Twelve are the same that affect us now.

1. Treachery. Judas's kiss—"Is it I?" Foes still hate and friends disown. Who can measure this source of sorrow?

2. The foretold fall of Peter. Many things foreshow the downfall of our fellow-Christians, and we are troubled by them.

3. Their fewness, and the number and intense hatred of their enemies. Notice comparative fewness of Christians now; the number and character of enemies.

4. The kingdom of God was not set up in the open and glorious way they expected. Notice present-day misconceptions of the character and results of religion, and the distress of mind and heart which they produce.

5. Their separation from their Master. Our loved ones taken, and we have sorrow and trouble.

6. Their dread of the unknown future. Thus many now spend "all their lifetime subject to bondage."

From these considerations we note the appropriate application of these words to us now.

II. From all trouble there is a sure source of comfort—faith. "Ye believe in God, believe also in me."

1. Faith in God affords comfort, because we know: (1) He is all-wise—"too wise to err." (2) He is infinitely good—"The Lord is good to all." (3) He is supremely and forever loving. Describe His love—"costly, free, endless." (4) He is true and faithful—changeless, "faithful and just to perform" all that He has promised. (5) He is omnipotent. Stronger than all our enemies. If God is with us we are in the majority. "I will never leave thee nor forsake thee." "Fear not." "The God of Jeshurun," etc. The assurance we often sing is born of heaven, and the Father's will concerning us:

"The soul that on Jesus hath leaned for repose,
I will not—I will not desert to his foes:
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

(6) He controls all forces. He can and will make "all things work together for good," etc. (7) He loves us even as He loves His only-begotten Son (John xvii. 23).

Hence we may expect nothing but our highest good from His hand.

That Son went to Gethsemane, but angels ministered unto Him. The hands of the wicked were laid upon Him, but twelve legions of the heavenly host anxiously waited His word. He went to Calvary, but in His greatest pain and weakness He was permitted to see "the travail of His soul" in the salvation of the dying thief. To the trusting disciple there are ever the encamping angels of divine grace and power waiting to deliver.

Thus, to the one believing in God

there is comfort in the darkest hour ; and in its deepest engulfment the soul may look up in stronger confidence to Him—the Father, so good and mighty, so loving and tender.

2. Faith in Christ affords comfort to the Church and the troubled child of God, because : (1) He has redeemed us. Since He freely shed His blood to save us while we were at enmity with the Father, what will He not do for us now ? All power is His for us. (2) It is by Him we have the atonement. Every barrier is removed, and through

Him we have access to God. (3) He sends the Comforter, the Holy Ghost, who is the perpetual "Immanuel" of the trusting soul, an ever-present Friend and Guide, a near and ever-living Saviour.

Such faith "overcometh the world," vanquishing every foe, and brightening every gloom that falls upon life's pathway.

Heirs of trouble travellers to the tomb, be commended to the words of Jesus : "Let not your heart be troubled ; ye believe in God, believe also in Me."

FOR THE PRIZE.

Neutrality Impossible.

He that is not with me is against me.—
Luke xi. 23.

THERE are three classes in every community. 1. The friends of Christ. 2. The foes of Christ. 3. The neutrals. The last are the most numerous and the hardest class to reach. The Bible, however, recognizes but two classes—good and bad ; sheep and goats ; children and rebels. No midway position. "He that is not with Me is against Me."

In unfolding the text : (1) Define what it is to be with Christ. (2) Substantiate the statement that not to be with Him is to be against Him.

I. What is it to be with Christ ? A study of the context shows that the Saviour has in mind the two kingdoms of light and darkness, of which He and Satan are respectively the heads. These kingdoms are in conflict. To be with Christ means to be with Him in the affairs of His kingdom, and implies two things : 1. Sympathy with the principles for which the kingdom exists. 2. Personal identification with Christ in carrying out those principles. Distinguish between being *for* Christ and *with* Christ. Thousands are *for* Him to one who is *with* Him. They are *for* Him in the sense that they endorse His principles ; but are not *with* Him in

that they are ready to make sacrifices to serve Him. Complete surrender and loyal obedience are necessary to being *with* Christ.

II. How is the statement of the Saviour true, "He that is not with Me is against Me" ?

1. The neutral man hangs as a dead weight upon the Church. Dead weight clogs progress. Illustrate by the boat-race. The Church is handicapped by the many who are undecided.

2. The man who is undecided paralyzes those who are in active service. We influence one another. The command of Moses was that in time of war "the fearful and faint-hearted" should return to his home, lest his "brethren's heart faint as well as his heart." Sins of omission are just as heinous in God's sight as sins of commission.

3. Indecision leads not infrequently to an utter betrayal of Christ to the enemy. Note again the context. The text comes in between two parables—that of the "strong man armed" and the "unclean spirit," which represent two classes of men. (1) Those who have made complete allegiance to Christ. (2) Those who are undecided, wavering. The evil spirit has gone out of them, but Christ has not been received in, and to the heart thus left empty the devil returns in a far worse form and effects

its entire destruction. The most determined opposers of Christ are those who were once more or less under the influence of His spirit. The Saviour never became a positive principle in their life—*e.g.*, Ingersoll, Bradlaugh.

Religious neutrality is the great sin of the age. Rovers, shifters, time-servers are abroad. The times emphatically demand men of positive conviction and action. No drones or cowards are wanted. The battle rages round the citadel. Christians must quit themselves like men. TELUGU.

Bruised Reed.

A bruised reed shall he not break.—Isa. xlii. 3.

DIVINE compassion here taught.

I. Insignificance escapes not Christ's attention. Nothing more insignificant than a bruised reed. Yet He will not break it.

Many things seem insignificant which are not really so. A grain of seed, a spark of fire, a fountain of water are the beginnings of great results. The humble human life is the beginning of immortality. There is no insignificant life, nor insignificant incident of life. All is fraught with the importance of endless existence.

Christ stopped to answer the cry of the blind beggar, though others bade the beggar hold his peace. He was not insignificant in the divine eye.

Christ blessed the little children, though the disciples sought to drive them away. They were not insignificant in the divine eye.

Christ marked the incidents of human life. To Nathanael: "Before Philip called thee, when thou wast under the fig-tree, I saw thee." To Zaccheus: "Make haste and come down. To-day I must abide at thy house." To the crowd: "Who touched Me?" To the woman who touched the hem of His garment: "Go in peace."

Such a Saviour man needs. The unuttered prayer, the hidden tear, the trembling faith, are known to Him. The heart, a poor bruised reed, the Redeemer will not break.

II. Unworthiness forfeits not Christ's regard. Nothing more worthless than a bruised reed. Yet He will not break it. As there is no trifle that escapes His notice, so there is no unworthiness that transcends His gracious regard. God hates sin, but loves the sinner. "I am not come to call the righteous, but sinners, to repentance." "The Friend of sinners." "The Son of man is come to seek and to save the lost."

Where is the bruised reed that the Redeemer has ever broken? Is it the dying thief? Is it Mary Magdalene? Is it Saul of Tarsus?

Some of the brightest trophies of grace are from the ranks of vilest sinners and bitterest foes. There is no grander proof of divine grace than the command of the risen Saviour to preach His Gospel among all nations, "beginning at Jerusalem;" preaching first to those who nailed Him to the Cross. The worthless bruised reed He will not break.

III. Unprofitableness abates not Christ's love. Nothing more unprofitable than a bruised reed. Its ruin is remediless. It cannot be repaired. Throw it away. Yet the Lord casts not off the unprofitable soul. He is gentle toward human bruises. They bring us near to him. Irremediable as they seem, He undertakes to heal.

How unprofitable to God these hearts! How little responsive to His gracious care! Will the Saviour turn from such? Will He cease to bestow His care? Will He grow weary in the exercise of love? Never.

Peter denied his Lord. Christ forgave with that look which melted Peter's heart to tears.

The heart that yields no large return for all His care He loves and blesses still. The unprofitable bruised reed He will not break. ISAIAH.

Sin and Its Remedy.

If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.—Job xxii. 23.

ELIPHAZ, the sage of Teman, here makes three charges against sin, and suggests three remedies :

I. *Charge* : Sin leads from God. *Remedy* : Return to the Almighty.

"If thou return to the Almighty" implies distance accomplished by sin.

1. The least sin leads from God. It may be by gentlest call and slightest deviation, creating no alarm. But it surely leads from God.

2. It proceeds by louder call, wider departure and greater distance.

3. It leads neither from God's power, nor reach, nor notice, but from divine restraints, Gospel influences, and the Spirit's calls. Sin is a process of departure from the Almighty by which more and more God is ruled out of thought, estimate, and care.

The remedy : Stop, turn, return to the Almighty.

II. *Charge* : Sin breaks down the soul. *Remedy* : Be built up.

"Thou shalt be built up." Sin impairs, destroys the soul, brings it to ruin. Sin is more than the soul can stand. How ?

1. It deprives the soul of its strength in God. The soul needs to be nourished as truly as the body. Souls may be starved. The food of the soul is the bread of life. Sin robs the soul of its daily food, deprives it of strength, and brings it to ruin.

2. It abuses the soul by employing its noble powers in a way for which they were not made, and to which they are not adapted. The soul is made for life, truth, purity, heaven, God. Sin turns it into death, error, evil, hell, endless woe. Its exquisite faculties are abused and destroyed.

3. It puts the soul to hardest service. "The way of transgressors is hard." Sin grinds its victims by cruel exactions and ceaseless demands.

4. It degrades the soul. Nothing more effectually destroys what is noble in the soul than familiarity with its own degradation.

Remedy : Be built up. The saddest wreck and most utter ruin God can restore. He will build again the soul that by sin is all broken down.

III. *Charge* : Sin possesses the soul. *Remedy* : Put iniquity far away.

"Thou shalt put away iniquity far from thy tabernacles."

In the ruins of palaces where once kings sat in regal splendor and ruled their mighty realms, now are found prowling beasts of prey, hissing serpents, and human outlaws, each bent on evil purpose. So sin would convert the immortal soul into a ruin, where the powers of darkness may hold their revels, making it an outpost of hell.

Sin is in the soul, is master of the soul, wears the crown which it has taken from the rightful king.

How shall it be removed ? Shall it be gently asked to leave ? It will laugh at such request. Shall it be commanded to go ? It will increase the burden. Shall the soul rebel ? Sin will add another coil to the chain.

A welcome voice : "Call on me in the day of trouble ; I will deliver thee."

"Lord, I make a full surrender,
Every power and thought be Thine,
Thine entirely,
Through eternal ages, Thine."

TEMAN.

The Knowledge of Death.

Lord, make me to know my end, and the measure of my days, what it is ; let me know how frail I am.—Ps. xxxix. 4 (R. V.).

Introduction. Request containing three burning questions for all. Pray for wisdom of David to ask of Him who alone can and, in His Word, does answer them rightly.

Changing order, we repeat them in prose language, after the poet Psalmist.

I. "Lord, what is the measure of my days ?"—*i.e.*, What is life ?

Answers: 1. Vulgar sensualist: "Life is mere existence. Eat and drink, to-morrow we die." Let senses enjoy. Distinction between cattle and man not clear in his mind, still less in his life. Poor definition of life that.

2. The Rationalist only enlarges license; gives fuller sweep to senses; adds intellectual, possibly reduces sensual enjoyments. Yet life a fog without whence or whither—a short day between two endless nights.

To questions touching the numerous ills, crushing misfortunes, glaring inequalities of life, he answers: They are the results of law—inexorable, blind, but supreme law. No redress, no court of appeal. Nothing but heartless stoicism or frivolous distraction for possible counterpoise. Thus Fatalism.

3. Pessimist, the disciple and legitimate result of preceding. "Life is a vale of tears, a field of accidents and remediless wrongs. To live is the worst possible evil. Vanity. Real joy is out of question."

4. Christian. He has sat at Jesus's feet and learned of Him. "Life a school."

Of course, there must be tedious lessons, difficult tasks, restriction of pleasure hours, chastisement sometimes, but Heb. xii. 11. And besides, numerous recreation and resting hours; rich prizes for good conduct and faithful efforts; support of approving conscience; above all, the "well done" of the Divine Teacher, with promised promotion; a thousand incidental joys, with cheer, stimulus, and delightful companionship, making life a rich and joyous school.

II. "Make me to know mine end"—*i.e.*, What is death? All acknowledge an end, but of what? Of all, say some.

1. Those who misunderstand life misinterpret death. What a destructive sweep! End of joy and possession, of growth and attainments, of friendship dear and strong, of love precious and tender, a complete catastrophe, a terrible iconoclast of all idols of mind and soul, a fell destroyer of beings, a mocker of the race, black, terrible behemoth drinking up the whole stream of life, is

then death. Monstrous error, too dreadful for belief.

2. Child taught of God says: "Death is the door to a better home—the end of probation, uncertainty, sickness, sorrow, and tears; the end of fleeting joys, but the beginning of lasting ones; the temporary separation of loved ones below, the eternal reunion with those above; the crossing of Jordan to enter a blissful Canaan."

III. "How frail I am!" So frail that rod of death dashes to pieces my very existence, wasting vase and perfume too, and sending me back to nothingness and oblivion. Is there a future, a beyond? What, where, how is it? The soul asks yearningly, Who will lift the veil? Away with sneering scepticism that mocks earnestness and replies with flippant guess or shoulder-shrug of doubt or unconcern. Christ is the better Teacher (John xiv. 1-4; xi. 25, 26; Rev. xxii. 5).

Conclusion. Whom do you believe? What is your hope? "What is your life?" GOD.

STRIKING THOUGHTS FROM RECENT SERMONS.

THERE are many of us whose question seems to be, "How little can I get off with? How much can I retain?"—many of us whose effort is to find out how much of the world is consistent with the profession of Christianity, and to find the minimum of effort, of love, of service, of gifts which may free us from the obligation.

And what does that mean? It means that we are slaves. It means that if we durst we would give nothing, and do nothing. And what does that mean? It means that we do not care for the Lord, and have no joy in our work. And what does that mean? It means that our work deserves no praise, and will get no reward. If we love Christ we shall be anxious, if it were possible, to do more than He commands us, in token of our loyalty to the King, and of our delight in the service. Of course, in the highest view, nothing can be more than necessary. Of course He has the right to all our work; but yet there are heights of Christian consecration and self-sacrifice which a man will not be blamed if he has not climbed, and will be praised if he has. What we want, if I might venture to say so, is extravagances of service. Judas may say, "To what purpose is this waste?" but Jesus will say, "He hath wrought a good work on Me." And the fragrance of the ointment will smell sweet through the centuries.—*Maclaren.* (1 Cor. ix. 16, 17.)

THE end must come, I am fully aware. Of course it cannot be far away, may even now be at the door. I am less apt than I was for many years to face unnecessary physical exposure with

an easy indifference. I am less apt to take upon myself superfluous labor. I prefer, if possible, to limit my relations to outside work, as I sought earnestly the other day to limit them at Pittsfield. I desire more and more to live at home with you, my own people, and in the city to which I am attached, whose growth I have watched, whose friendliness to me is unabating, with whose churches and people my relations have been close, and for whose future I have great expectation. But I shall not let the passage of planets across meridians determine for me the question of age. As long as childhood and youth are exhilarating to me, I shall feel that the early instincts remain. As long as nature touches my heart with spring blooms and summer radiance, I shall know that its freshness has not failed. As long as gladness comes easily to heart and lips, I shall not fear that its springs are dry. As long as plans for further effort appear in crowds, one need not stop, and surely, as long as vigor remains, I shall gladly work, thanking God for the privilege. Then I will rest. When Antoine Arnauld, the theologian of Port Royal, was reaching or passing his eightieth year, still full of labor, it was said to him by a friend, "You have labored long. Why not now rest?" "Rest!" was his reply, "am I not to have eternity to rest in?"—*Storrs*. (1 Tim. i. 12.)

