

THE HOMILETIC REVIEW.

VOL. XVIII.—SEPT., 1889.—No. 3.

REVIEW SECTION.

I.—CÆDMON'S SCRIPTURAL PARAPHRASE.

BY PROF. T. W. HUNT, PH.D., PRINCETON, N. J.

IN no department of historical English, linguistic or literary, is there more decided interest manifested, at present, than in what is generally known as the Saxon period. Students are busily engaged, in Europe and America, in ascertaining all that can be ascertained relative to the home and life, the character and authorship of this Old English folk. To us, as biblical, homiletic and Christian students, it is especially interesting to mark the earliest presence and the progressive expression of ethical life and teaching in our social and national history, and to emphasize the fact that from the days of Cædmon, in the seventh century, on to the Norman Conquest, in the eleventh, and still on to the time of Chaucer and Caxton, most of the best prose and poetry was ethical, if not, indeed, distinctly religious in character. To this conspicuous fact we have already referred in the columns of this REVIEW.* In the brief paper now before us it is our purpose to exemplify the presence of this religious feature in our oldest poetry and poets, beginning with the Paraphrase of Cædmon.

Mr. Thorpe, in the preface to his edition of Cædmon, writes: "Having been led to the study of our old vernacular tongue, I naturally felt some desire to become acquainted with the works of one whom, justly or unjustly, I considered as the father of English song." This appellation has been accepted by later editors and critics as applicable to Cædmon, even though he appears and disappears with but few authoritative facts to mark his place and poetic work. From "Bede's Ecclesiastical History," as translated from Latin into Saxon by King Alfred, we glean some incidents and data which together form a kind of biographical narrative; this story, in the pages of Bede, substantially reappearing in the "Heliand," a biblical paraphrase of the ninth century, written in continental as distinct from insular Saxon. From Bede we learn that Cædmon was a Northumbrian, living, in the seventh century, near Whitby; that he was a convert from paganism and a member of the abbey of Hilda; that he was English in heart and spiritual in life, singing in his native speech and for holy

*See Bible and Homily in Old English, Feb. number, 1889.

ends ; that he was a simple herdsman among his flocks, specially endowed in later life with the divine gift of poetry ; that he wrote many poems "to draw men from the love of sins," and died in peaceful triumph about 680 A. D. In fine, all we know is, that he was a devout monk, taught of God, full of song and Saxon spirit, and that, out of the fullness of his heart, and for the common good, he sang of creation and of Christ. Such is the traditional account. As to the *source* of the Paraphrase, as we gather it from Bede and Alfred, it may be stated, as follows : that its author was an untaught herdsman, ignorant of the poetic art ; that, asleep among the cattle, he heard in his dream a voice bidding him sing ; that refusing, he was again commanded to sing the origin of things, and so began his song. At the request of the abbess, Hilda, he sang before all the learned, and turned into sweetest verse all that they taught him. Forsaking the worldly life, he joined the monks and devoted himself to the work of the minstrel. The poem thus produced is a paraphrase of Holy Scripture to foster piety in the hearts of the people. It was the first attempt in our vernacular verse to popularize the Bible and thus places its author, whether mythical or historic, in line with the authors of the Old Saxon "Heliand," with Orm, Dante, Milton and Klopstock, and our own American Longfellow. The poem is spiritual throughout, and opens a question, "ill to solve," as to the presence in a converted pagan of such clear views of Christian truth and so high ethical ideals.

The student of theology might profitably note the specific manner in which this old monk, at so early a date, poetically paraphrases the Mosaic account of the creation and the fall of man.

On its literary side, the cast of the poem is lyrical as well as epic or narrative. Adam, Noah, Abraham, Moses, Pharaoh, Daniel, Beshazzar, and the Hebrew children enter as prominent figures, while the praises of Jehovah and His servants are sung in truly fervent strain. While in some portions of the Paraphrase the historical temper of the epic prevails, and, in others, the emotional temper of the lyric, there is, throughout, the presence of free descriptive vivacity, heroic boldness of word and phrase, and vigorous poetic personality. The poem, as a whole, is the outspoken testimony of a reclaimed pagan to the might and benevolence of Jehovah in the care and deliverance of His people. The Hymn and the Vision apart, the Paraphrase consists of two books, or sections. In the first, are Genesis, Exodus and Daniel. In the second, there is Christ and Satan, to which some editors add "The Song of Azariah" and "The Song to the Three Children."

In Genesis, we have a free version of the first half of the book as given us in the canonical text. Beginning with the fall of the angels, and the creation, the poet goes on to the history of our first parents ; to that of Cain and Abel ; to that of Noah and the deluge, and on to

that of Abraham and Lot; the description of Satan, his soliloquy and schemes, being especially graphic and suggestive. The Genesis closes with an account of the preparations for the sacrifice of Isaac and the actual sacrifice of the substituted offering.

Of the forty chapters of Exodus given by Moses, Cædmon renders but a few, the first fifteen being the only ones referred to. He dismisses the subject as the people stand on the farther shore of the Red Sea, with the Land of Promise before them. Incidents and statements are introduced which are not found in the scriptural record, such as the precise order of march through the Red Sea, the special valor of the warlike bands selected to oppose Pharaoh, and many minute records as to the pillars of cloud and of fire.

In Daniel, the poet gives a substantially faithful paraphrase of the first five chapters, less freedom being taken than in Genesis and Exodus in departing from the recorded narrative. Christ and Satan, the one topic of the second book, is taken from the New Testament. Beginning with praise to God and an account of His creative work, it goes on to the fall of the angels, to the prolonged address of Satan to those who were suffering with him the penalty of sin, and closes with a description of Christ's descent to the world of woe and His words to those who sought deliverance therefrom through His grace, containing, in all, about five thousand lines, and expressing, as we know from Bede, but a small part of the author's poetic product. The Paraphrase is as notable for what it suggests as for what it contains, and is of peculiar interest in that it opens the volume of English poetry and English literature in the Christian spirit as we read :

For us it is very right
That we, the guardians of the skies,
The Glory-king of hosts
With our words praise,
In our minds love.
He is the source of power,
The head of all
High creatures,
The Lord Almighty.