I TRUST you have read and so will remember George Eliot's story of "Silas Marner." Silas Marner, disappointed and soured by the experience of his early life, becomes a hermit miser. Bitter against the world, life has no significance for him any longer, except as he can hoard up a little pile of gold, and so put himself beyond the need of dependence and out of communication with his fellow-men. Every night he takes out the shining coins and comforts himself by counting them over and over. This he does until at length one night a human waif, a little girl, is thrown in his way. This child he feels compelled to adopt as the child of his heart and of his care. As a result he comes again into contact with humanity, and is transfigured and made a man once more. He has something to love, and love enlarges his soul. Young men, have somebody to love. Somebody who is good and pure and inspiring. There is nothing grander on God's earth than a young man through whose being the tide of a noble love is surging, who has all the susceptibility, the intensity, the tenderness, the passion of a fine nature, who is just beginning to look out on the sweetness and beauty of life, who is thrilled by all that is good and great in the world, whose being is a delicate instrument, played upon by all the touches of the immense universe, and which gives back in response the wondrous music of holy ambitions and godlike resolves—a young man in whose manhood reason is luminous and self-respect is positive, and ideal is lofty, and honor and honesty and virtue and pure love are all in all. To such a young man all the city of New York is open, and all the city of Brooklyn is open. Such a young man is in himself superior to all the forces that play in a city. He himself is a force above all earthly force. He will be a Joseph in the cities of Egypt. He will be a Daniel in the city of Babylon, and by and by he will be a luminous son of God in the city of the skies.—*Gregg*. (Dan. i. 8.)

THE apostle kept the faith. But does not the faith keep the man? It does; yet only as he keeps it. The battery keeps the gunners only as they stand to the guns. The fort keeps the garrison, yet only as they guard its walls. Never was a time when fidelity on guard was more needed than now, when the sappers are approaching the citadel of the Faith, and there is treason in the camp of Heaven—men in Christ's uniform, having been so deceived by successful crime, and so blinded by dalliance with mammon as to give utterance and organization to

the shameless sentiment that the prosperity of a community can be built upon sin. It is a true soldier's business to guard the faith. The Roman sentinel that was exhumed at Pompeii, grasping his spear, perished rather than desert his post. He wears the immortality of earth. But he that guards the faith, when dug out of the forces that overwhelm him while he stands his ground, shall inherit the immortality of God, and walk with warrior feet the streets of gold, a living king over a lofty realm.—*Lewis*. (2 Tim. iv. 7, 8.)

A GOOD Catholic archbishop once laid down these three truths for his young men: First, no one is sent into the world to do nothing; second, nothing comes by chance; third, true education fits men for their life work. Get education, then. Without it the powers of the mind are not free. If we are not free we are still the slaves of ignorance and prejudice, and cannot use the powers that God has given us. An angel may slumber in a block of marble, but it takes the chisel of the sculptor to bring it into view. Education is the chisel that releases the angel imprisoned in every human creature. But whether the angel when once released shall be a good or bad angel, an angel of light or an angel of darkness, will depend much on the kind of education. An Angelo could produce from the same block of marble a satyr or a seraph. It all depends upon the direction he gives the chisel. Education to be beneficial must be a true education; that is, it must include the moral element. False education awakens the powers without giving them direction. Then, when the life, misguided, takes the wrong direction it goes to the devil with the speed of the steam-engine, rather than, as in ignorance it might, at the pace of the stage-coach. Education alone does not insure moral safety. You will find accomplished scholars in State prison, and our defaulters were many of them men who spent their leisure in their elegant libraries. Many of the most brilliant and highly educated professional men it has been my fortune to meet perished ignominiously as drunkards. Education, then, must have the moral element, and it is an utter absurdity—the very folly of culture—to say that we can have the moral element in infirm natures without the grace of God.—*Nelson*. (Titus ii. 6.)

THEMES AND TEXTS OF RECENT SERMONS.

1. God's Love for Man. "God so loved the world, that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."—John iii. 16. Right Rev. George W. Peterkin, D.D., Richmond, Va.
2. Memorial Stones. "And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean ye by these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land." etc.—Josh. iv. 21-24. Orrin P. Gifford, D.D., Chicago, Ill.
3. Contentment in Every State. "For I have learned in whatsoever state I am, therewith to be content."—Phil. iv. 11. Bishop J. C. Granbery, D.D., Washington, D. C.
4. The Greatest Gift of God. "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature

- shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. viii. 38, 39. S. R. Fuller, D.D., Boston, Mass.
5. Conservatism. "Remove not the ancient landmark which thy fathers have set."—Prov. 22, 28. Rev. J. D. Paxton, Philadelphia, Pa.
 6. Convictions Emphasized by Forty-five Years of Pastoral Experience. "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry."—1 Tim. i. 12. R. S. Storrs, D.D., Brooklyn, N. Y.
 7. Tests for Popular Amusements. "And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean."—Ezek. xlv. 23. Rev. W. E. Archibald, Ph.D., Topeka, Kan.
 8. A Parting Benediction. "Be perfect, be of good comfort, live in peace, and the God of love and peace shall be with you."—2 Cor. xiii. 11. R. D. Smart, D.D., Charleston, S. C.
 9. Stages of Redemption. "Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."—Rom. viii. 30. Professor Charles A. Briggs D.D., New York City.
 10. Our Working Classes, and our Obligations to Them. "Who is my neighbor?"—Luke x. 29. Rev. H. A. Delano, Chicago, Ill.
 11. The Coming of Christ to Judgment. "Where is the promise of His coming? for since the Father fell asleep all things continue as they were from the beginning of the creation."—2 Pet. iii. 4. T. C. Tupper, D.D., Atlanta, Ga.
 12. The Calling of the Roll. "Rejoice because your names are written in heaven."—Luke x. 20. Rev. Myron W. Reed, Denver, Col.
 13. Wealth and Poverty. "Wealth maketh many friends; but the poor is separated from his neighbor."—Prov. xix. 4. W. S. Rainsford, D.D., New York City.
 14. The Philosophy of Contact. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. xxvii. 17. Rev. J. D. Paxton, Philadelphia, Pa.
 15. The Eternity of Memory. "Son, remember."—Luke xvi. 25. Rev. P. H. Swift, Ph.D., Chicago, Ill.
 16. The Politics of our Times. "He that ruleth over men must be just."—2 Sam. xxiii. 3. George C. Lorimer, D.D., Boston, Mass.
 3. Divine Nuptials. ("I am married unto you."—Jer. iii. 14.)
 4. The Cross of Christ and Human Timidity. ("And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore and took the body of Jesus."—John xix. 38.)
 5. The Natural Sequel of Unholy Marriage. ("And they took their daughters to be their wives and gave their daughters to their sons, and served their gods."—Judges iii. 6.)
 6. The Transforming Power of the Holy Spirit. ("And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."—1 Sam. x. 6.)
 7. The Testing of Testimony. ("And the King sent after the host of the Syrians, saying, Go, and see."—2 Kings vii. 14.)
 8. The True Source of Strength for Service. ("I was strengthened as the hand of the Lord my God was upon me."—Ezra vii. 28.)
 9. The Misery of Jealousy. ("Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate."—Esther v. 13.)
 10. Consecration amidst Tribulation. ("As God liveth, who hath taken away my judgment, and the Almighty who hath vexed my soul; all the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit."—Job xvii. 2-4.)
 11. God the Sanctuary of the Immigrant. ("Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."—Ezek. xi. 16.)
 12. The Fate of the Unrighteous Politicians. ("And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart . . . but he shall be broken without hand."—Dan. viii. 25.)
 13. Human Impotence *versus* Divine Omnipo- tence. ("Go your way; make it as sure as ye can. . . . He is not here; for He is risen, as He said."—Matt. xxvii. 65; xxviii. 6.)
 14. Nature's Testimony to Christ's Divinity. ("What manner of man is this that even the wind and the sea obey Him?"—Mark iv. 41.)
 15. Reciprocal Obligation. ("For if the Gentiles have been partakers of their spiritual things, their duty is also to minister unto them in carnal things."—Rom. xv. 27.)

Suggestive Themes for Pulpit Treatment.

1. The Agnosticism of Common Sense. ("We know in part."—1 Cor. xiii. 9.)
2. The Exactness of Divine Computations. ("But even the very hairs of your head are all numbered."—Luke xii. 7.)
16. The Cross Triumphant over Antagonism. ("And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unapprovable in His sight."—Col. i. 21, 22.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Conditions of the Exercise of Holy Ghost Power.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.—Acts x. 44.

This text opens the way into a mine. The great lack of the modern preaching is lack of power. Vast machinery of church life, activity, organization, learning in the ministry, an open Bible, abundant effort—these there are, with little apparent result, in conversion of souls, and especially in Holy Ghost power. There is no use of denying that such scenes as this in the house of Cornelius are so rare and exceptional that it may be doubted whether any longer they form a feature of church life.

Now, God is unchangeable. Man changes, but God remains eternally, essentially the same. If the power is gone, the conditions of the exercise of the power are no longer present. It is a uniform law of the natural and the spiritual world that all power obeys certain fixed laws of exercise, or moves in certain channels. If you obey the law of the power, the power will obey you and serve you. Outside of those channels or methods, it will not serve or obey you; it may even defeat and destroy you. Illustrate by steam, and combustion, and electricity.

Just so of the power of the Word and the Spirit of God—it is exercised always when the necessary conditions are present.

Our present inquiry is, therefore, What were the conditions of the exercise of this power on this occasion? There were a man and a message from God; there were a body of hearers and a marked readiness to hear and obey the message. Obviously, none of these conditions can be left out. It may be that nothing can be *added* without danger. In conducting experiments in chemistry we have to be exceedingly careful lest

by the addition of any foreign substance we counteract and annul the action of the other—*neutralize* it.

1. A man—Peter. Not an angel. This is more noticeable as an angel does appear in connection with this history (comp. x. 3, also viii. 31, xxvii. 22, 24). Why did not an angel himself speak to the eunuch, and to Cornelius, and to the shipwrecked crew? There is a limit to an angelic ministry. God wants ministers who are witnesses—preachers and heralds who know by *experience* (xxvi. 16, 18). Angels never had any experience, and hence cannot testify. Preaching is an argument, a testimony, and an exhortation (Acts ii. 40). Where there is an established Church there is always risk of degrading the ministry to a profession instead of regarding it as a *vocation*, and of allowing unconverted men to enter the ministry. A man can preach only so far as he himself knows. Leigh Richmond was an unconverted man when he began; when he became a *penitent* he preached others into repentance, and so on to faith and assurance. Only so far as he went could he guide and lead them. So of Chalmers. Every true preacher is like David. He cannot fight the Philistine in Saul's armor, which he has not proved; he must have his own sling, which he knows how to handle.

There was a *message*; it was the simplest, plainest Gospel—nothing else. No essay, lecture, oration—no attempt at secular eloquence or even sacred eloquence was it. Primitive preaching was simply giving the Word a chance at the hearer. Even *texts* were not used; they began with Origen. The whole Old Testament, especially the prophecies, was the text; the whole Gospel, especially the resurrection. Mark the difference now—discourses that savor of the schools; the connection between text and sermon purely artificial. One could not forbid the banns, for there

is no blood relation between them. If the text had a disease, the sermon would not catch it by close contact. As Beecher said, instead of using the text as a gate unto the Lord's garden, preachers often content themselves with getting on the gate and swinging to and fro. William A. Howard called it preaching around and about the Gospel instead of preaching the Gospel. (Comp. Acts ii. 40, iii. 12-26, iv. 8-12, v. 29-32, Gal. vi. 17.) Recall Robert Hall and the lack of conversions under his ministry. Preaching must not be confounded with teaching (Isaiah lv. 10, 11) *My Word*.

Co-working—Co-suffering—Co-witnessing.

Workers together with God (2 Cor. vi. 1). The full Gospel includes more than salvation or even sanctification—it takes in *service*. And here the august conception is presented that every believer is a co-worker with God in the work of redemption, and, in a true sense, is necessary to the carrying out of God's plan. God might have adopted a method in which He should be independent of such co-operation. He did not, and so chose to be dependent for the final triumph of grace on the disciple as a co-worker.

Not only so, but to make this thought the more emphatic, each person of the Trinity is represented as thus receiving the believer into partnership in His particular province. (Comp. 1 Cor. iii. 9, Col. i. 24, John xv. 26, 27.)

I. Co-working with the *Father*. He represents pre-eminently the idea of *government*. The world is in revolt, and He yearns to reconcile to Himself His rebellious subjects. He needs a representative of the Divine government in this foreign court of the world, and hence the term ambassador (2 Cor. v. 20).

The disciple is such an ambassador. Consider :

1. His *authority*. So long as he keeps within the limits of his instructions the whole government of God is behind

him, and it is as though "God did beseech you by us." His reception or rejection is, therefore, corresponding treatment of God.

2. His *message* (2 Cor. v. 19, 20). Note its two parts: "God was in Christ, reconciling the world unto Himself," and, "We pray you, be ye reconciled to God." God has assumed the posture of reconciliation—is turned in forgiveness toward the sinner; hence nothing remains but for the sinner to complete the reconciliation by turning toward God in penitence and faith.

II. Co-suffering with the *Son*. Christ represents pre-eminently the idea of *atonement*, the basis of reconciliation. He bears our sin on the cross, completes our justification in His resurrection, and confers the Holy Spirit in His ascension. But how is this atoning work to be brought to the *knowledge* of sinners? The dumb cross and sepulchre need a *voice*, and the believer is such a voice.

1. A *herald* proclaiming good tidings.

2. A *witness*, confirming out of his own experience. Hence not angels, but believers, are chosen to proclaim redemption.

3. More than even these, a believer is to be a *vicarious sufferer*; he is to take up his cross and follow Jesus in a life of self-abnegation, losing his life in order to save souls; buried like a seed in order to a harvest. Hence Col. i. 24. Somewhat is lacking which he fills up.

III. Co-witnessing with the *Holy Spirit*. He represents pre-eminently *endowment*—the divine chrism whereby all else is made effective. Now observe only believers can receive endowment. The language of Scripture is *explicit* (see 1 Cor. ii. 12, 14; Rom. viii. 7). The natural man and carnal mind make impossible the reception of salvation; of the former the Bible declares *incapacity*; of the latter, *enmity*. These two make impossible the reception of the Holy Ghost. (Comp. John xiv. 17.) And yet no man can be turned unto God without the influence of the Holy Spirit. How shall this paradox be re-

solved? The believer is the *receiver* and the transmitter of the Holy Spirit. He is the chosen *vessel* for containing and conveying the water of life. Hence the importance of world-wide scattering of the believers; they become reservoirs of Divine power to receive and distribute blessing. The redemption of the world waits for the universal dispersion of God's elect disciples as witnesses to all nations.

Note three conclusions:

1. Every honest, honorable calling is a divine vocation wherein every man is to abide with God (1 Cor. vii. 20, 24).
2. Every disciple is to regard service as the ultimate goal, even of salvation (2 Peter. i. 8, 9)
3. Here is the key to world-wide missions. Believers everywhere going as ambassadors for God, heralds and witnesses of Christ's atoning work, vessels for conveyance of Holy Ghost power

Obedience.

Abu-Taher and Carmathians.

IN the two hundred and seventy-seventh year of the Hegira, and in the neighborhood of Cufa, an Arabian preacher, *Carmath*, assumed the titles of Guide, Director, Demonstrator, Word, Holy Ghost, Camel, Herald of Messiah, Representative of Mohammed, John Baptist, and Gabriel.

His name was more revered after than before his death. His twelve apostles dispersed themselves among the Bedouins, "a race of men equally devoid of reason and religion," and the success of their preaching seemed to threaten Arabia with a new revolution. The Carmathians were ripe for rebellion, vowed a blind and absolute submission to their Iman; a secret oath bound the brethren. After a bloody conflict they prevailed in the province of Bahrein, along the Persian Gulf. Far and wide the desert tribes submitted to the sword of Abu-Said and his son, Abu-Taher, and they could muster one hundred and seven thousand fanatics in the field.

They neither asked nor accepted quarter. As they advanced the Caliph trembled. In a daring inroad beyond the Tigris, *Abu-Taher* advanced to the gates of the capital with no more than five hundred horse. By special order the bridges were broken down, and the lieutenant apprised Abu-Taher of his danger. "Your master," he replied, "has thirty thousand soldiers; but in all his host not *three such as these*." He then turned to three followers—bade one plunge a dagger into his breast, a second to leap into the Tigris, a third to fling himself from a precipice. Without a murmur they obeyed. "Re-late what you have seen, and before evening your general shall be chained with my dogs." Before evening the camp was surrounded and the threat executed. A notable example for Christ's followers!

"THE LIVING EPISTLE."—The idea is suggested that every disciple is a living letter of God's truth and grace. If so, we fear there are a great many that are poor translations, contain many interpolations, and need considerable revision. That epistle is read most of all by the little church at home; and how often are children and servants the close readers, and get a very distorted conception of piety and godliness!

I will be to them as a little sanctuary in the countries where they shall come (Ezekiel xi. 16). That is the traveller's promise, as Psalm xci. is the traveller's psalm. How sweet the thought that the believer need go nowhere on earth without finding God his sanctuary!

REV. F. B. MEYER says that as, in the nervous system, there is a double action, affluent and effluent, so there is a double relation of the believer and his Lord. On the one hand, he is constantly giving up to God himself and his work, his cares and his yearnings; and, on the other hand, is continually taking

from God precious gifts and graces, strength and enablements.

Duty may become delight (Psalm xl. 8). The true attitude toward duty is one not of feeling, but of choice. We must not wait for or depend on emotional experience; if we always begin by choosing to do what we ought as soon as it is clear that it is duty, we shall end by doing it as a matter of delight.

THE Bible tells us of three sorts of *groanings*: 1. The groaning of the whole creation after the liberty of the sons of God. 2. The groaning of the sons of God themselves after deliverance from this tabernacle. 3. The groaning of the spirit in the disciple after God in prayer. Groans of birth are very different from groans of death.

Thou hast delivered my soul from death; wilt thou not deliver my feet from falling? (Psalm lvi.). Here, as in the beggar's psalm (lxxxv.), we are emboldened to ask other benefits by the remembrance of what the Lord has already done for us. If God has saved our souls from perdition, may we not surely trust the same grace to keep us from falling?

TWO REASONS FOR UNANSWERED PRAYER: (1) "Ye have not because ye ask not;" (2) "Ye ask and receive not because ye ask amiss," etc. (James iv. 1-3).

The first of these causes is a lack of definite and specific praying. The object is not defined, and hence neither is supplication definite, nor could answers be recognized if they were given.

The other cause concerns the motive for the prayer. There is some selfish lust or desire at bottom. The glory of God, and even our own highest well-being, is forgotten in the transient pleasure of consuming God's gifts upon our own lusts.

Perhaps these two causes of fruitless praying cover nearly if not quite all the cases of unrewarded prayer.

WITNESSING FOR CHRIST.—REV. PRINCIPAL H. C. G. MOULE, of Ridley Hall, Cambridge, in a charming talk in Exeter Hall to the "Open Air Mission," spoke on this theme. He emphasized the fact that it is witnessing of and to *Him*, not to the truth only, or to doctrine; that the witness must savor not of the person by whom, but of the Master of whom the testimony is given; and that it must be based on the knowledge of Him in conversion, increased and matured in sanctification and daily growing intimacy of fellowship. As to the *means* of qualifying ourselves to be witness bearers, he laid great stress upon perpetual Bible study, unceasing communion with Christ by prayer, and the growth of holy living. He wisely remarked that the indirect witness of a life conformed to Him in little things and common spheres is a mighty argument for the reality of piety; and that many there are of whom He says, "Thou hast a name (*i.e.*, fame) that thou livest; but I have not found thy works perfect before God." The whole address was one of the most suggestive and helpful it has ever been my privilege to hear.

REV. JAMES A. SPURGEON, who is a very acute thinker, says as to *infant salvation*, that the figure of the Shepherd *carrying the lambs* in His arms, while He only calls the sheep to follow, is to him most instructive. Those who die before free moral agency and voluntary sin are unable to choose Christ, and are, therefore, *borne by Him*; but those who sin voluntarily and choose to transgress must voluntarily repent and follow Him as leader.

He also says that he never despairs of any man as lost, however little he may know of his latter hours, when he remembers the story of Jonah: when he was cast overboard and swallowed

by the great fish, one would have said that he was lost, and had fallen under the judgment of God. Who could foresee that in the fish's belly he would repent, would be cast on the shore, and yet fulfil his great commission at Nineveh?

THE END OF BIBLICAL TEACHING is finely expressed in Proverbs xxii. 20, 21: "Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Taken as an expression of the purpose of the Scriptures, this teaches us, first; that it is our privilege to attain a certain knowledge of the words of truth; and, secondly, that we are so fitted to give intelligent answers to those who send to us to inquire. Compare Luke i. 4, where these words seem to be quoted; and 1 Peter iii. 15, where the same doctrine is taught. Doubtless Peter himself had this proverb in mind.

DR. CANDLISH'S CRITICISM.—"This

sermon consists of an introduction which might have been spared, a second part which does not deal with the text, and a conclusion which concludes nothing."

REPENTANCE is the change of your bottom thought about sin. That bottom thought in every man is: "Sin is nothing;" "sin is a delight," or, "sin is inevitable." "I wish I had not sinned" is the bottom thought after the Holy Ghost touches the soul.

MR. MONCURE D. CONWAY attempted to popularize agnostic teaching in London; the results are summarized by a club man who ventured into the chapel on a Sunday afternoon and found "three persons and no God."

EPISTLE TO THE ROMANS.—The whole strength of Paul is in Romans viii. He need scarcely have written anything else; it takes in earth and heaven, things created and uncreated, human and divine, from the lowest rung of the ladder, the groaning of the creature, etc. F. W. ROBERTSON.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 31—FEB. 1-6.—THE INNER JOY.—1 Thess. i. 6.

Ignatius was pastor at Antioch. The Emperor Trajan, elated with recent victories, would smite down Christianity as well by deadly persecution. The aged and venerable Ignatius, at his own request, was brought before the emperor in the hope that he might shield his people from the persecuting storm.

Trajan: "Who art thou, who, possessed with an impious spirit, art so eager to transgress our commands, and persuadest others to do the like to their own destruction?"

Ignatius: "Theophorus—that is, he

who carries God with him—ought not to be called impious."

Trajan: "Who is Theophorus?"

Ignatius: "He who has Christ within his breast."

Trajan: "And dost thou not think we too have the gods within us, who assist us in fighting against our enemies?"

Ignatius: "Thou art mistaken in calling the demons of the nations by the name of gods; for there is only one God, who made heaven and earth, and the sea and all that there is therein; and one Jesus Christ, His only begotten Son, whose kingdom be my portion!"

Trajan: "Dost thou mean Him who was crucified under Pontius Pilate?"

Ignatius: "Yes; I mean Him who crucified my sin, and who has cast all deceit and malice of the devil under the feet of those who carry Him in their hearts."

Trajan: "Dost thou carry within thee Him who was crucified?"

Ignatius: "I do; for it is written, 'I will dwell in them and walk in them.'"

Then the Emperor Trajan pronounced this sentence: "We command that Ignatius, who affirms that he carries within him Him who was crucified, be put in chains and taken by soldiers to great Rome, there to be devoured by the beasts for the gratification of the people."

And Ignatius cried out with joy: "I thank Thee, O Lord, that Thou hast vouchsafed to honor me with a perfect love toward Thee, and hast made me to be bound with iron chains like Thine apostle Paul!"

And as the Emperor Trajan commanded, it was done.

It was into such affliction the early Christians came; accepting the Crucified as Saviour and as Lord.

You can discern the beginning of such affliction in the account, in the acts of the first gathering of the Church in Thessalonica, to whom this epistle was addressed (Acts xvii. 10).

Men often say it is too jagged a thing to be a consistent Christian in these days. But the ruggeddest plight in which a Christian can now find himself is a June morning, where the birds sing and the leaves wave and the flowers "toll their perfume on the passing air," compared with the daily state of those who kept the garments of their saint-hood white in that early time.

The question is: What could compensate those early Christians for becoming Christians amid the beating of such storms? What sweet, strong charm was it that so fascinated them and held them true?

Our Scripture is answer. This was

the imperial and gracious spell, this inner joy—the joy of the Holy Ghost. And for us also is such joy.

First. Notice, it is joy, not happiness—more than happiness. Happiness is that which comes by hap, which falls upon us from the outside, which has to do chiefly with environment. Joy is that which wells up within us as from an inner and unwasting spring which outward circumstances cannot touch or hinder.

Second. Notice, this is a *divinely* imparted joy—the joy of the Holy Ghost. Of course here immediately emerges the great doctrine of the Trinity, of the "three subsistences internal to the Divine Essence." He is the Holy Spirit who touches our spirits, bringing them into communion intimate with God. Consider the multitudinous names of the Holy Spirit in the Scripture, every one of which appeals to our deep need, and sets forth the various ministries of the Divine Spirit to our human spirits: "Breath of the Almighty; Comforter; Eternal Spirit; Free Spirit; God; Good Spirit; Holy Spirit; Holy Spirit of God; Holy Spirit of Promise; the Lord; Power of the Highest; the Spirit; Spirit of the Lord God; Spirit of the Lord; Spirit of God; Spirit of the Father; Spirit of Christ; Spirit of the Son; Spirit of Life; Spirit of Grace; Spirit of Prophecy; Spirit of Adoption; Spirit of Wisdom; Spirit of Counsel; Spirit of Might; Spirit of Understanding; Spirit of Knowledge; Spirit of the fear of the Lord; Spirit of Truth; Spirit of Holiness; Spirit of Revelation; Spirit of the Judgment; Spirit of Burning; Spirit of Glory; Seven Spirits of God; Voice of the Lord."

And deeply we need the efficacious ministry of such Divine Spirit to make us strong in soul and to unseal within us joy. This is the true and only right and safe "*spiritualism*," the direct, personal ministry of the Holy Spirit imparting to us joy.

Third. Notice some of the *qualities* of this inner, divinely imparted joy:

(a) It is the joy of *revealing*. "The Holy Spirit is the organ of internal revelation." He illuminates for us the Scripture. He does not reveal new truth, but He makes evident the truth in Scripture already revealed. And the illumined vision of God's great truth is joy.

(b) It is the joy of *empowering*. Mr. Spurgeon tells how, wearied and discouraged, he was walking homeward once by the river Thames, and just then a little fish seemed to speak to him out of the waters and say: "See, I am going to drink the river dry." Then Mr. Spurgeon was full of joyful strength again, for how could he drink God dry any more than the little fish could drink dry the Thames?

(c) It is the joy of the *inner witness* (Rom. viii. 16, 17).

(d) It is the joy which *lasts*. Joys of possession, fame, friends even, vanish in the death hour. But this joy lasts amid that hour and through it.

And this inner joy we sorely need for *satisfaction* and for *service*. And this inner joy we may surely have. It is for us when, with consecrating surrender, we open our hearts for the entrance and residence of the Holy Spirit.

FEB. 7-13.—CONCERNING HABIT.—Dan. vi. 10.

"As he did *aforettime*," our Scripture says. And the point is, that since he had done it *aforettime*, it was immensely easier for him to do it, and also it was immensely likelier that he would do it now. Read the whole story of the intended envious entrapping of Daniel, and of Daniel's serene steadiness and noble devotion to the higher and religious law through it all; simply going on doing the right thing, *as he had done aforettime*, and see how plainly our Scripture indicates the vast defence and overcoming power of a high and holy habit.

(A) Consider the meaning of the word habit. It is from the Latin *Habitus*, from the Greek *ἔθις*, and means literally

a way of being held or of holding one's self.

(B) Consider the universality of the fact of habit.

(a) It holds sway amid the lowest and merely material things. A writer on Habit has bidden us notice how a garment even takes to itself permanently the creases and general shape of the limbs and general contour of the person wearing it. The reason why old violins are so valuable is because "the fibres of the wood contract habits of vibration conformed to harmonic relations;" they have done it *aforettime*.

(b) So too habit holds sway over our fleshly bodies in which we just now dwell. What is a scar? It is only a habit of arrangement on the part of some of the particles which go to make your body. These particles, while the wound was healing, did it *aforettime*.

(c) So also habit holds sway over that finer and controlling something within our bodies we call the *nervous system*. A great and authoritative student in these matters tells us that "our nervous system grows to the modes in which it has been exercised." Habit does two things: it *simplifies movement*; the groove for the movement has, so to speak, been cut into the nervous system, and the nervous energy flows swiftly and easily to the accustomed result. Also, habit *diminishes conscious attention*; along the groove for the movement already cut the nervous energy flows swiftly and easily, and you do not have to task attention to see that it does.

So there is possible, on the sunward side of habit, of a high and noble automatism; and automatism—that is, doing things automatically, without effort, almost unconsciously—is only finished habit.

(d) And now, to go inward and still higher, the *spiritual soul*, which is the real self, of which the fleshly body and nervous system are but the tabernacle and instrument, is also under the sway of habit. The spiritual soul does as it has done *aforettime*. If the spiritual

soul think true things, love pure things, will right things, there comes to be in the spiritual soul a *set* toward things true and pure and right. The soul—and that is the highest possible state of righteousness—has become the blessed and rejoicing thrall of a habit of righteousness.

So universal is the sway of habit. "Habit a second nature! Habit is ten times nature," said the Duke of Wellington.

(C) Consider now the *defence* and *overcoming power* of high and holy habit. Take Daniel for example. Confronted by the immovable law of the Medes and Persians that only the king should be prayed to for such a time, he simply kept on in his habit of devotion to Jehovah. Aforetime he had served God. Now, held in the habit of righteousness, he would continue to do so. It is the best boon and blessing for a man that he be able to avail himself of this law and momentum of holy habit.