Just at this point the interesting question arises as to the historical and literary relation of Cædmon and Milton; of the Paraphrase and Paradise Lost and Paradise Regained. Such critics as Turner, Thorpe, Conybeare and Taine agree in favor of close relationship. March and Morley may be said to give the theory the benefit of the doubt, while Mr. Disraeli and others stoutly oppose it. The facts are too few and questionable to allow of any dogmatic statement. Each of these Christian poets had access to the Bible and to biblical and semi-historical traditions, and some of the resulting coincidences are striking. Each of the two great poems is a biblical paraphrase. Each is an epic, and on the same general theme. Each opens with the same scene, the fall of the

angels, and develops the narrative in a somewhat similar manner. As to Satan's rebellion prior to the creation of man, and his consignment, with the fallen angels, to darkness and despair, they substantially agree. The sources of such traditions, Persian or Chaldean, must have been the same. Each poem points to the East as the place of origin, while many of the scenes and actors are the same. As to more specific resemblances, we may note the description of Satan and his fall; of hell and heaven; of Adam and Eve, and the speech of Satan to his rebel hosts. Such coincidences may be fully accepted, and yet not be regarded as proving identity or even imitation of plan and process. Moreover, it is to be noted that these resemblances are found in Cædmon's Genesis only, the subject-matter of Exodus and Daniel being outside of Milton's purpose. Even in Genesis there is a large part taken up with the history of Abraham, a topic quite apart from Milton's aim. The Paraphrase, moreover, is based on the Apocrypha as well as on the accepted canon, the later poet, as we know, confining himself to the canonical Scriptures.

Milton, we must remember, was a careful student of Old English speech and times, especially on the ethical side. He went so far as to prepare a history of England up to the Norman Conquest, making, therein, frequent reference to the older authors, and gladly acknowledging the indebtedness of the England of his day to that of the days of Bede and Alfred.

With the facts and presumptions thus before us, on either side of this open question, suffice it to say, that, in an epic poem on the fall of man, the strong antecedent evidence and the comparatively strong historical evidence is, that Milton consulted any existing epic upon so solemn a theme. This conceded, we have established all that is necessary in order to prove the presence in our poetry from first to last of that historic and providential sequence by which successive epochs are co-ordinated and ethical unity secured. It is a matter of no ordinary interest that the first epic poet in England is not only Christian but specifically biblical, holding somewhat closely to the divine record as it reads and inseparably identifying English poetry with the Bible, the church and the honor of Jehovah. It is not at all surprising, therefore, that from the Paraphrase on to Spenser's *Fæerie Queene*, the second English Christian epic, and to Milton, and on to the Laureate's *Idylls of the King*, we find not only what Mr. Brooke has called the *Theology of the English poets*, but, more than that, find the expression of a good degree of personal Christian character. Even in such epic romances and ballads as *Sir Tristram*, *Sir Havelock*, Keat's *Eve of Saint Agnes*, and the *Evangeline of Longfellow*, the poetic sentiment and motive are more than ethical, and enter as a vital factor into the religious history of the English people.

Even *Beowulf*, the oldest English and Teutonic epic, bold, and mar-

tial, and secular as it is, has that deep and all-pervasive seriousness about it which was germane to the Gothic and Germanic mind and cannot, to this day, be read with ethical indifference.

How striking is the imprint of this Cædmonian spirit upon those early bards who penned their verses in First and Middle English days ! It is seen especially in our second Christian English poet, the devout Cynewulf ; in such poems as *Elene* and *Judith*, in *Andreas* and *Christ* ; in the *Vision of the Holy Rood* and the *Fates of the Apostles* ; in the *Wanderer* and the *Sea-farer* ; in *Alfred's Metres of Boethius*, and in the *Fate of Byrhtnoth* ; in *Hebrew Psalms* and *Christian hymns* ; in *runes and threnodies* and *versified chronicles*. Throughout the poetry, as a body of song, this inherited tendency is visible, and, despite the influence of much that is legendary, immature and crude, serves to maintain the integrity of the verse as Christian. Had the spirit of a *Byron* prevailed at this early period of formative agencies, and an incipient *Don Juan* been prepared in place of the *Paraphrase*, though we would have had better poetry on the side of esthetic art, we would have lost immeasurably more than we would have gained in the *Byronic* taint at the fountain-head of our verse and literature. It is a curious coincidence, as justified by more than one prominent English critic, that the name *Cædmon*, given to the poet by his devoted brethren in the monastery at *Whitby*, was the *Chaldee* name of *Genesis*, taken from its opening words "In the beginning" (*b' Cadmon*), marking the character of his poetic *Paraphrase* as in fullest sympathy with the opening and governing spirit of the divine revelation.

Beowulf and *Cædmon*, the oldest English secular epic and sacred epic ! The one opens with a tribute of praise to the valor of the kings and warriors of the *Danes* in "the days of yore ;" the other, as we have seen, with praise to *God*, the "Guardian and *Glory-King*." Each of these types of song was eminently natural to the old *Teutonic* mind. Each has a rightful place and will ever have a place in modern English literature and life. Which of these types is to control the other, is the question of supreme importance. Is it to be the secular epic of human achievement, of valor in battle and of purely material results, or is it to be the sacred epic of character and conscience, of holy zeal and holy purpose !

It has been the object of this paper to show that, from the seventh century of English song down to the present, the spirit of *Cædmon* and of *Milton* has been abroad to keep in abeyance all lower tendencies and hold the rapidly unfolding volume of English verse loyally true to its earliest ethical standard.

II.—ORMSBY MACKNIGHT MITCHEL.

BY JAMES M. LUDLOW, D.D., LITT. D., EAST ORANGE, N. J.

DEMOSTHENES was in the habit of emphasizing his patriotism by invoking the spirits of the dead heroes of Marathon. The Greeks could not doubt his sincerity so long as he revered the martyrs. So, too, the liberties and honors of our land will be safe while we cherish the memories of those who gave their lives to make or maintain them. No citizen of our Republic has deserved this recognition and reward more than Professor General Ormsby Macknight Mitchel.

Most of us who were boys before the war have vivid recollections of his magnetic oratory. When Beecher spoke against slavery he made us all mad with his fine frenzy; when Gough spoke of intemperance he imparted to us, almost by voice and manner, his own horror of the vice. But Mitchel had no such theme to either fire the passions or melt the sympathies. He spoke of astronomy, a subject in which, at the time, there was little interest; but he swayed us not the less. He was a little man in stature, but such was the vastness of his thought, the vividness of his language, and the rapt earnestness of his action, that he seemed to grow larger to the imagination of his auditor, as if he would touch the stars he described.

Afterward, in the darkest days of our civil war, when men knew not whom to trust, when as yet there appeared no one capable of directing all our armies from one center, when McClellan had completed his failure and Halleck had not begun to make his, Secretary Stanton put his hands upon Mitchel's shoulders and told him that "he would rather see him commander in chief than any other officer in the army." Mitchel not only saw the meaning of the stars over his head as clearly as any human being, but he wore double stars on his shoulders as bright with honor as any burnished by patriotic service, although his army career was among the briefest of those who rose to great distinction. He fell among our earlier martyrs, before the thunders of great victories came rolling in, articulate with the names of successful commanders.

But another distinction belonged to this man. An old legend says that Abraham wore a star on his bosom. Mitchel wore one within his bosom. His soul was lit with Christian faith. He gave his life to science and to his country, but the double offering was laid upon the higher altar of consecration to Christ.

Ormsby Macknight Mitchel was born in 1809.* He was of sturdy stock. His father had migrated from Virginia to what was then in the great West, the wilderness of Kentucky, taking with him a large family, pressing necessities, a little library of books on mathematics, astronomy and Greek, and, as his chief supply, indomitable pluck. A

*For the details of Mitchel's life we are indebted to the excellent Memoir by his son.

little after the birth of Ormsby his father died. The child grew up in that great nursery of Mother Nature whose lullaby is the southing of the forest, and whose playthings are the strange growth of vegetation and animal life in a new country. His first impressions were thus such as expand the young soul and make it ever after impossible for things of trivial importance to fill it. From Kentucky the family removed to Ohio when Mitchel was about eight years old. One day the little fellow startled the village school by an outcry. He had been working over a problem in arithmetic. Suddenly he struck his head and exclaimed, "Old head, I knew you could do it." Here were shown some of the qualities which afterward made him great—talent, confidence in his abilities, patience and enthusiasm.

When he was thirteen the straits of the family forced him to shift for himself. He became a teamster, then a store clerk, studying all the while. At fifteen, with what would seem almost audacity of ambition, he applied for cadetship at West Point, and, to his surprise, received a warrant for examination. Scraping together all his resources, he made the long journey from Ohio and appeared at West Point. Among the young fellows who were successful with him in the examination were Robert E. Lee and Joseph E. Johnston; while among the students who ogled the new-comers and prepared to lampoon their freshness were Albert Sidney Johnston and Jefferson Davis. There were few Christians at the Point. The life of the cadets was of utmost secularity, with the average line near to dissipation. But Mitchel braved the current sentiment, and while avoiding anything seemingly pietistic, showed by open confession that he was no more ashamed of the Cross than of the flag.

Upon graduation Mitchel was appointed assistant professor of mathematics at West Point. In two years he tired of the monotony of such life. A year at Fort Marion, Florida, was no relief to his ardent spirit. He studied law, was admitted to the bar in Cincinnati, became a professor in the Cincinnati College, a civil engineer, building the Little Miami R. R. One day the city of Cincinnati was in the hands of rioters. Mitchel was captain of a military company which brought twelve men to the scene of disturbance. Hundreds of rioters met them with jeers and brickbats. The captain, closely pressed, gave the order to fire, an example which only in recent days we have learned to imitate in dealing with mobs. His life was endangered by the savage crowd, and he was advised to take off his uniform and escape. He would not dishonor a button which symbolizes authority, but strode through the mob, awing them by his dignity and courage. Reaching home he fortified his house with two old flint-lock muskets and awaited attack, which, however, did not come. Here you see the man for the greater emergencies which were to arise in later days.

No passion is stronger than that for military glory when one has

a liking for the camp and the field, and especially when one is conscious of possessing the genius for command ; hence, many American and English officers are to-day in the service of the Turks, or the Khedive of Egypt, and of the factions in China. So, when the Mexican war was declared, it was hailed by the military men of the country. No doubt Mitchel felt the ardor too. But deeper than even that passion in him was conscientiousness. He did not believe that the Mexican war was right, and being honorably out of the service, he would not volunteer to enter it, though the honors hung low for men of his recognized ability. His throbbing enterprise of spirit sought another outlet. He was an enthusiastic astronomer. Our country had no observatories worth naming. He projected a grand scheme for one at Cincinnati. To erect it would require a large fund of money and a mechanical tact and knowledge which no one in this country possessed. Who would be its financier? Where could be found the practical astronomer to mount its apparatus and use it? Mitchel shouldered both these burdens ; by public lectures, by button-holing rich men and poor, he raised the money. He then visited Europe, made careful examination of observatories, their construction, the placing of instruments, the quality of mechanism. He became acquainted with the chief scientists of the Old World, they amazing him with the marvels of their attainments, and he fascinating them with the brilliancy of his genius and the grandeur and patriotism of his purpose to lift his country to the fore-front in science, as it was in more material resources. He became again a student, learning the practical work by spending days and nights with the most noted star-gazers of the Old World. He returned to build an American observatory, and mount with his own hands the finest telescope, with one exception, in the world.