(D) Consider the *method of the formation* of such noble habit. As he did aforetime—it is all there.

(a) He *determined* to serve God; long ago purposed in his heart (Dan. i. 8). High habit springs out of high resolve.

(b) He *steadily carries out* his determination—*e.g.*, long before in the matter of the refusal to eat the king's meat; also in the ascription to God of the power to interpret the king's dream, etc.; now in his refusal to cease praying to Jehovah.

(E) Consider the *midnight side* of the law of habit. As the law of habit works toward righteousness, so also does it work as really and as thoroughly toward sinfulness and the doom of sinfulness. Here emerges the tremendous danger of refusing to accept Christ now.

FEB. 14-20.—THE STORY OF A RIGHT CHOICE.—1 Kings iii. 9.

Significant the familiar lines of Lowell:

Once, to every man and nation, comes the moment to decide,
In the strife of Truth with Falsehood for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light."

And not once only, but many times, does such choice come. For to live is to choose. Life is but a series of choices. Though just as the current of the river, notwithstanding reflux ripples, carries with it in one main direction the multitudinous drops of water which go to make the river, so in life one main and dominating choice gives impulse and direction to the ten thousand lesser choices with which the days are filled.

I stand in awe at this power of choice. How much lies in it capsule! Contrast the close of the life of the Saul of the Old Testament with that of the Saul of the New Testament (1 Sam. xxxi. 1, 6; 2 Tim. iv. 6-8).

And the difference of issue—difference of initial and dominating choice. The Saul of the New Testament said: "Lord, what wilt *Thou* have me to do," and became—the Apostle Paul. The Saul of the Old Testament said: "I will do as it seems good to me," and became—the suicide.

I am appalled at this power of choice. I do not think any one in the least thoughtful can help being. I was looking through the glass sides of a beehive. All was orderly and unclashing; none of the pain and disturbance of errant and rebellious wills; each bee doing just as each bee should, just the thing each was designed to do. And I asked myself, Why did not God make men thus? Why did God put men among the crowding dangers of the retributive results of their bad choices? There are only two answers to such questions: God has not made men thus; if God had made men thus men would not be men. No; real and shadowing is the fact of choice.

Our Scripture tells the story of a right choice.

First. Consider what such right choice involves.

(a) Purpose of inward worth. Solomon prayed that he might have an "understanding heart." He wanted the real gold, not tinsel. That is a great and constant trouble, that men are so willing to seem to be rather than to be; that men are after the mere glitter of a crown rather than after such real manhood as would fit them to wear worthily the crown. Here is the precise reason for the defalcations which too often and so sadly startle the community.

(b) Such true choice involves *recognition of duty*. "And Thy servant is in the midst of Thy people, which Thou hast chosen, a great people," etc. Solomon acknowledged himself *in relation* with others. Duty is the child of relation; is that which is *due* because of the relations in which one is set Godward, manward. The true choice involves recognition of the duties springing out of the relations in which one is bound.

(c) Such true choice involves determination to *practise along the line of duty*; "that I may judge this people." As long as Solomon did this, how great and wise! But when he practised otherwise, how sad his fall!

(d) Such true choice involves *dependence on God*. "Give, therefore, Thy servant an understanding heart." Solomon felt himself insufficient. He must have and hang on God.

Second. Consider in what such right choice results.

(a) In pleasing God (v. 10).

(b) In Divine ratification (v. 12)

(c) In external prosperity (v. 13).

(d) In internal prosperity. Solomon, conscious of pleasing God, must have had peace and joy.

FEB. 21-27.—LESSONS FROM THE INNER STRUGGLE OF OUR LORD.—John xii. 27, 28.

As when one stands within the

shadow of a mountain which, going steadily onward, he must soon reach to climb its rocky flanks, so our Lord is standing within the shadow of His coming cross.

Into this period of the days hastening to the crucifixion, as though that crucifixion were the culmination of the life of Jesus, as though each circumstance gathered weight and awfulness because of its nearness to that dread event, the evangelists have piled incident upon incident. The rills of narrative of the other years and deeds of Jesus broaden now into wider rivers of narration as they begin to approach the cross. Easy of explanation this, if the death of Jesus be the transcendent fact which evangelical theology asserts it to be; difficult of explanation if, according to the theory of the rationalist, that great death carry no ampler meaning than that of any usual martyr.

The incident of our Scripture is within the darkening shadow of the great death.

This desire for personal contact with Himself on the part of these Gentiles greatly stirs and moves our Lord.

"The hour is come that the Son of Man should be glorified!" exclaims our Lord.

As when one in the first fresh days of the glad spring marks the gold of the crocus set upon the brown bourn of the earth, which was so lately stiff and sterile with the frost, and powdered with the snows; as when one sees the rejoicing greenness of the grass climbing the hill-sides, and trampling beneath its eager march the dull dead colors of the long winter; and as when one sees in such foretokenings the certain coming of the affluent leafage and the full fragrance of the summer—so to Jesus the approach of these Greeks seemed a happy earnest of the time when His spiritual and sweet sovereignty should hold sway over the whole world.

But then immediately against the bright background of such empire appears the *method* of its coming. The

method of its coming is that of the steadily approaching cross. It is from a throne whose foundation is the cross that our Lord is at last to sway the world. It is through descent into deepest loss that He is to rise into such heights of loving kingdom. It is through the abysmal sacrifice of Himself He is to gather to Himself the devotion of the ages. It is the empire of suffering love He is set to rear; and in order to its rearing, with unflinching step he must go on to the immolation of the crucifixion. That shame, darkness, death, expiatory sacrifice must be His in order that for these Greeks, and for that multitude which no man can number, of which they are the earnest and representatives, there may be the deliverance, redemption, regeneration, heaven of His glad kingdom.

This inevitable necessity of such method of His coming glory finds for our Lord illustration in the dying seed. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

So this coming of these Greeks has but drawn, with distincter outline, before the vision of our Lord, the inevitable cross.

And now, in the presence of this clear vision of the near and awful cross, our Lord falls into a kind of inward struggle concerning His personal acceptance of that cross.

He breaks out, "Now is my soul troubled; and what shall I say?" etc.

To certain lessons evident from this inward struggle of our Lord here within the prophetic shadow of His close cross, let us give heed.

To me no verses in the whole Scripture are more precious than those which tell of our Lord's personal and inner struggle.

And, first, reverently looking at this inner struggle of our Lord before the vision of His near cross, we may learn the lesson of the *real and thorough humanity of our Lord Jesus*. "The

struggle is like one of those fissures in its crust which enables science to fathom the bowels of the earth. It lets us read the very inmost depths of the Lord's being."

There stands the cross—inevitable, stretching out its horrid arms.

Beyond shines the glory of the Son of man, peopled with the redeemed.

And the way into that glory is the way of this cross. The figure of the way is the figure of the *dying* seed.

And now mark, in the presence of that cross there is a perfectly *human* shrinking. "Now is my soul in conflict," exclaims Jesus. "And what shall I say—'Father, save me from this hour'?" The soul of Jesus is agitated by cross currents. Shall He accept the shame, the pain, the vicarious burden-bearing, the hiding of the Father's face, the death? Can He clasp to Himself that cross? Can He go on to it and make it veritably His own? In this shrinking from the cross, how evidently *the man* appears!

Since Christ is thus human, how *near* God has come to me; so near that He has become brother with me, for I behold in Him this perfectly human shrinking. Also, how into such a heart I may *confidently pray* (Heb. iv. 14, 16).

Second, gazing reverently into this inner struggle of our Lord, learn the value of *definite ideal* for life.

Definite ideal prevents waste, and prevents despondency, and solves problems, and insures accomplishment. How all this is seen in the definite ideal of our Lord's life! "Father, glorify Thy name!" May His ideal be ours.

Third, behold *what shall bring to us the approving voice*. The music of that voice fell on our Lord's submission. Our inner ear shall hear it when we submissively say with Him, "Father, glorify Thy name!"

Fourth, learn the *need of accepting* the atonement. If our Lord so shrank from making it, what temerity to refuse that which cost Him such pains!

EXEGETICAL AND EXPOSITORY SECTION.

Surrender of the Mediatorial Kingdom.

BY PATON J. GLOAG, D.D., GALASHIELS, SCOTLAND.

Then cometh the end, when He shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For He must reign, till He hath put all His enemies under His feet. The last enemy that shall be abolished is death. For He hath put all things in subjection under His feet. But when He saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, hat God may be all in all.—1 Cor. xv. 24-28 (Rev. Ver.)

(Concluded from page 74.)

SUCH being the exegesis of the passage, we now proceed to consider its interpretation. There is a kingdom bestowed on Christ—a kingdom which at the end or consummation of all things He shall voluntarily deliver up to God the Father. The kingdom here referred to is the mediatorial kingdom—that kingdom over which Christ rules as the Redeemer of His people. This kingdom was conferred on Christ after His resurrection, as a reward of His sufferings and death. When He ascended into heaven, He was exalted to the throne of eternal majesty. "Wherefore also God highly exalted Him, and gave unto Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "When He had offered one sacrifice for sins forever, He sat down at the right hand of God; from henceforth expecting till His enemies be made the footstool of His feet." As the venerable Hooker puts it: "The

Son of God, who did first humble Himself by taking our flesh upon Him, descended afterward much lower, and became according to the flesh obedient so far as to suffer death, even the death of the cross, for all men, because such was His Father's will. The former was a humiliation of Deity; the latter, a humiliation of manhood. For which cause there followed upon the latter an exaltation of that which was humbled; for with power He created the world, but restored it by obedience. For which obedience, as, according to His manhood, He had glorified God on earth, so God hath glorified in heaven that nature which yielded Him obedience, and hath given unto Christ, even as He is man, such fulness of power over the whole world that He who before fulfilled in the state of humility and patience whatsoever God did require, doth now reign in glory till the time that all things be restored." Christ, then, as Son of man hath received a kingdom, in order that all His people might be saved, and all His enemies might be subdued. He is made Head over all things for the good of His Church. All history is but the development of His purposes. All events and all powers are subject to His sway. Not only does His dominion extend over the earth, but over all things visible and invisible; the angels are His servants, and all the principalities of heaven own Him as their King. All power is committed unto Him in heaven and in earth. There is a great contest between good and evil carried on, and this contest shall terminate in the final triumph of the good, in the subjection of Satan and all the powers of darkness under the Redeemer. "He must reign till He hath put all His enemies under His feet."

But when the purposes for which this kingdom was created shall be fulfilled, then shall the authority be surrendered to God the Father, who conferred it: "Then cometh the end,

when He shall deliver up the kingdom to God, even the Father." When all the elect shall be saved, when they shall be gathered together into one body, when their very bodies shall be rescued from their graves, when the Church shall be presented unto God a glorious Church, not having spot or wrinkle or any such thing, when all Christ's enemies shall be brought into subjection under His feet, when all the efforts of evil spirits and wicked men to overthrow Christ's kingdom shall be baffled, when the great assize shall be held, when all men shall be assembled before Christ's tribunal and prostrate themselves before His feet, when He shall have put down all rule and authority and power, when the destinies of the human race shall be determined and the final sentences shall be pronounced, then the purposes of His kingdom shall have been accomplished, and therefore, being no longer necessary, there being no other enemy to conquer and no other of the elect to save, it shall come to a close. The kingdom which is here delivered up is not and cannot be the universal government which Christ exercises as God, for of this kingdom there can be no end; but that kingdom which was bestowed upon Him as Son of man for the accomplishment of special purposes. As our Redeemer He now sways the sceptre of the universe for the redemption of the world, but when this redemption has been accomplished, then that delegated authority shall be resigned. As God, one with the Father and the Holy Ghost, He shall reign forever over all creation; but, when the end cometh, a new era in eternity shall commence; then shall an end be put to all delegated authority and power, then shall God be all in all. At present we see God only through Christ, the Mediator, but then we shall see Him face to face. The veil that conceals the Holy of Holies from our view will then be drawn aside.

But our passage not only asserts the surrender of the mediatorial kingdom, but seems even to go further, and as-

serts the subjection of the Son to the Father: "Then shall the Son also be subject unto Him that put all things under Him, that God may be all in all." Now in one sense this subjection of the Son to the Father is not a singular statement, but pervades the whole of the evangelical record. Christ was the sent of God, the Father's messenger, described by the evangelical prophet as "the servant of the Lord." He came into the world not to do His own will, but the will of Him who sent Him. At all times and on all occasions He declares that He sought not His own glory, and that He did only those things which the Father had given Him to do. As a Son He learned obedience. The doctrines which He taught were communicated to Him by the Father. He received commandment from the Father what He should speak, and He spoke only what He had heard from the Father. The miracles which He wrought were done by Him in His Father's name, it was the Father who dwelt in Him that did the works; and at the close of life He could exclaim, "Father, I have glorified Thee on earth; I have finished the work which Thou hast given Me to do." And this subjection to the Father culminates and receives its highest manifestation when He voluntarily resigns that kingdom which was conferred upon Him. In the surrender of the kingdom consists the submission of the Son to the Father.

But although Christ surrenders His mediatorial kingdom, although His rule over the universe as Son of man may terminate and be swallowed up in His sovereignty as Son of God, although some of the functions of Mediator shall cease to be exercised, although some mysterious change may take place when the earthly economy of redemption is completed, yet we cannot suppose that the relation of Christ to His people will ever cease. They must ever regard Him with feelings of unbounded gratitude, cast their sorrows before Him, and worship Him as the Lamb that was slain. We cannot imagine that a time

will ever arrive when there shall be any diminution of love and obedience on the part of believers to Christ, or of protection and care on the part of Christ to His people. He will be the source of their eternal happiness—the Shekinah of heaven. The presence of the glorified Redeemer will constitute the chief happiness of heaven. It was to be with Christ, to enjoy His favor, to share His friendship, that Paul so ardently desired to depart. Although the mediatorial kingdom shall in some respects cease, although the authority conferred on Christ as Son of man shall be changed, yet we cannot believe that He shall cease to rule over His people—“He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.”

Further, the passage under consideration does not necessarily imply that the humanity which Christ as Son of God took upon Himself for the redemption of His people shall cease to exist. No doubt the mediatorial kingdom of Christ was conferred on Him as Son of man, and was bestowed as a reward of His sufferings and death; it constituted the exaltation of His human nature; but it does not follow that, when this mediatorial kingdom shall be surrendered, the human nature of Christ will be laid aside. As Alford observes: “It by no means follows that when the mediatorial kingdom shall be given up to the Father the humanity in which that kingdom was won shall be put off; nay, the very fact of Christ in the body being the firstfruits of the resurrection proves that His body, as ours, will endure forever; as the truth that our humanity, even in glory, can only subsist before God by virtue of His humanity, makes it plain that He will be very man to all eternity.” But this is a subject on which we dare not speculate; we must not go beyond what is written. When we venture to meditate on or to discuss either the nature of the blessed Trinity or the relation of the Divine to the human nature in Christ Jesus, we soon meet with difficulties and mysteries

which baffle all our attempts to explain or comprehend. On such points it is at once our duty and our wisdom to acquiesce in the disclosures of infinite wisdom, to accept the facts as revealed, but not to attempt to explain their nature, which is not revealed. The humanity of Christ is represented in heaven. John sees in the midst of the throne a Lamb as it had been slain, and one like unto the Son of man; and the praises which ascend forever in the heavenly sanctuary are to the Lamb that was slain.