Professor Mitchel then sought to stir an interest in the popular mind in behalf of his favorite study. No man was more of a favorite in the lyceums of our cities than he. His knowledge, his pictorial powers, his grace of manner, his enthusiasm, as we have said, carried audiences with him, lifting them to a contemplation of greater than earthly worlds, and bowing them, as with the pressure of his own vivid faith, in reverent worship before that great God who made them all.

But now, a red star, blood-red, blazed upon the Southern horizon. It was that of the Civil War. We did not know our leaders, whether they were loyal or traitors, capable or incapable. But there was no doubt of Mitchel. He was commissioned brigadier-general, and soon assigned to the command of the Department of Ohio. Though it gave him no opportunity for popular glory, it required the highest sort of genius and patience to bring order out of the universal confusion, and transform the motley array of Western patriotism into steady, tramping soldiery. Many a man who could electrify the country by sheer blood-daring on the field could not have done Mitchel's work ; and more, they

t
F
f
t
to
m
li
C
di
an
th
th
his
ho
yo
not
yo
a c
I h
den
tion
his
and
well
He t
the c
not v
and
pick
him
entir
"Yo
such
risks
If yo
the de
with t
body.
Let

would not have been willing to do it while others were being hurrahed amid the battle. But that self-immolation was needed, and Mitchel gave it without complaint. His industry was immense. At 6:30 A. M. of each day he had been at his desk for hours and prepared the day's work for a host of subalterns.

But Mitchel was human. He did want to lead the men he was training. His soul went marching with the splendid regiments as they passed him for their last inspection. But there were men nearer the front than he, so he was compelled to see his army piece by piece turned over to others. The Government at Washington had not systematized matters in that first year of the war. Mitchel was given a command which overlapped that of other generals. Jealousies sprang up, relieved by his being transferred to another department, that of Ohio and Cumberland, under General Buell. "Old Stars" was the name the soldiers gave him, partly because they knew him as the great astronomer, and partly because he was always prowling about at night to see that the sentry did their duty. And the stars were not more watchful than he. He loved his men, and they loved him. An old scout of his who had been captured, and cruelly treated, wrote him from the hospital in Washington where he was allowed to be on parole, "I want you to get me exchanged and transferred to your command, as I could not serve any other general with such singleness of heart as I could yourself; as no other general has shared hardships and dangers with a common soldier, as I have known you to do. Besides, General, I hope it is not vanity, I have believed that you reposed entire confidence in me." Here you have the secret of his popularity. No elevation above them could lessen his sympathy with his men. He drew his soldiers to him by personal ties so far as he came to know them, and he tried to know them. He never forgot that he was a man as well as a general. He believed in his men, and made them feel it. He tried to inspire them with an intelligent sense of the grandeur of the cause they were engaged in, to train their individuality. He did not want them, as many generals did, to march as so many muskets and so much muscle; but as so many patriotic men. Once, having picked out an engineer to run an engine over a captured road, he took him aside and told him frankly of the dangers, bringing out the man's entire personality as well as his soldierly discipline. He said to him: "Your mission is very hazardous. It is not pleasant for me to send such a number of picked men into the enemy's power, but in war great risks must be run, and we are engaged in a war of right and wrong. If you fall you die in a glorious cause. I trust that the Great Ruler of the destinies of man will protect you." Such a commission, so given, with the warm grasp of the hand, would make a hero of nearly anybody.

Let me give an illustration of Mitchel's intense loyalty. When Buell

came to Nashville he asked his division and brigade commanders to go with him and make a call on the widow of ex-President Polk. Mrs. Polk was a rebel, and used the courtesy of her visitors to ventilate her opinions. She singled out Mitchel and fired at him the remark, "General, I trust this war will speedily terminate by the acknowledgment of Southern independence." Mitchel, without the shadow of discourtesy in his manner, replied, "Madame, the man whose name you bear was once President of the United States. He was an honest man and a true patriot. If the mute lips of the honored dead could speak they would express the hope that this war might never cease, if the cessation were purchased by the dissolution of the Union over which he once presided."

Mitchel was one of the most alert and aggressive soldiers. He was for pushing forward the army. He saw at the beginning, what other generals found out later, that in those early days the Southwest Confederacy could not have stood a determined advance with the forces we had. In this he was like Grant; but, unlike Grant, he was not permitted to go ahead. He once said to a member of his staff, "When a general has made up his mind to an undertaking, has formed his plans, has issued his orders to his troops to be in readiness, then, when there is but one word to say, 'Go,' it is the hardest thing in the world to say it." In that he struck his criticism into the weak spot of half our generals, and of half our business men, and reformers, and private people, too, who know the time has come but cannot bring their wills to the snap to discharge the sense of duty with which they are loaded to the muzzle. The generals above him knew Mitchel's opinion. There was something prophetic in it. The old star-gazer seemed to see destiny. Some of his superior officers on this account disliked him.

Whenever allowed to go ahead Mitchel did splendid service. The Confederates soon got to know and fear him. General E. K. Smith warned his men to be on the lookout when he was about. In one dispatch this astute hostile general said, "Mitchel has shown himself an energetic commander, and his past success may embolden him to daring and hazardous undertakings in the future. Be unceasingly on the alert." Once when his superiors allowed him to slip the leash of their timidity, he made that famous march across country, captured Huntsville, Decatur, Stevenson, and tapped one of the main railroads used by the Southern army. His alertness, shrewdness, courage shown in this enterprise brought the eyes of the country upon him. It sent one of those electric thrills throughout the North, equaled only by that which followed the news of Grant's capture of Fort Donaldson. It brought the thanks of the War Department, and promotion. It brought also jealousy. This man was clearly in the way of slower generals' ambition. Mitchel had been ordered to destroy certain bridges.

His
van
who
Sou
disp
brid
notl
was
adva
vent
fears
The
their
that
Mite
as to
in hi
the o
came
Mi
What
of the
He w
ment
in Mit
exped
Secret
their
mand
promi
select
pect
of the
human
olentl
urging
Mitche
At len
lina wi
where
very h
who m
what b
shadow
yet, ex
his add

His far sight discerned the need of those bridges if the army was to advance. He protested against the order, but loyally obeyed it. Later on when the Rip Van Winkles began to wake up and trudge along further South, they found those bridges were needed. General Halleck sent a dispatch to Washington saying, "Mitchel's foolish destruction of bridges embarrassed me very much." But at the time Mitchel knew nothing of this dispatch, and the mischief of that blunder of Halleck's was allowed to do its work. But he fretted under delays. He planned advances, but that fatal inability in his superiors to say "Go" prevented his moving. He communicated to the War Department his fears that we were losing golden opportunities, and begged for action. The superior generals wrote to the War Department talking about their difficulties. Confederate reports published since the war show that these difficulties were born of their own timidity; that the troops Mitchel and others prepared outnumbered theirs and were so posted as to almost assure the victory. After the war General Grant in his Memoirs outlined the very plan which Mitchel had proposed as the one to have been followed, and which he himself when he first came into command in the Southwest put into execution.

Mitchel, unable to brook delay, finally resigned his commission. Whether rightly or not, he believed that his own life, and the resources of the country, were being wasted. Now we see that Mitchel was right. He was called to Washington. President Lincoln had wonderful discernment of men. He believed in Grant when others did not. He believed in Mitchel, and proposed that he should have the command of a grand expedition down the Mississippi, such as later severed the Confederacy. Secretary Stanton and Mr. Chase nobly seconded the President in their enthusiastic approbation, but suggested giving Mitchel the command of the Army of the Potomac. But by one of those curious compromises which bring men's second choice to the front, Halleck was selected to direct all our armies. This was the end of Mitchel's prospect for promotion. Halleck would have been almost more than human if he could have favored the man whom, ignorantly or malevolently (we do not judge which), he had condemned. In spite of the urging of Stanton and Chase, and the unstinted praise of Lincoln, Mitchel was unused for weeks. He chafed under enforced idleness. At length he was appointed to command on the coast of South Carolina with the 10th Army Corps; an important point to be held, but where there could be no opportunity for the display of great ability; a very honorable place in which to shelve a troublesome rival. To one who met him on arrival at Port Royal and exclaimed, "Why, General! what brought you here?" he replied, "I came to be buried." The shadow of a great injustice was on him; it ate itself into his heart, yet, except in letters to personal friends, he made no complaint. In his address to his new troops he used these words—words which only

he knew the full meaning of: "I want you to understand that you have made a free-will offering of yourselves to your country and to the great cause of human liberty. Your lives are not your own. My life is not my own. . . . Now, boys, we understand each other."

Here Mitchel, for the first time, learned of Halleck's mistake in attributing to him the burning of the bridges alluded to above. He at once set himself right with the authorities at Washington. His self-respect led him to vindicate his military honor from aspersion. But at the same time he wrote to the authorities regarding another matter that showed the unselfish character of the man. While in the West he had frequently received intelligence from negroes, whose loyalty he promised to reward by seeing that they were not forced to return to their masters. In South Carolina he heard that the services of these poor blacks were ignored by the new commanders. This brought from his pen even stronger language than that in which he denounced the injustice done to himself. He could not bear to have it that his pledge should be slighted even in the case of the humblest human being to whom he had given it.

His address to the colored people of South Carolina shows the man, the depth of conviction, his wide humane sympathies. "I think that God intends all men shall be free, because He intends that all men shall serve Him with their whole heart." He enjoined upon them industry, sobriety. He promised them schools. He showed them that their destiny was more in their own hands than in Northern armies, for they must be worthy of freedom, then God would give it to them.

Within six weeks after his landing at Hilton Head the department felt his tremendous energy. Three expeditions inland were planned, and one executed. But a mightier than human warrior was upon him. Death came through yellow fever. One who saw him die reports his firm words of faith in Christ, and adds, "When the tongue refused to obey the mandates of the will, with a smile that seemed like a reflection of glory from heaven he raised his left hand and pointed with his forefinger to the skies, and repeating the movement with his right, it seemed that earth and heaven had met and mingled." The last act of his life was in bringing to his bedside two officers who had quarreled, and making them shake hands. His message to his children, his last will and testament, contained these sweet words: "Love God supremely and each other most deeply."

It was General Mitchel's custom, in the absence of a chaplain, to preach to his troops. We can imagine the sermon of such a man, thoroughly versed in Scripture as his writings prove him to have been, with mind stocked with sublime contemplation of Him who "walks among the stars," and with heart almost bleeding with its tender sympathy for the brave boys, many of whom were to die painfully in obeying his orders. But his whole life was a sermon glowing with illustrations of the Divine precepts and grace.

IN
ful o
looked
many
forms
inates
logica
ume,
cultiv

I de
consti

This

sion.

strugg
man j

tion, t
health

lively

ties wi
cate th

itself o
jects it

commu
though

The

man fo
grown

some t
onmen

howev
sort ha

strugg
expect

larger,
people

preach
ture th

preach
the gre
ars rat
books

cynical
These

III.—SYMPATHY AS AN ELEMENT IN PSYCHIC FORCE.

BY J. SPENCER KINNARD, D.D., CHICAGO, ILL.

IN the exercise of the preacher's function no factor needs more careful consideration than his psychic force—none is more apt to be overlooked. Where recognized and its value confessed, it is still, by many, regarded as the special gift of the few, at least in its higher forms. Personal force, magnetism, that certain something which dominates an audience over and above the natural effect of the truth, logically and rhetorically uttered, is found indeed in some men in volume, in others it is small, but in the least favored it is susceptible of cultivation with excellent results.