Many writers (Olshausen, Neander) suppose that the doctrine of universal restoration is taught in this passage. All Christ’s enemies are brought in subjection under His feet; death, the last enemy, is destroyed; but if the wicked exist forever; if sin is eternal and still prevails in the universe of God; if rebellion, though crushed, is not extinguished, then evil is not extirpated, the enemies of Christ still exist. An enemy is only truly vanquished when he is converted into a friend; sin is only overcome when it is extinguished. But there is even in this view of the subject another alternative: the wicked may be subdued by being annihilated. This is a dark subject on which we dare not speculate. There may be some passages which would seem inferentially to teach universal restoration; there may be others that suggest the annihilation of the wicked; that sin, in short, will in some way be extinguished throughout the universe of God. On such passages we naturally love to dwell and, perhaps, to magnify their importance, to derive inferences from them which are somewhat far-fetched, and to seek to prove that which we wish to believe. But there are other passages, and especially the utterances of our compassionate Saviour, which have plainly a different aspect, and which at least appear to assert the eternal duration of the punishment of the wicked.

Lastly, this passage teaches us that this is what we may almost call, though with a certain laxity of expression, a Christian pantheism: “That

God may be all in all : " *ὅλα ἢ ὁ θεὸς τὰ πάντα ἐν πᾶσιν*. Pantheism is a word of evil repute ; it is generally associated with atheism ; and certainly it is employed in that sense in the great majority of instances. God is supposed to be all things ; the universe itself or nature is declared to be God ; and thus it follows that God is deprived of His personality and the Godhead reduced to a mere form of expression. God is at once affirmed to be nowhere and to be everywhere ; but as all error is a perversion of the truth, so there is a germ of truth even in pantheism. God's Spirit pervades the universe ; all things not only owe their existence, but their preservation to Him ; and especially is this true in the spiritual world. Jesus Christ is the Life and Light of men. He is formed in the hearts of His people the hope of glory. He dwells in them and they in Him. He is the true Light that lighteth every man that cometh into the world. He is the Sun of Righteousness shining in the midst of the darkness. All truth, all righteousness, all holiness proceed from Him. In Him is Life, and the Life is the light of men. As Paul, in his address at the Areopagus of Athens, asserts : " God is not far from each one of us : for in Him we live, and move, and have our being ; as certain even of our own poets have said, For we are also His offspring." According to atheistic pantheism all things are God ; according to what may be denominated Christian pantheism God is in all things : *τὰ πάντα ἐν πᾶσιν*.

The Vicarious Sacrifice.

By J. B. REMENSNYDER, D.D., NEW YORK CITY.

Who His own self bare our sins in His own body on the tree.—1 Peter ii. 24.

THE reference here beyond doubt is to our Lord's sufferings on the cross. What does it teach in regard to the nature and intent of that suffering ? Does it throw light upon the character of the atonement ? Does it help us to settle

the question whether the so-called *moral* theory of the atonement—viz., that Christ's death only instructs, influences, and saves as an inspiring moral example, expresses the whole New Testament doctrine on the subject ? We think it does.

The pregnant word here is the verb *ἀνένεγκεν*, from *αναφέρω*. What is its literal signification ? " To bear or carry upward ; to offer sacrifices ; to bear, take away, expiate, as sins." This is its standard logical significance. It corresponds to the Hebrew *קָרַב*, which means to expiate. Alford says, in regard to its use here, " bore to sacrifice," " carried and offered up," *i. e.*, our sins. He says : " It is a word belonging to *sacrifice*, and not to be dissociated from it." That is, the exegetical sense of the passage is that Christ took our sins with Him to the tree and offered them up on it in the person of Himself. The whole imagery is that of *sacrifice*. Christ is lifted up, suffers, dies as a bloody propitiatory sacrifice. He presents Himself as an offering to God, suffering on our behalf, that we may be cleansed from guilt and released from suffering. This meaning is made more emphatic by the addition " in His body." One cannot bare the sense of guilt in his body, but he may endure its punishment. When Jesus is here then bearing as a sacrifice the punishment of our sins, it certainly is a vicarious sacrifice, one in our stead, one that releases us from the necessity of bearing their penalty ourselves. This is in keeping with the constant tenor of scriptural passages on the subject. Thus says Isaiah liii. : " He was wounded for our transgressions, He was bruised for our iniquities." This is the intent of all those passages which speak of Him as " the Lamb of God." He is the substance of what the sacrificial lamb of the Old Testament was but the shadow. " Ye were not redeemed with corruptible things ; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter i. 18, 19). He is " the Lamb of God which taketh away the

sin of the world" (John i. 29). And how He does this He tells us at the institution of the Supper: "This is My blood of the New Testament, which is shed for many for the remission of sins" (Matt. xxvi. 28). It was, therefore, "to give His life a ransom" (*λυτρον*—i. e., price paid) for the condemned captives of sin that Christ underwent His passion sufferings. Such, by all laws of sound exegesis, is the meaning of our passage: "Who His own self bare our sins in His own body on the tree." It teaches not the negative idea of an atonement by the indirect force of example, but the positive renewal of our guilt and penalty by offering Himself up to death on the cross in our stead—that is, it shows Christ in the act of vicarious sacrifice. Of that great but to us inscrutable law by which pain and death—as in a mother's travail—so often purchase joy and life for another, begins the most

sublime illustration. A careful study of the scriptural texts not only gives no ground for a moral theory of the atonement, but proves that, so far from being a theory of, it is an impeachment of the fact of the atonement. We cannot dignify that as a theory of a doctrine which is subversive of the existence of the doctrine. We conclude in the declaration of Dr. Hodge: "The orthodox doctrine of the atonement is in its essential features common to the Latin, Lutheran, and Reformed churches. According to this doctrine the work of Christ is a real satisfaction, of infinite, inherent merit, to the vindictory justice of God; so that He saves His people by doing for them, and in their stead, what they were unable to do for themselves, satisfying the demands of the law in their behalf, and bearing its penalty in their stead; whereby they are reconciled unto God." ("Systematic Theology," vol. ii., p. 562.)

SOCIOLOGICAL SECTION.

Christian Socialism.

BY REV. J. WINTHROP HEGEMAN,
PH.D.

SOCIALISM is that doctrine of sociology which teaches the reconstruction of society by modifying or destroying its present economic basis.

It presents an ideal of brotherhood to be realized as the next and highest growth in the evolution of society, taking the place of our industrialism, which, as the modern social basis, has succeeded militarism. It aims to remove the social inequality in the present system, which it asserts is the chief cause of misery and poverty, by leveling outward environment. It promises to secure distribution so that each shall receive his due by substituting co-operation for competition. It would change the natural balance between supply and demand into an artificial condition maintained by legislative pressure upon either scale as necessity demanded. It

would prevent the danger to society from the tyranny of private wealth, by making government the trustee of the people. The types of socialism are determined by the national characteristics and the peculiar circumstances of its birthplace. The type underlying all forms is that of the Greek State, which subordinates individual interest to its sovereignty, is worked out in Plato's "Republic," and reappears in every socialistic scheme.

Modern forms of the finest type are found only in the highest civilizations, and rest upon the philosophy of Comte. Explosive forms are reactions from governments which repress individualism and take Proudhon's maxim, "Property is robbery," as their battle-cry, and the Russian anarchist Bakunnin as their leader.

Whatever its type and wherever found, its deepest significance lies in its being the reaction of the common people against repressive conditions and

their rise into the consciousness that they are persons socially entitled to recognition, attracted by new hopes, spurred by higher desires, reaching unto better conditions.

In France, with its five million landholders, and in our own country, with three million landowners and with large personal liberty, the form is mild and fine. It aims at rousing public sentiment, educating the people, using arbitration before resorting to its heavily recoiling weapons—the strike and boycott—and organizing labor to look out for its own interests. The imported scraps of foreign types grumble, froth and throw bombs.

There are favoring tendencies toward it in our civilization, conspicuous among which are centralization of capital, combination of workingmen, the spontaneous rise of clubs, and paternalism of government leaning toward nationalism. Bellamy paints in the air a beautiful mirage of the new order, which Conrad Wilbrandt with a few essential facts destroys.

Henry George, with his single-tax theory, unhorses the Pope in the tilt with his encyclical on labor.

Socialism ignores the Church in its plans of social transformation, and seems sure of the future. Schäffle writes: "The future belongs to purified socialism, which is through and through irreligious and hostile to the Church."

In time the Church was roused to action, and what it has done or proposes to do with social problems is called Christian socialism. This name was first given to the movement of Maurice, Kingsley and others in England, to better the condition of laborers whom the introduction of machinery had thrown out of work. Kingsley defines it as "simply Christianity applied to social relations." On the continent its existence has been called out to counteract the atheistic influence of the leaders of socialism. In 1868 the Roman Catholic socialism of Germany formed trade-unions and guilds to oppose infidel organizations. In 1878 the Protestant

Church formed a central union for social reform, and led by Father Todt and Court Preacher Stöcker, organized a Christian Social Workingmen's Party. Christian socialism in Germany is hopeful of the future on the evidence of admissions made by social democrats, that they cannot progress in districts where the Church has developed its social activity.

In our country we have no Church movement which would be recognized as a distinctively Christian socialism.

However, I would submit the proposition that *the Church itself is the true Christian socialism.*

We have so long regarded it as an institution, that we have neglected the true idea of it as a social organization or kingdom within which is to be realized the highest social ideals, and within which is to be consummated God's plan for the race. It is time now to emphasize the personality of the ecclesia, which, like the civitas, is an association of families, and to lay less stress upon its ecclesiasticism as an institution.

It aims to realize the ideal brotherhood in Christ by incarnating the Holy Spirit in personal life, and through the co-operation of its members to bring all things under obedience to the will of our common Father. As the body of Christ it is visible. Its King is the carpenter of Nazareth. His teaching in the parable of the net and of the tares shows that the kingdom is a visible organization in the world. His socialistic utterances made Him a social outcast to the rich and mighty.

His kingdom started as a social and humanitarian society, aiming to realize Divine manhood, and has secured the only true social democracy which is today growing, and shall develop into the New Jerusalem into which the kings of the earth shall bring their glory, and which shall be the consummation of a new heaven and a new earth wherein dwelleth righteousness. The standard of the Judgment Day, as set by the King Himself, is the performance of social duties done as unto Him.

This Christian socialism insists upon regeneration of the individual as essential to social transformation. It fights no Valhalla warfare—its enemies are in the flesh, therefore it demands of its members the personal and voluntary destruction of sin in themselves, and personal opposition to social evils which are embodied in personal social units. It realizes liberty, equality, and fraternity in their true meaning and correct proportions. For eighteen hundred years it has elevated man, defended the weak, secured rights and liberties at the cost of its own consecrated blood, has opposed the law which always drives the weakest to the wall, and has energized a faculty in the socially unfit so that they have survived. As a society universal and catholic, it presents a basis for the highest and most composite social unity. It is the only logical socialism, in that it aims to eradicate the causes which lie at the root of social evils.

It is composed of many poor, who are rising by regenerate wills into better circumstances, thus realizing the goal of the hopes of socialists.

Christian socialism in the United States has indirectly secured legislation sufficient to cover social wrongs, and to-day affirms that society is better than it was twenty years ago. The fact that hundreds of offences to-day are punished which fifty years ago were not regarded as crimes not only shows a comparative reduction in the number of crimes, but an awakening of public conscience and an elevation of the social standard.

Dr. Harris, United States Commissioner of Education, claims that in 1860 cases of crime against person and property were proportionally more numerous than in 1885, and that such cases had in twenty-five years decreased 44 per cent.

Carroll D. Wright affirms that 60 per cent of the total number of crimes from 1860-79 belong to intemperance, an increase of 155.9 per cent increase, and at the same time the recognized crimes decreased 20 per cent. The eleventh cen-

sus shows an increase of only 13 convictions to each million of the population, the tenth census giving 709 to each million.

Recorder Smyth confirms this from his own observation, asserting that serious crimes have not increased in proportion to the growth of population. The rich may be increasing their wealth. Certainly the poor are improving their conditions. There is proportionally less immorality among the poor than among the wealthy. The privileges of the poor for education, for refining influences, for improved conditions of food, air, light, and home were never greater than they now are. At no time since the Reformation has the Church done as much as it is doing to-day. It has an applied force at every point of social need. It presents itself as the only true socialism.

Its points of contact with socialism show its superior adaptability to all human needs.

One cannot help noticing the Christian spirit in the programme of the Social Workingmen's Party of Germany: to realize the universal brotherhood of man, abolishing all laws, restricting the freedom of thought and inquiry, free education and compulsory, a normal working day according to the needs of society; prohibition of Sunday work, child labor, and woman's work that may be injurious to health and morality; laws protecting life and health of workmen, sanitary control of their dwellings, and regulation of prison labor.

Christian socialism submits its principles as affording the only true basis for a transformed social order, which is realized only in the Church, though there imperfectly.

I. *Its Norm of Conduct.*—Love of neighbor as of self tends to harmonize inequality by the proportionate union and balance of altruism and egoism. It produces the highest type of manhood, secures natural rights to all, and takes away the hindrances to equal natural opportunity to all.

II. *Its Law of Division of Responsibility.*—"Every man shall bear his own burden," teaching that no one can escape doing his share. "Bear one another's burdens, and so fulfil the law of Christ," places co-operation for the general good on the highest moral ground, and teaches the duty of the all-of-us to the overburdened-of-us.

"The strong shall bear the infirmities of the weak"; "unto whom much is given, of them much shall be required," contain the law of socialism; "from each according to his ability, to each according to his need;" or, burdens are apportioned according to ability, and privilege determines the degree of responsibility. It reminds one of Spencer's law of society: during a certain period each must receive benefits in proportion to his incapacity; after that in proportion to his capacity. The parable of the pounds teaches the inequality of endowments, responsibility proportionate to the gift or trust, and equality of reward for faithful service.

III. *Law of Labor.*—"If a man will not work, neither shall he eat," throws a strong light upon many phases of pauperism, and calls in the operation of the natural law of social extinction upon those who would claim rights and privileges without bearing their share of work and doing their duty. The Christ-taught prayer for daily bread shows that there has been provision made for every human need. If a man be willing to work there should be opportunity. This is one of Henry George's cardinal points in his answer to Pope Leo's encyclical. "Give ye them to eat," teaches the duty to care for those whom circumstances have prevented from gaining food.

IV. *Law of Property.*—Property is a trust held for God, and to be administered according to His will. Every one holds his title as gift of God. It is absolute only against the claim of men. Private property is inalienable from personality. Property for the use of all of us should be administered for the benefit of all of us, and its

benefits should not accrue to enrich the few.

V. *Law of Social Values.*—Personality is the most precious thing in the world. Its harm or loss injures society. Whatever degrades it most is the greatest social evil. Its elevation is the security and glory of society. Correlated principles teach that the individual is superior to circumstances, and that character determines condition. Loss of personal force caused by licentiousness and intemperance is the chief source of pauperism. Animalism is a cause and accelerating force of these habits.

VI. *Law of Social Order.*—"Thy kingdom come, Thy will be done in earth as it is in heaven," teaches the existence of the kingdom of heaven in this world, and the realizing its essential heavenly conditions in proportion to the obedience to the King's will by its members.

"Thy will be done" means, on the part of every one who prays, obedience to natural law in the social and personal realms. Hence, legislation must not interfere with God's will; it should not scatter the fire of moral Gehennas which are consuming moral refuge in centres of evil; it must not injure personality. In Bavaria, when marriages were restricted to parties of certain incomes with the idea of stamping out the evils of improvident unions, the increase of illegitimate children was alarming.

VII. *The Social Unit.*—Sir Henry Maine shows that the unit of ancient society was the family. Spencer declares that to-day the individual is rapidly becoming the unit. The Church insists upon the family as the unit of Christian socialism. Whatever tends to destroy the family life injures the social structure. The poverty which compels mothers and children to work in factories, the social conditions which cause fear of the future and prevent marriage, increase infanticide and perpetuate the social evil.

Even the shifting of parental responsibility in education upon the State, in religious training upon the Sunday-

school, and in amusements upon the Church and its entertainments or its clubs, is dangerous. As the *Patria Potestas* was destroyed by the equality of father and sons in the service of the State, so parental affection and filial love and duty to the aged are being lost through the individualism of children, by which the natural bond is severed too early in life. Spencer writes truly: "The analogy between social organisms and individual organisms suggests the inference that social evolution is most favored when the process of growth begins with families. The ethics of the family go into the policy of the State."

Upon such principles Christian socialism submits itself as the only society which can realize the ideals of man.

It says to leaders like Carl Marx, St. Simon, Louis Blanc, and Lasalle, Your socialism never can be realized, because its conditions demand the highest evolution of society. If it were possible it would practically be the system of militarism, which, however necessary in primitive society, must always be cruel, create caste, and destroy personality, and thus produce men incapable of being leaders in such an ideal civilization. Christian socialism has always favored industrialism, which has everywhere tended to destroy inequality of class and rank, and reform distinctions upon the basis of the value of service to society. Let him serve who would be chief.

To Owen, Bellamy, and kindred spirits it says, Your ideas cannot be the basis of the desired Golden Age. A new set of circumstances cannot succeed unless accompanied by a new heart. Paternalism has brought Russia to the verge of ruin. It recognizes its points of agreement and of difference with thinkers of the school of Proudhon and Bakunnin. It says, we also "aim at a condition of human self-control and enlightenment in which the individual shall be a law unto himself, and in which all external authority shall be abolished as a despotic interference with personal freedom." Your ideas of the

diffusion of natural laws by scientists, and of securing liberty by voluntary obedience to those laws, have our endorsement, only we must interpret natural laws as expressions of God's will, and must remind you that original sin is not dead yet, and will prevent voluntary obedience to those laws. Your scheme of the violent overturn of institutional Christianity and social and State functions cannot succeed. Catastrophism was necessary in the processes of creation in the inorganic world; in the organic, life was built up by the actinic power of diffused sunshine. Society is organic.

Christian socialism bids the followers of Comte to study their master's final dissatisfaction with his positive philosophy, and his experience with humanity as his God.

Socialism answers: Granting your fitness as an ideal society, and acknowledging your historical goodness in part, is not it true that "the churches have killed their Christ"?

The Primitive Church in its *corporate* capacity defended the weak from the mighty, secured legislation that eased the condition of the slave, gained limitation of his labor to only five days in the week, called him "not now a slave, but above a *slave*, a *brother* beloved," and as such they received him. In the fourth and fifth centuries the bishops in corporate capacity exercised a "kind of religious tribunalate." Your Christian socialism was realized in the Middle Ages, when in its corporate capacity the Church urged upon public officers their duties to the poor, but since the Reformation there has been no possibility of corporate action, as the body of Christ is a broken and dismembered body—headless. You told us that wise ones were thinking out our problems, but we waited in vain. You preach brotherhood, but practically say with Plato, "The poor and hungry should be expelled from the city, and the country cleared of that sort of animal." You drive us from your churches by a property and social class discrimination

in your graded pew rentals. Where homes are vile and souls are lost, where Providence has brought into your neighborhood the classes you profess to love, there you withdraw your churches and move into more congenial environment, and then tell us not to seek better circumstances, but a character that will create condition. As Hugh Price Hughes quotes, "You put the meal in one vessel and the leaven in another." Do you wonder that it is so hard to elevate the masses? By your charities—which seem to us a tardy apology for conscious injustice and an attempt to cover a multitude of sins, and to garnish the sepulchres of those whom your system has destroyed—you help us after we are down, but what do you do to remove the causes that tear the heart out of us? We want sympathy, not money. Our Hebrew fellow-workers protested against the loss of work and the reduction of wages that would result from Baron Hirsch's philanthropy in bringing Jews to this country and teaching them trades, saying: "His millions, instead of a blessing, have proved a curse and source of misery to us." You do much to fit us for the next world, but forget that we are not disembodied spirits.

You fight enemies in the air for us, but have been slow to meet our real foes of ignorance, intemperance, bad sanitation, improper food, insufficient clothing, unhealthy surroundings, lack of sunshine, of pure air, of plenty of water, and of home in any true sense, vices in the flesh, inequality and helplessness and despair.

French socialists sneered at the Church because the only remedy it offered was almsgiving for the rich and resignation on the part of the poor. They substitute science for theology, and humanity for God.

Were Jesus living, we would be His enthusiastic followers. At one of our meetings we hissed the Church, but cheered the name of Jesus. "Sirs, we would see Jesus!"

This answer shows that the socialist

does not know the power and helpfulness of the Church. At the same time, it raises the question, What can the Church do as the true Christian socialism to solve the social problems that are forced upon our attention in the United States?

That the Church has done much, is doing more than ever, and ought to do a great deal more, cannot be disputed. Never has it had so rich an opportunity nor a more serious responsibility than at present. The burden of elevating society is thrown upon the Church. Organized industry cannot accomplish it. Organized society as the State has no power to transform lives; law represses evil, and if it attempt to extinguish it, sits upon the safety-valve. De Tocqueville writes: "Society must be destroyed unless the Christian moral tie be strengthened in proportion as the political tie is relaxed."

It is a question for our city churches. Our national policy may be determined by the conditions and principles governing one hundred of our largest cities. Our factory system, in the ease of running machines, is a standing bid for unskilled labor of children. The pay is so small that conditions are made in crowded tenements which breed vice. It is estimated that one half of our juvenile delinquents are from our foreign element.

A study of the Church in some representative city will show its ability and its limitations as Christian socialism. Brooklyn as a city of small homes and of churches will be a good instance. Society has organized itself into 260 social clubs, so that as a social centre the Church has little to do. Over 930 secret and benefit societies show co-operation against poverty. For self-defence and improvement, labor is organized into 215 associations.

The ritual of these secret societies satisfies the religious sentiments of many.

We have 536,000 of foreign element, many of them good citizens, some of them hardened shadrach which cannot be fused into our American life. We

have an army of weak-willed paupers. Out of every thousand applicants for aid 75 per cent have lost heart, will make no effort to get and keep work, and will not respond to motives of self-respect. Thirty-seven hundred saloons are centres of disseminating 80 per cent of our crime, 90 per cent of pauperism, and taking from our workingmen over \$15,000,000 every year, "bringing 10,000 to bitter want, sending 20,000 to jail, and 1900 into drunkards' graves and making 250 maniacs."

The Church is in the midst of 420,000 people who are indifferent to it and its work. There are 100,000 whom the Church in this generation and by present methods positively cannot bring into its society or even effectively impress.

Institutional Christianity, with its 110 charities and two with 53 agencies, organized by indirect Church influences and supported by Christian money, and governed in nearly every instance by church-members, is the living Christ, meeting human needs at almost every conceivable point.

Nearer to the Church, yet outside of it, are Y. M. C. A. and Y. W. C. A. and 6 Salvation Army companies, Sunday-School Union and Evangelical Alliance. As departments of the Church and within it are the Sunday-schools, with 110,000 members and 62 Y. P. S. C. E. The city mission organization, with 35 missionaries working in 20 stations among the fallen, criminal, and out-cast, and daily trying to reach the masses for Christ, may bring the Church into touch with all classes.

We have a church for every 1950 of our inhabitants, more churches and more ministers than are needed, and in this Christian socialism we have one communicant to every eight of our population. The leaven is working all the while. Every convert means one lifted out of the distress of personal inertia, poverty, and miseries. Yet the present wave moving over the world, causing brotherhood to be emphasized, demands more activity in the Church and more complete consecration.

I. The Church should present to the world a volume of its evidences as the true Christian socialism, taken out of the real life of to-day, challenging investigation and tests.

II. More stress should be laid on the importance of environment in saving souls. Experience teaches that converts fall back unless they can get away from their old surroundings. Putting the devil in heaven would not make an angel of him.

Expecting human nature to become saintly in the midst of hellish conditions is to attribute to weak characters the strength of mature Christians. The enemies of man are always embodied.

III. Each Christian should impress a living Christ upon those who are providentially in touch with him. Society has natural adjustments which are better adapted for Christian work than artificial arrangements. We can best impress Christ upon those with whom we are in the natural bond of relationship, such as the members of the home, masters and servants, business men and employés, comrades, friends, and social members. This demands the Christ incarnated in personal life. One whose life is not Christlike can do no good by talking religion to those who know Him.

IV. There should be a parish system with federated authority to distribute means and workers where the need is greatest and to intelligently direct their work.

We should not be satisfied with contact through natural points of sympathy, but should direct our lives to come into touch with the outcasts of society. Social problems will be solved when the leaven is properly mixed in the masses. The leavened members go into society churches and select neighborhoods, and the meal is left to itself. By sympathetic or loving contact, sentiments will rise among the masses, faculties will be educated, principles awoken, a regenerate life arise from the dead, and the people themselves by their own energy and character will solve many of our social problems.

But in such neighborhoods churches cannot be sustained; denominational rivalry and the struggle for existence makes a church a weakling where it should be a giant Great Heart. This demands co-operation of denominations, reduction of friction, economy of means and workers. Strong Christians should live in districts where they can accomplish the greatest good, and can awaken a public sentiment and demand for better public service, cleaner homes and purer lives. This should be in love to the people, not for any church, not for the exercise of spiritual graces as a means of self-development, least of all, as a fad.

The tendency toward federation is seen in the increasing number of Christian organizations, such as university and college settlements, rescue brotherhoods, alliances for social reforms, work of King's Daughters, interdenominational conferences, and Salvation Army work. These are nuclei of a higher organization. Now our life is ganglionic. We are individuating, however, into cerebellum and cerebrum, and may soon have a directing and controlling head in our Christian socialism.

V. There should be intelligently directed corporate action against the enemies of society.

Corporate action cannot obtain without federation. That it has its dangers is obvious, yet it might injure itself more by not acting as a church. It must not act so as to do for others what they can do for themselves, and what they ought to do in order to preserve their personality and their homes.

The Church is under bonds to "secure to every man an equal right to save his soul by doing that which the Gospel bids him do to this end."

As souls are embodied, they must be saved from the enemies that attack them through the body.

Theology should think on sociology and physiological psychology. The mighty organization of Christian socialism, with its 22,000,000 members and its power through the control of one fifth

the total wealth of our country, should be swung against organized wrongs and public enemies. Corporate action would not interfere with government, but would have a word about relations and legislation and combinations which do the people injury. It might not follow the example of the Roman Catholic socialism of Germany, which, according to Canon Moufang, "demands legal protection for workers respecting hours of labor, wages, labor of women and children, sanitation, and lightening taxes on labor." It could demand, as Leo XIII. advises, "that the State step in to prevent overwork, to restrict the work of women and children, to secure in workshops conditions favorable to health and morals."

But "no philosopher's stone of a constitution can make golden conduct out of leaden instincts." Yet legislation is necessary to secure one's rights, and must do much which cannot be done in any other way, only it must act always in harmony with natural law in the social world.

Christian socialism, according to the law that those who will not work shall not eat, must recognize that there is a large class which the Church cannot save, members of which destroy their own families, and that they are incorrigible, have forfeited their claim upon society. These must be turned over to the State and be compelled to work until they have learned a trade, and to a certain degree developed a faculty which shall make them of use in the social order. The Church can swing its sentiment against intemperance, ignorance, causes of poverty and of the destruction of home life, Sabbath-breaking, dirty streets that breed disease, municipal abuses, monopolies that infringe upon public and private rights, and through its members in districts it can secure in primaries, which are the political units, men and policies which shall transform the nation so far as the people are willing to be transformed. Like the Christ, the Church all the time, must be diffused light; there are times

when it must strike like lightning, but the last word is regeneration of the individual through loving personal contact with the living Christ in character.

Spencer well says: "Faulty character cannot organize itself so as to get out of it conduct not proportionally faulty."

Circulation, the Law of Wealth as It is the Law of Commerce.

SPEECH OF THE RIGHT REV. HENRY C. POTTER, D.D., BISHOP OF THE DIOCESE OF NEW YORK.

[We have secured from Bishop Potter an authorized copy of the speech made by him at the annual dinner of the New York Chamber of Commerce for publication in the *HOMILETIC REVIEW*, because we believe it touches upon the great question of the consecration of wealth by Christian men to uses that are in accord with the mind of Christ, and will prove helpful to our ministerial readers in the presentation of the truth to their hearers.—Eds.]

AFTER a brief introduction relative to the occasion, Bishop Potter said:

I can anticipate objections to my text. Some one will say that it is a vain repetition. Commerce, or the products of commerce, and wealth are interchangeable terms. "Of course," it may be said, "the end of commerce is circulation—that I may get my neighbor's corn and that he may get my shoes and shirts and steel rails, and as the corn and the cotton must move, so the money must move too." And this is quite true until we come to the element of profit. No man trades without expecting that beyond a mere barter of commodities there shall be the earned increment which shall be left over when the barter is done. What, now, is he to do with that? "Well, he is to maintain himself and his with part of it. He is to enlarge his business, if he can, with another part of it. He is to indulge himself and his in certain luxuries with another part of it. And then—if there is any remainder—he is to put that remainder away."

Yes; I answer within certain limits and for certain legitimate purposes.

One may well get ready in fair weather for foul. There will always come a rainy day, and one does not want to be caught out in it without an umbrella. Yes, again; but how many umbrellas does he need? If he hates to lend his umbrella, and knows that the wife of his bosom will incontinently steal his if he does not provide her with one of her own, he will do wisely to get her one, and to see that it has a handsome silver handle. And as with the wife, so with the children; an umbrella is cheaper than rheumatism, pneumonia or influenza, especially when you add in the doctor and the undertaker. In a word, "he that provideth not for his own house," as the apostle puts it, "is worse than an infidel."

But beyond that due and reasonable provision, what then? Ah! gentlemen, that is the question which confronts Americans to-day. We, in this land, have entered upon a race for wealth to which, I think, the past furnishes no parallel. What is to be the end of it? I do not mean in the wealth accumulated or the number of colossal fortunes which may be reckoned up that will dazzle our modern world—that is a question of the most infinitesimal consequence; but what will be the end of it in its influence upon personal character first, and then upon the well-being of the community, the State, the nation?