I desire to point out one of the most valuable elements that go to constitute that composite thing we call psychic force, viz.: sympathy.

This noble attribute is broader than pity, solicitude or condescension. It is a feeling with and for man in the whole range of his life-struggle and experience. It is sensitiveness and susceptibility to human joys and sorrows, to all the humanities, to the hope and aspiration, the fear, sadness, and even weakness of our common nature. A healthy sympathy is, however, more than passive sensitiveness; it is a lively outgoing of the soul in yearning and struggle to blend its activities with other hearts and lives. It is an electric nerve, like the delicate thread spun from the insects' bowels and floating in the air attaches itself easily to the nearest object and becomes an aerial bridge; it projects itself into other natures and establishes an invisible link of intercommunion, a spiritual telegraphy that makes the interpretation of thought and feeling clear and effective and withal welcome.

There are natures cold, unsympathetic, selfish, which quite unfit the man for the true work of the preacher, and there are natures that have grown reserved, undemonstrative and retroactive through injury at some time suffered, and there are other natures which from their environments have found a narrow channel for their affections and interests, however intense, so that literature, theology, criticism, science of some sort has won, fascinated and enchained sympathies which the whole struggling world might otherwise have enjoyed. Such men cannot expect that outflow of psychic force in preaching which comes from a larger, livelier sympathy with men. The Abbe Mulois says, "The people to be influenced for good must be *loved* much." The effective preacher will have heart force, an affluent, genial, frank, confiding nature that yearns to blend itself with others for their help. Many a preacher is far more at home in his study with his library than he is in the great sea of human life around him. His interests are with scholars rather than with society. He is bored when drawn away from his books by the cry of humanity needing help. Some natures grow cynical and pessimistic in their outlook on man in his actual life. These morbid moods are fatal to psychic force in preaching. Philosoph-

ical, idealistic and esthetical habitudes of mind are liable to alienate a preacher from the living touch of the actual, current and concrete conditions and needs of men in all their little and great trials and cares. Enthusiasm for man is a flame that is fed by actual communion with the flesh and blood humanity found in garrets and mansions, in the roar of factories, the harvest field, nursery, office, counting-room and school; aye, at the village grocery, the lyceum, the saloon, the court room and the jail. The decorous festivities of the college commencement throng, and the grim passions of the anarchistic riot; the pathetic sweetness of childhood's faith, and the dark abysses of the aged skeptic's soul will all be included in the broad horizon of the preacher's sympathies; nothing that concerns humanity will be foreign to his feeling.

It is, however, in the actual work of preaching that sympathy comes into exercise most effectively as power to sway an audience in the direction of the preacher's own thought. It puts him *en rapport* with his audience; it creates an atmosphere favorable to results. Whether he is dealing with the miseries of sin or the blessedness of salvation, the immutability of law or the tenderness of love, his vital interest and affinity for the people will give a certain quality both to thought and utterance that is magnetic. It will give expression to every feature and organ of the preacher's face, such as no art can imitate, and a tone and accent to the voice such as the elocutionist cannot teach. It disarms prejudice and inspires confidence in the hearer's heart. It imparts propulsion and carrying-power to the preacher's thought and even serves as an *avant courier* to open the gates of the hearer's soul to the approaching truth. It substitutes nature for art, and dissipates the glamor of mere intellectuality by the glow of reality. It is a revelation of kinship, or at least of neighborhood, which at once leads to a tacit understanding and fellow-feeling between the speaker and the hearers. "This man," say the hearers, "understands us, feels with us, cares for us, is in fact one of us—we will trust him and hear him."

The elocutionist tells us of a "sympathetic voice" in the pulpit. If this does not proceed from deeper fountains than the throat it will exhibit its artificiality to the sensitive ear, and will easily degenerate into the tremulous whine or so-called "pulpit tone" which discounts even the best prepared sermon.

Dr. O. W. Holmes in the *North American* some years ago deplored the weakening of the influence of the pulpit resulting from the destruction of the *priestly* character of the preacher at the Reformation. He forgot that the true preacher is essentially of the priestly spirit just in the degree that he possesses the mind and heart of Christ, who, as the high priest of humanity, sympathized in all its temptations, sorrows and wants. He may hold the key of human hearts

witl
gird
off 1
Pa
free
T
guis
prid
com
out
dain
cast
pron
but
mon
the s
has s
of a
gest
incre
Th
to m
all tl
come
news
are n
ships
times
when
edy, i
But t
the d
make
fagge
our n
we wo
so fas
ing w
In a
wild;
exotic
shine
would
selves
ing an

without claiming to have the keys of heaven and hell hanging at his girdle. His Christly manhood survives even though he has sloughed off mitre, stole, chasuble and dalmatica. The fierce Communists of Paris, scorning priestly pretensions, are to-day opening their hearts freely to the simple-hearted McAll and his gospelers.

To contribute to psychic force sympathy must be robust as distinguished from effeminate. It never puts itself on the side of obstinacy, pride, or indolence. It holds fast by God's righteousness, while it compassionates man's miseries; it condemns his sins while stretching out warm, vigorous, helpful hands to rescue him from them. It disdains to flatter or apologize for fallen human nature while it dreads to cast stones at the transgressor, recognizing the peril of all and the proneness of each to sin. It is no nerveless pity or languid compassion, but an alert, hopeful and practical quality of soul that floods the sermon with life, warms it with charity, propels it toward the hearer as the sinewy sailor propels the lifeboat toward the wreck. Some one has said that a skillful surgeon needs the heart of a lion and the hand of a woman. A striking but rather crude description; yet it may suggest that kind of sympathy, sensitive yet strong and uplifting, which increases the preacher's power.