I shall not attempt to answer that question in detail, nor need I. There is nothing that I could tell you on this point that you do not know already, as well as or better than I. There cannot be great wealth without great temptations to indolence, to vice, to social and political corruption. There cannot be great wealth in idle hands—the hands of those who have not made or accumulated it—without an accentuation of these dangers. There are some people who are fond of pointing out the failures of great benefactions—bequests, trusts, foundations and the like. Very well. Now, I wish somebody would write a history of great accumulations

and their posthumous influence on the virtue, usefulness and happiness of those to whom they were passed on. It would be a very instructive, and I apprehend rather a tragic story.

And there is but one way to avoid its indefinite repetition, and that is to avoid the situation that produces it.

The science that, in connection with our vast accumulations of wealth, needs just now to be most diligently studied is the *science of redistribution*. Do you tell me that there has been a great deal of foolish waste and misapplication in connection with the beneficent redistribution of money? Yes, perhaps it may be so. But the Cooper Union was not a foolish waste. The Astor and Lenox libraries were not a foolish waste. The Roosevelt and Sloane hospitals have not been a foolish waste. All over this crowded island you may find the traces of a wise beneficence that, in museums of art and science, in schools and colleges and refuges, has by some wise gift created a never-ceasing well-spring of healing and sweetness and light.

But the art of doing such things wisely and effectually does not come by chance. People think that there is nothing easier than to give away money, especially if somebody else is to do it! On the contrary, there are few things that are more difficult—that is, to do helpfully and well. And so the science of redistribution is one the study and the practice of which ought to begin

with the earliest beginnings of accumulation. It is just here that we have had some of our greatest failures and some of our greatest successes. I may not speak of the failures, but let me speak of one, at least, of the successes. Who that knows the life and work of the Cooper Union, and who that ever knew Peter Cooper, can fail to see that the fruitful ministry of the one was the logical and inevitable result of the sympathetic and painstaking forecast of the other? And what an object-lesson the two together may well be to all of us! They say that the poor hate the rich; but nobody ever hated Peter Cooper, or begrudged him even his air-cushion! Men were glad he was rich, and gladder still that he taught other men what to do with wealth. And this, gentlemen, is the lesson for wealth to learn to-day. As one looks at life, its aspect is most of all interesting and prophetic at its beginnings and at its end. The fine courage of youth, the noble ambition of achievement—ah! what a chance there for the helping and encouraging hand of opulence. And then, the tragic failures of old age, the broken fortunes, the decaying powers, the disappointed hopes, what a beautiful opportunity there for tenderness, for magnanimity, for generosity! I may not indicate the channels. Here, gentlemen, are the fields through which the channels are to run. Go and make the channels for yourselves.

MISCELLANEOUS SECTION.

Benefits of Long Pastorates.

By S. M. HASKINS, D.D.,* BROOKLYN, N. Y.

FROM my own happy experience and from the concurrence of my brethren who have been long in their parishes, I am convinced that long pastorates

* The writer of this article has been for fifty-three years the honored rector of St. Mark's Protestant Episcopal Church, Brooklyn, and is well qualified to give testimony on this subject.—EDS.

yield the greatest happiness to the pastor and the greatest good to their congregations. I deprecate the constant changes of the clergy of the Church. They have become so largely an itinerant ministry that it is found convenient and profitable to issue an almanac with a clergy list quarterly to designate their residences. It is well that our bishops are not transferable. Our Lord says: "He that reapeth receiveth wages, and gathereth fruit unto life eternal, that

both he that soweth and he that reapeth may rejoice together." Now, as a general rule, in these days the sowers in the Lord's vineyards—the ministers of His Word—do not abide in one field of labor long enough to reap the fruits of their sowing. They sow but a few years and then leave the field, and others reap the fruit of their sowing. It is sad that it is so. The sower thus loses much encouragement in his work.

This frequent change of fields seems utterly at variance with a sower's work, and a hindrance to the growth and culture of the seed sown. It is not in accordance with the example of the earthly husbandman. He leaves not his vineyard or his farm every few years, but patiently labors to improve it, and then rejoices over his own fields; and in the *fruits* of his fields he finds his greatest rewards. Nor is this change in accordance with the work and office of a shepherd—that endearing name and office which our blessed Lord seemed so pleased to appropriate to Himself. We all know how the young form strong attachments to their pastors and teachers; how readily they receive the word of truth from their mouths. Upon such young hearts the pastor takes a strong hold. They reverently receive; they entirely confide in him. He shapes and fashions them according to his own will. Now shall all this good influence and teaching come to nought by a change of pastors? Shall these lambs of the fold of Christ be handed over to another and a strange shepherding? That early love once estranged cannot easily be revived. That early confidence cannot be readily shifted to another. It is a fearful responsibility for a pastor thus to leave the care of scores and hundreds of the lambs of the fold that have learned to love and confide in him.

The seed sown in the springtime of their lives by faithful pastors and teachers every Lord's day will not return unto the Great Husbandman fruitless, but will accomplish that whereunto He has sent it. They in turn, under the

same pastor, become sowers of the same seed implanted in them; and that same "seed which is in itself after its kind" will go on propagating itself in widening and extending circles until the Great Husbandman gathers up the sheaves into His garner.

We can ever dwell with encouragement upon the blessed promise we have received from Him whose commission we bear: "I have ordained you that ye should go and bring forth fruit, and that your fruit *should remain*." The fruit of a long and faithful ministry is a fruit of righteousness and holiness; it does *remain*, and its end is everlasting life. Such the precious promises to the preacher. Such the precious hopes that cheer us in the patient sowing of the seed. The promise that it shall not return unto Him void, but shall accomplish that whereunto the Lord hath sent it, is enough to strengthen the arm of the sower and cheer him as from year to year he traverses the same ground and scatters the precious seed over the same soil, well knowing that some must necessarily fall upon the hardened wayside, or hearts dead in trespasses and sins; some on the stony ground, where it shall soon be withered without fruit; some among the thorns, to be choked by the cares, pleasures, and riches of life; but yet, *much more upon good and well-disposed hearts*, to bring forth abundantly, in due time, some thirty, some sixty, and some an hundredfold. Ours is the sowing, God's is the reaping.

A long pastorate is no less beneficial to the *adult congregation*. Although as a general rule many families in a parish are removing from year to year, yet there is always enough of the abiding element to preserve the continuity of the congregation, and to preserve its essential identity, and its social, brotherly fellowship. As the teaching has ever been one and the same from the beginning without fluctuation, without reserve or hesitation, without fear or compromise of the truth, so there are likely to be no dissensions, no controversies, but a oneness of belief and doc-

trine, holding the whole body in the bond of peace and in righteousness of life. I speak from *experience*; for so harmonious has been our entire history, so without root of bitterness springing up to disturb our peace for half a century, that I think I can safely challenge any community to bring a like history for a like period. From first to last I have been sustained by a kind and forbearing people. There has been a uniform and cheerful acquiescence in all that has been suggested, and a helping hand in all that has been undertaken. To have borne with the infirmities of one man for half a century without stirring up discontent and opposition; to have listened to the same teachings from one mind; to have submitted to the ruling of one rector without a ripple of disaffection for fifty years, in these days of constant change and disquietude, ought really to make this congregation of St. Mark's a worthy example of imitation throughout the land; but I think it may be repeated wherever a long pastorate can be found.

In all that I have said I have drawn from my own experience as to the blessings, the joys, and the benefits to pastor and people of a long pastorate; and I think those who have enjoyed a like prolonged rectorship will agree with me.

There is another strong argument in favor of remaining in one parish. After a clergyman has remained long enough to establish his good character and to get thoroughly acquainted with his congregation and they with him, strong attachments grow up between him and them, the young and the old. Year by year the bond grows stronger and stronger. The pastor becomes interlinked with all their families as the one who has been with them in their joys and sorrows; the one who has baptized their children; the one who has married and buried members of their families. He is to them as a father and as a confidential friend, and not a generation will have passed before there will be a strong desire to have that same pastor perform all official acts for them-

selves, their children, and their children's children. Now when such a pastor breaks the ties that bind him to his flock, who shall compensate them for their loss? And can he ever be requited for the breach of such bonds?

We only wish that a larger portion of our clergy would practise the teaching of the Catechism, to "learn to do their duty in that state of life to which it shall please God to call them." We wish that more of them would stand in the lot in which God's Providence has placed them, and learn by experience the practical meaning of being *shepherds* of the flock. We wish they might know by fruition all the joys and rewards, spiritual, social, and temporal that come to a long and faithful shepherding of one fold. The reaping of the spiritual harvest from their own vineyard is the richest reward this side the eternal world.

Pauline Tact.

BY REV. O. P. EACHES, HIGHTSTOWN,
N. J.

PAUL was a man of large mental and moral dimensions. He was a born leader of men. He may have been "Paul the little," in bodily stature—he was a genius in all the qualities that command the respect of men. There was also the endowment of the Holy Spirit, so that he was an inspired apostle of Christ. And yet with all his natural and acquired powers there was an attention to the details of his life and work that we usually associate only with the commonplace life.

The possession of ten talents, the power of leadership, the endowments of the Spirit did not render needless the possession and exercise of a wonderful degree of tact. He did not press his way to the front simply by sheer force of will and ability. If we look at his life and writings we discern his inspiration shining through everywhere, and alongside of this his tact, his knowledge of men, his power of controlling men.

Genius and piety if dwelling alone in a man will be a partial failure. Tact, an insight into the minds of men, the study of men, the skilful approach to men that comes from a knowledge of men are essential to the highest success. In the address on Mar's Hill Paul would not have struck his hearers full in the face by saying, "I perceive that you are full of superstition." This would have closed the doors of their attention against him. He could say, "I perceive that you are reverent, devout." This would win their attention and respect. A plain, blunt truth spoken in bluntness may irritate and embitter. Truth must be wrapped up in tactful words and manner.

In his letter to the Corinthians he begins by uttering words of praise. In this he has the mind of Christ, as we see in the letters to the seven churches. After he praises he brings against them his accusation of wrongdoing. His inspiration did not cause him to forget the fundamental laws of human nature and the method of approach to men. The words, I praise you, naturally precede the words, I condemn you.

The Apostolic Council in Acts xv. was a critical time in the history of the Church. To human appearance, it was never in more peril. If the Council had sided with Peter the Church of Jesus Christ would have been simply a Jewish sect. Christianity would not have been an enthusiastic conquering force, but an enfeebled and crippled truth walking with crutches. The truth of Christ was with Paul in this controversy. Paul knew the strength of his position, but he was not willing to trust the result to the enthusiasm and the bitterness that arise in the public discussion. He therefore had a private conference before the Council with the pillars of the Church and the leaders of thought (Gal. ii. 2). This is not an exhibition of cowardice, or the arts of the politician, but the wise forethought and tact of a man who has the truth and desires to win all men to its acceptance. Paul had wonderful power over

men because he knew how to handle them.

In 2 Cor. ix. 3 we find Paul endeavoring to secure a large contribution from the churches in Greece. He reminds them that he had spoken of their liberality to the Macedonian churches. He urges them not to disappoint him and them by narrowness of heart and littleness of contribution. Duty is held up before them. They ought to give, because Jesus Christ gave all of Himself. There is also the tact of a man who knows how to influence men.

Paul was not a man who held the truth lightly. He kept hold of the truth with a firm grasp. He was not a trimmer, or a timeserver; and yet what a marvellous power he had to adapt himself to men! In 1 Cor. ix. 20 we see how he became all things to all men that he might win them. He could stand like a rock when duty impelled him. He would not circumcise Titus; under different circumstances, that the work might not be hindered, he circumcised Timothy. Duty kept Paul firm in the truth; tact showed him how to conform the truth in a helpful and unconstrained way to the conditions of all. Paul did not understand the meaning of underhandedness or *finesse*. He did not walk in crooked ways. He was placed in trust with truth to see that it was not injured. He was put in trust also with men to see that they were brought to know and love the truth; and therefore he studied how he might in the best way bring the truth and men together.

We may not get up to the level of Paul's genius; we cannot share in his inspiration; we may walk in the footsteps of Paul's tact. His life was made up of deep piety, native genius, the endowments of the Holy Spirit, *plus* tact, care in the conduct of his life and the use of his powers.

John Quincy Adams and Henry Clay were both leaders of men, both incorruptibly honest; both had the welfare of their country at heart. Both had genius. Adams in refusing a request

made bitterness of heart. He made lifelong enemies. Clay refused so graciously that he tied every man to him by cords of love. Adams had ability and bluntness. Clay had ability and tact. His ability was made useful by tact. He had ability because he had tact.

The power of the ministry does not depend alone upon the purity of the life, the clearness of thought and eloquence

in presentation, or the full truth exhibited. There must be adaptation, the fitting truth for the man and the time, the study of the truth and the study of the man to be reached and influenced. There must be growth in piety, there must be training in tact. To get the truth into a man we must know the man. More men fail from lack of tact than from lack of ability.

PREACHERS EXCHANGING VIEWS.

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

Another View.

IN attempting a solution of T. M. S.'s problem under the above caption in THE HOMILETIC REVIEW for October, page 379, let us note, first, what points we may consider established, and, second, how far a reconciliation can be effected.

I. We must hold against the common chronology that the Israelites passed at least *four centuries* in Egypt; for (1) allowing, according to the common supposition, a residence of but 215 years, then the 70 souls that came into Egypt must have increased in about two centuries to 603,550 men of war, representing a total population of about 3,000,000 (Num. i. 46), an increase altogether improbable if not impossible; then Kohath, the supposed grandfather of Moses, must have had 8600 grandsons (Num. iii. 27, 28, and various other similar passages in Num.). (2) The exact translation of the Hebrew text of Ex. xii. 40 is, "And the sojourning of the sons of Israel, which they sojourned in Egypt, was 430 years." Here there is no room for equivocation. (3) The 400 years of Gen. xv. 13, 14 (quoted also in Acts vii. 6) are years of *affliction and servitude, in a land not theirs*. Surely this description cannot be applied to Abraham and his immediate descendants in Canaan.

In view of these and other points which might be mentioned, we conclude that the time of the Israelites' so-

journing in Egypt was the 430 years of Ex. xii. 40.

II. Let us inquire now to what extent a reconciliation is possible of the texts that bear on this point.

(1) We may safely say that the 400 years of Gen. xv. 13 is a *round number*, the exact number being a little more or a little less. (The use of round numbers in Scripture is too frequent to call for more particular examination.) Hence, deducting from the 430 years the time between the descent of the Israelites and the death of Joseph—about 60 years—there is left a little less than 400 years, but sufficiently near to be called the fourth generation, or century, as the Hebrew of Gen. xv. 16 means.

(2) The apparently shorter genealogical table of Ex. vi. 16-20, already referred to in I. (1), compared with the longer one of Num. xxvii. 1, 1 Chron., i. 28, ii. 1-9, and others, is to be explained (*a*) by the Jewish custom of omitting one or more names from such tables when the object was, as here, to give one's *family line* (cf. Matt. i. 1-17 and others), and (*b*) by the Hebrew use of *to beget* and similar terms, even with reference to remote descendants.