The Protestant pulpit has no weapon but the truth, and truth which to most men has become trite. The people are already familiar with all things sacred and profane through the omnipresent press. They come to church after a week's omniverous grasping of the cyclopedic newspapers and magazines so mentally and morally *ennuyee* that they are not so easily interested in theologic jousts and creed championships, and apologetics and dogmatics, as they were in more primitive times when the catechism and almanac were their mental pabulum; when John Bunyan for allegory, and Fox's Book of Martyrs for tragedy, and Watts's Hymns for poetry, formed the library of the people. But they are still susceptible to the real, the natural, the human and the divine. It remains true of the pulpit that "A touch of nature makes the whole world kin," but if we would arouse attention in minds fagged by the whole week's care and dissipation; if we would make our message effective amidst the rival voices claiming their interest; if we would woo them to a life of consecration in a world that was never so fascinating, we must bring a gospel vital with heart-pulse, overflowing with helpful humanities.

In some men's natures sympathy is native and congenial, it grows wild; perhaps needs pruning and training. In others it is almost an exotic, it needs cultivating; we must fertilize its soil and give it sunshine and irrigation. It must be developed at whatever expense if we would do effective work in the pulpit. Some men have to tear themselves away from their libraries, their metaphysics, their sermon-writing and mingle with the people in the home, the shop, the street,

wherever they are found in real life. Study the people, breathe their social atmosphere, enter into their lives of toil, struggle, temptation, successes, failures, bereavements. Confide in them and win their confidence, find out what lies at the root of their daily history; share the children's troubles and delights; let the experiences of all, both high and low, touch you, blend with and color your thought and feeling, and your sermon will be more and more a thing of life and help. The bulk of men care nothing for the "relations of religion to science," but they *are* interested in its relation to their health and wealth, their pain and poverty, their homely trials and their social pleasures. "Evolution," and the "Higher Biblical Criticism," and the "Mistakes of Tyndale," they are not hankering after on Sunday. They can study those discussions on week days; but they do hunger for peace of mind and to know the way of salvation, and to be comforted for the loss of the baby, and to be shown why sickness is sent instead of health, and how they may be brave in daily besetment of temptation. Hence the sympathy of the preacher will not only guide him in the wise selection of themes, that he may give them "bread" and not a "stone," though it be a polished gem; it will also impart so much of heart-force to the sermon that it will reach its goal in the heart of the hearer.

Sympathy for the people may also be cultivated by reading, and above all other books the Bible, with its inspiring examples and pathos of humanity. In addition let him cultivate acquaintance in the realm of current literature, with the printed records of work for the world's evangelization, come into contact and communion with those self-denying men and women who among the poor and neglected of earth are toiling and reaping. Let him read the authors whose genius and taste lead them to the study of humanity in its natural phases, and whose realism in picturing the trials, struggles, heroisms, charities and sorrows of men are adapted to awaken keener interest in humanity. From such studies the preacher will develop his own susceptibility to all that affects his fellow-men, and acquire a power to grasp their hands and speak powerfully, because naturally and honestly, to their hearts.

Above all other schooling the daily walk and intimate fellowship with the man Christ Jesus will develop sympathy for man. So does it shine in his face and breathe from his words and glow in his soul that none that keeps his constant company but must catch the sweet contagion of his intense humanity and kindle from the torch of his enthusiasm for both God and man.

IV.—PRACTICAL HINTS ON PULPIT ORATORY.

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

IN modern discussions of the secrets of attractiveness and effectiveness in preaching we have various recipes. Professor Wilkinson urges that "more snuff be put into the sermon." Rev. John K. Allen turns

his battery on the pews, and thinks the heedlessness of the hearer and the lack of consistent living break the force of the best pulpit ministrations. We venture to think that there are secrets by which both the sermon is made more *hearable* and more *bearable*. The preacher and the hearer react on each other. A good hearing inspires good preaching, and there is a good preaching that compels good hearing. A study of the best pulpit orators will show that these secrets lie partly in elocution and partly in oratory.

Pulpit manners should be assiduously cultivated. There is a code of pulpit etiquette and ethics, in the best sense; and its observance goes far to make the preacher acceptable. F. W. Robertson entered the pulpit, even when late, with calmness and composure. He was always reverent in manner. He had a martial bearing that impressed every hearer as the appearance of a commanding commander does the troop on the field. He cultivated a deep sonorous voice and a decorous manner in the conduct of public service. He clasped his hands as he began the morning prayer, and avoided the haste which seems frivolous and the drawling slowness which seems lazy and listless.

He studied reading and delivery. He buried himself in the passage he was to read or the theme he was to treat; he became saturated with it. He called up before him the scene he was to describe; he filled in its details, until what was given in Scripture only in outline became a picture with life-hues; and so it became vivid, picturesque, real. There is no accident in such pulpit power, nor is it due to genius; it means hard work, painstaking preparation. But it told on the hearer. Dr. Andrew Somerville, unimaginative as he was, declared "it was not a sermon at all; it was an epic poem!" and Dr. John Service said Robertson's sermon sent him away in the same mood as the Campsie fiddler, who, when he had heard Paganini, hurried home and thrust his own fiddle into the fire.

The choice of a text has much to do with the whole structure and effect of a sermon, and is fundamental as a condition of pulpit oratory, for carelessness, superficiality, perversion, and especially trifling, here, nothing afterward can atone. To distort a text like "top-not come down," or "let her drive," or "the Lord's anger was kindled and He sware," is an unpardonable breach of reverence. It may awaken a smile, but the *smile goes through the sermon*, and no subsequent attempt at pathos or reverence can redeem it.

Earnestness is the *sine qua non* of pulpit oratory, and it may be cultivated, and even acquired. There is a self-teaching while we are teaching others. What you argue to yourself or to others you come more and more to believe, even if it be at the outset recognized as a lie or a fallacy. It is dangerous to affirm constantly what you do not believe; and on the contrary it is self-convicting to teach the truth. Lyman Beecher defined eloquence as "logic on fire." Only earnest-

ness can set an argument burning, or give that highest grace of feeling, that *donum lachrymarum* which moves and melts because the speaker is moved and melted.