(3) There remains to be examined Gal. iii. 17, where Paul speaks of the giving of the law as 430 years after the confirming of a covenant with Abraham. If, therefore, as shown in I., the 430 years are to be counted from Is-

rael's descent into Egypt, Paul's statement is clearly irreconcilable with the other texts. The explanation is to be sought in the apostle's use of the Septuagint, which in Ex. xii. 40 reads, "The sojourning of the sons of Israel, which they sojourned in the land of Egypt and in the land of Canaan, was 430 years." Whether Paul knew that this statement did not accord with the Hebrew text or with the facts mentioned above, we have no means of knowing. The most probable supposition, I think, is that he simply adopted the number given in the version of the Old Testament which his readers used, inasmuch as it made no difference with his *argument* whether the time was 430 years, or, what is most probable, about 650.

The simple explanation of the admission of such discrepancies into the pages of the Bible is to be found in the principle that the Inspiring Spirit did not interfere with the human factor so far as to correct unimportant details of history or of other subjects not directly related to the plan of salvation.

The acknowledgment of this principle cannot detract an iota from the value of the Bible for those who go to its holy pages for *salvation*; but, on the other hand, its candid application would save the world from a vast deal of bad exegesis.

F. D. TUBBS.

PUEBLA, MEX.

Should a Church Ever Contract a Debt?

A good many tell us that no church should. They say that it is dishonoring to God and a curse to the Church. But, like many other questions, there are two sides to this one. It depends a

great deal on circumstances as to whether a church should be in debt at all, and also as to how largely in debt it should get; and, still further, how long it should remain in debt. Another element to be considered is: What are the prospects for paying the debt, should one be contracted? If a new edifice be needed, the church should so plan that, if possible, no debt shall remain after dedication. But it is often the case that, after using all precaution and exerting every energy, there is a debt. Is this a curse or a blessing? That depends upon the largeness of the debt, and also the attitude of the Church toward it. If the debt be comparatively small, it may prove a blessing, provided the Church will continue to exert itself in paying it. The members will pray over the matter, and this will do them good. They will exercise economy and the spirit of consecration, and this, too, will do them good. Sometimes a debt will draw out the best powers of a man to cancel it. Years ago there was a farmer neighbor of mine, who had during the first twelve or fifteen years of his farming worked farms on shares, and at the end of each year he came out about even. Then he bought a farm, running in debt for the greater part of it. But he resolved that he would pay for it, and in a few years he did. He often said that if he had not run in debt for that farm he never would have come to own one. His debt stimulated him to special thoughtfulness and activity. He had one definite object before him—that of paying that debt. I should say, then, that a church may sometimes contract a debt, but they should not fool with it. C. H. WETHERBE.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

New York's Tenement Population.

A CAREFUL census has recently been taken of the tenement-house population of New York City, of which the fol-

lowing, furnished by the President of the Health Board, is an analysis:

Front houses inspected.....	34,967
Rear houses inspected.....	2,391
Total.....	37,358

Families	276,565
Vacant apartments	32,160
Occupants over 5 years of age.....	1,064,703
Occupants under 5 years of age.	160,708
Total	1,225,411
Tenement apartment houses not inspected.	149
Families.....	3,474
Vacant apartment.....	537
Occupants over 5 years of age.....	9,292
Occupants under 5 years of age.....	501
Total.....	9,793
Home workers in tenement-houses, adults.....	7,310
Home workers in tenement-houses, children.....	249
Total.....	7,559

By the one hundred and forty-nine houses not inspected, alluded to in the above analysis, are meant what are known as first-class apartment houses, where those in affluent circumstances reside. Nothing need be added to the above figures to emphasize the truth that New York is a homeless city; but a very insignificant portion of her population may be said to have homes of their own. A tenement cannot be called a home in any true sense of the word. According to the law's definition of it, it is "a house occupied by more than three families living independently and doing their cooking on the premises." A tenement is simply a hold, as the word implies; but the name "home" suggests sweet and sanctifying influences—influences which are rendered almost impossible by the circumstances surrounding the tenement. That privacy of the family which is an essential of the true home life is wanting of necessity where two or three or more families are under the same roof. Not to speak of the sanitary aspects of the question, there are moral considerations which cannot be overlooked. Well wrote Mr. Edward Crapsey some years since in his book on "The Nether Side of New York," "The civic virtues decay in a community where, in any true sense of the

word, one half of the people have no home at all." Hidden beneath the figures given above are all manner of unspeakable things—nameless vices, woful miseries, abominable oppressions. Even the eyes of men see enough to blind them with tears. What must the eyes of the all-seeing God behold! What opportunities here for those manifestations of affection which have so much to do with making life worth the living? What opportunities here for the proper up-bringing of children? What inspiration here to any true ambition? The wonder is that profligacy is not more open and shameless than it is; that virtue can endure at all.

It is this condition of things which confronts the Church of Christ with one of its most perplexing problems today—a problem which needs to be solved soon or it will become forever insoluble. That problem is, How to reach these "holds" and make them homes of the Christ, where His saving, uplifting, sanctifying influences shall be known. It certainly will not be by standing off at arm's length and endeavoring to "communicate" without contact. Love requires a visible embodiment as truly as does gravitation. There is no such thing as love in the abstract. There is a most suggestive thought in our use of the word "touching." To be touched by the miseries of another means to come into contact with them, to be where they can lay hold upon one. This was one of the lessons which our blessed Master taught by His example when on earth. He laid His hands upon those who were in trouble with any complaint, and healed them. The mere preaching of sermons, the mere giving of alms, the mere talking about what ought to be done—these, while necessary, are not enough. The ringing of church bells, the establishment of coffee-houses, the providing of opportunities for social pleasure or intellectual improvement or moral advancement, all well enough in their way, are inadequate without the personal exhibition of love, the personal

manifestation of the winsomeness of the Christ. This the apostle brings out in the thirteenth chapter of First Corinthians, "Though I bestow all my goods to feed the poor, . . . and have not love, it profiteth me nothing." Christ must be brought to those who dwell in

these homeless "holds" by those in whom He dwells, if He is ever to secure an admission to them. This truth is being seen more and more clearly by His workers, and therefore we look with no hopeless eyes on the solution of the problem as a certainty in the not distant future.

EDITORIAL NOTES.

The Moving-Point.

IN George Eliot's "Romola," the barber Nello is made to give it as his opinion of the sermons of Savonarola that they were a good while before they got to the moving-point, and this fact was one of the reasons why he, Nello, did not become a *piagnone* or convert. Perhaps the same criticism might hold against some more modern sermons. The old rule of delaying the application of the truth until the close of the sermon, and then formally announcing it, is one that can hold good no longer, if ever it was good. The application ought to be so diffused throughout the sermon that every part of it shall have its "moving-point." The very beginning of the sermon may be the crisis of a soul. The end should be seen from the beginning, for the true end of a sermon is not its close, but its purpose; and the purpose of the true sermon is always conviction, not the exhibition of truth, but the securing of an entrance for the truth. Truth will do its own work when it gets in. The example of the Divine Teacher and of His apostles may well be followed by those to whom is committed a similar work. Let the first utterance, like a well-aimed arrow, be "a centre."

"Eugène Bersier."

It will interest our readers to know that the article recently published in THE HOMILETIC REVIEW on the great French preacher, Eugène Bersier, has excited attention in Paris. Madame Bersier, herself a writer of recognized rank and a competent English scholar, writes to the author of the article, speak-

ing on behalf of a considerable circle of readers: "To our sentiments of pleasure the most vivid and the most grateful, we join our admiration of the work for its exceptional value, for the admirable translation of the passages quoted, which reproduces exactly the spirit of the French, and for the completely competent manner in which the criticism is conducted."

Inconsistent.

HUMAN nature is an interesting study. It is full of enigmas. Its unconscious inconsistencies are the perplexity of philosophers, the amusement of sceptics, the wonder of angels, the grief of a God. Among these there is none stranger than the tendency to ascribe insignificance to the familiar and importance to the strange; to overlook the near good or the near evil, and to fasten the eyes on that which is far distant as alone possessing magnitude.

It was an impressive sight which Chickering Hall saw early in November—an audience filling every available inch of room in that spacious auditorium to listen to the eloquence of distinguished speakers as they arraigned the Louisiana Lottery before the bar of public opinion, and charged home upon it the numberless ills for which it should be held responsible. Nor was the interest unwarranted. The evil is a national one. It is not confined to the State with whose name it is unhappily associated, and to which is diffectly offered the enormous bribe for its permitted continuance through the next quarter of a century—\$31,250,000, or \$1,250,000 annually. We have no

criticism to make upon the position that was taken, but are in fullest accord with it. Ex-Mayor Hewitt told the exact truth when he gave the following as "a parallel case:"

"I read in the evening papers of the stopping of a railway train in Wisconsin last night by bandits, and the robbery of an express car of a large sum of money. Suppose those robbers should come to New York and say to us, 'You are paying so much in the shape of taxes and for the support of the Erie Canal and the like. Give us a charter by which we may stop all the railway trains in the United States and rob their express cars, and we will pay all your taxes and give you ten per cent of the profits.' It is almost a parallel case."

Now as to the consistency. Every word that was spoken in condemnation of the lottery might have been applied to the liquor traffic. And yet some of those who spoke so earnestly against the continued existence of the one would hardly have consented to raise their voices with a like eloquence against the continued existence of the other. That which they hastened to call a bribe in the one instance they vehemently assert to be a tax in the other. That the acceptance of which by one State they declared would be a sin and a shame, because the price of a permitted evil, they maintain should be demanded by other States as a righteous measure for the suppression of evil. Is it to be wondered at that, in the presence of such strange inconsistency, the devil, in the persons of his emissaries, congratulates himself and sees evidence of the triumph of evil?

President Low did not exactly state the matter when he declared: "The whole difference between freedom and license is a question of law. These people want to be exempt from law." What the lottery company desires is not exemption from law, but recognition and protection under law. And what he with others pleaded for was not the control of said company by law, but its absolute suppression. Such a plea was

logical. It was based on the rational position that what is wrong in itself and evil in all its consequences cannot be made right by legal enactment. It was the very strongest of strong protests against high license, which, of course, means a still stronger protest against low license. Let things be called by their right names. A license fee imposed upon evil is simply a bribe demanded for its permitted existence, whether it be \$1,250,000 annually for a lottery, or \$1000, \$500, or \$100 for a saloon.

With or Without MS.?

THE following passage from the biography of Wendell Phillips contains an instructive hint for preachers. "I once," he wrote, "spent the night with a clergyman, an old friend, who had the habit of reading his sermons. I asked him why he did so. He went on to give me the reasons, and became animated. 'Well,' said I, 'I am tired to-night, but I have been very much interested in what you have said. Nevertheless, if you had read your remarks I should have gone to sleep.'"

The relative merits of preaching with and without manuscript are, of course, not determined by the opinion of any one man, even though that man be a Wendell Phillips; but such an opinion carries large weight with it. The influence of Dr. William M. Taylor and others who, like him, are in the habit of reading their sermons, goes to prove that even a written sermon has its sphere, while the experience of more than one preacher without manuscript goes to prove that in this method there is danger. At the same time, truth presented by one who looks into the eyes of his hearers will be far more apt to make a present impression and lead to instant decision. The eye has no unimportant part to play in the work of conveying and emphasizing truth; and when the eye is upon the paper instead of upon the face, there is danger that the truth will get no farther than the paper.

BLUE MONDAY.

My Meanest Parishioner.

I HAVE met more than one, and to decide which was the meanest is at this distance from the facts very hard—the dear brother who snatched the dollar bill from his daughter's hand to "see if it was good," when she offered it to me in payment for a hymn-book, and then rolled it between his fingers till my blood ran cold at the sight, because I felt he was worshipping his god; or the second whom I call to mind, who with a squeaking voice says he can't tell for the life of him what a minister can do with more than \$300 per year. Either would give me a theme for a good long story. I think, however, they cannot match Mr. Blankside, whom I met in the days of my inexperienced probation. I had a country circuit of six appointments, and averaged about twenty miles' driving and three sermons every Sabbath. This with my studies for an annual written and oral examination kept me too busy to do much running away for "vacation."

However, it being Christmas, and having an invitation to spend that holiday with some friends fifteen miles away, I excused myself and went. While away, the wife of Mr. Blankside fell sick and died. A friend was despatched for me to attend and bury her. On the morning before the funeral I started about twenty-two miles to the home of Mr. B. It was very cold—roads drifted full of snow, and before I reached my boarding place I was nearly frozen to death—so far gone, indeed, that the friends carried me from the sleigh to the house, but soon brought me around again. Thanks to a faithful horse and a kind Providence I was all ready for the funeral next day. I had only driven about three miles, when a friend met me and stated the funeral had taken place a day before. This fact, however, did not settle Mr. B.'s feelings, and he must have a funeral sermon on my appointment there the following Monday night. The night came, and I, full of one of my best and most pathetic funeral sermons, started for my work. I called on the bereaved before service, and he kindly informed me that he had a text all ready for me to preach from, and handed me the words of a text which I dared not as a young man preach from with such short notice. However, he decided I should preach from the text of my choice that night, and on my next appointment preach from his chosen text. And so I did, without hearing any comments from the bereaved.

At the appointed time the steward calling through the settlement for the annual subscriptions for the only minister in that section of county asked this good brother what he was intending to give toward my support. "Give!" said he; "I give nothing—that's what I am going to give." "What!" said the collector, "nothing after the minister nearly lost his life trying to accommodate your wishes, and then preached two funeral sermons for

your late wife? If any man ought to give, you certainly ought." But the meanest man I ever knew turned from the collector and said, "What do I care for that; I don't belong to his denomination." And the two years I labored on that circuit he never gave a cent to me nor to any other minister or denomination.

W. JAY KAY.

General Clerical Anecdote.

SOON after I became pastor at L., in 1885, I was invited, with my family, to a family reunion, at which were two clergymen and one physician. At home, we repeat together a short prayer at each meal, always using the same words, and always ending with, *for Jesus' sake, amen.* All the words usually repeated by our little three-year-old Emma were the last four. When by request I began an invocation of blessing upon the reunion dinner, and proceeded about the length of our short prayer used at home, little Emma said audibly and rapidly, *For Jesus' sake, amen.* The result can be more easily imagined than expressed.

W. G.

WHEN I came to my present charge, the church officer was an old Scotchman, from Aberdeen, who had been for many years "a minister's man" in the Old Country, as well as here. By way of putting our relations on a proper footing from the first, he gravely informed me that "he had had many ministers under him in his time." The old man and I always got on first-rate, and many a good hit he gave me. Thus, at my week-day evening service I was taking a course on the Book of Acts. At the close of the service, on the evening I was upon the quarrel between Paul and Barnabas, he came to me and said, "You were gie hard upon the apostle the nicht." I replied, "I don't think any harder than he deserved." "Nae, man," said he; "but I wad like to have heard him and you at it!" He evidently thought that the apostle would be able to give a good account of himself.

IN my previous charge in the country I had an old farmer who was "half-crazed" on the subject of the premillennial coming of Christ. Among the prophetic books which he used to read and quote from was Elliot's "Horæ Apocalypticæ." The last word was too ticklish a one for him, and so he used to speak of the "Horæ Appoplecticæ." I was inclined to accept the new title as fitly descriptive of what the experiences likely to result from an enforced reading of the volumes would be. Good old man! when I was leaving the parish, these volumes he presented to me. I have frequently dipped into them, but always, ere long, I have had shuddering monitions of the drawing near of "Horæ Appoplecticæ," and had to return them to their shelves.

W. G.