Downright honesty, through and through, is necessary to the orator's highest success. Hence pulpit plagiarism defeats pulpit power, because the orator knows he is appropriating other men's matter. To feed in any other man's pasture is legitimate, provided you give your own milk. The widest reading, the closest study of other preacher's sermons is perfectly consistent with a true originality; the great condition is *rumination*, chewing the cud over and over until what is first quickly swallowed in reading is slowly masticated and assimilated in reflection.

The *voice* is the greatest of all instruments; and all musical instruments only approach perfection as they approximate its volume, variety and expressiveness. Nay, so unconsciously do we pay our homage to the human voice that even its blemishes we imitate in instruments, as the nasal tone is precisely imitated in certain reeds. Why should not the preacher train his voice, correct its defects, and cultivate its power, as the soloist does? Why should not the voice of the preacher charm as the voice of the singer does? Henry Clay had wonderful vocal powers. Such compass and volume, richness and delicacy; captivating in its variations, thrilling in its deeper vibrations. He passed instantly and instinctively from grave to gay, from soft whispers to resonant thunders; now it was like the multitudinous laughter of the waves as they kiss the beach; and again like the roar of the mad tempest beating against the rocks. Randolph as he passed through Washington in 1833, exhausted with consumption, to die in a Philadelphia hotel, begged to be borne to the Senate Chamber: "That voice! that voice! I want to hear Clay's voice once more before I die." Yet Clay got that command of voice with as much painstaking effort and discipline as Demosthenes used when he declaimed by the stormy Ægean Sea.

An important rule for handling the voice is not to *begin on too high or too low a key*. The one is unpleasant, the other may be inaudible. It is a mistake to suppose that a large building, or one with an echo, demands a *loud* utterance; sometimes that makes the building a worse one to hear in. A voice in the middle register, with clear-cut, deliberate *enunciation*, will ordinarily be heard in any building. The voice in which one begins ordinarily strikes the vocal keynote of the whole address. The speaker may at times ascend or descend in key, but the average will depend on the starting notes.

Shaftesbury followed a few rules in preparing addresses. He neither wrote nor trusted to notes. He gathered and arranged facts and quotations. By investigation, and then by rumination, he made himself master of his theme and its grand outlines, and then trusted to the

inspiration of the audience and the occasion. In the House of Lords, where the very atmosphere is stifling to enthusiasm and affords no inspiration, he sometimes but rarely committed a speech to memory. He used to say that how a speech begins is of but little moment, but not so how it ends; and he often wrote out and committed to memory his entire peroration. We venture to say that it *is* a matter of great moment how an address begins. Often the first sentence strikes in a double sense the speaker's keynote and assures the hearer's attention.

The preacher may cultivate a *homiletic faculty*. He may accustom himself to careful analysis and clear statement and synthetic arrangement, so that when the material for a sermon is in hand it may almost immediately fall into shape, taking crystalline form. Spurgeon scarcely touches a theme before he sees his "points," as an astronomer cannot glance at the stars without seeing them in constellations. This homiletic faculty is supposed to pertain to the genius of preaching; we believe any preacher can attain it who accustoms himself to study the Bible, note carefully every word and its exact shade of meaning, and to arrange the thoughts suggested in order about some natural and obvious center. To find for instance what is the general current of thought in Romans viii., and then note how every subordinate thought contributes like a rill to a river, is to learn to analyze; and to learn to analyze is to form a habit of analysis.

The *length of discourse* cannot be arbitrarily determined. The clamor for short sermons and especially for sermons of a uniform length is absurd. A crystal of truth can be cleft only according to the seams. The true preacher is aiming at a result and his discourse is not complete till that goal is reached. It is not, it cannot be, always reached in the same time. Sometimes the foundations that must be laid imply slow and laborious toil. Sometimes much may be taken for granted and the sermon sweeps on rapidly to its application. But he who is in earnest will disregard the silly outcry for brevity, or the discourteous pulling out of watches, and go straight on till his sermon reaches its logical completeness. Until he reaches that, his sermon is incomplete; beyond that point addition is not only superfluous but damaging and disastrous.

The highest oratory is the product of *character*. Therein says, "Eloquence is a virtue," and so it is. It argues a man behind the speech, a true, sincere, earnest, heroic soul. And for this reason, in part, nothing is more radical in all effective oratory, especially pulpit oratory, than an absorbing *purpose*. The higher the purpose the nobler the product. Hence the pulpit is the only sphere where the grandest ideal of oratory is possible, for there alone the most perfect purpose is suggested to the orator, viz.: to lift man from sin and hell into salvation and heaven. Any purpose short of that forfeits the highest result. To treat a subject, to unfold a text, to please an audi-

ence, even to instruct the ignorant, is not enough, but to put the truth before human souls so as to lead them to God—that makes a true preacher, and often out of very imperfect and crude material.

As to *ornament*, that architectural rule suits the structure of the sermon: "Do not construct ornament but ornament construction." The best ornamentation is that which comes unconsciously, or at least indirectly. The main thing is to impress, convince, persuade. Guthrie said, "Mind the three P's: proving, painting, persuading." Here painting which addresses imagination and fancy is in its right place, between proving which addresses the reason, and persuading which addresses the heart and will. He who properly cultivates the imagination will find that as the discourse, fired by earnestness, glows with the heat of argument, sparks will be thrown off; there will be "coruscations" and "scintillations" enough without laboring to produce imaginative effects.

It is absolutely essential to successful pulpit oratory that the orator should *interest* his hearer. Rhetorical sympathy is threefold: sympathy with the *theme*, with the *audience*, and with the *occasion*. To get the first, immersion in the subject is the only method: to assure the second and third, the study of the men and the times so as to keep in contact with living humanity, is the necessary condition. The recluse who buries himself in his books and his study may burn with his theme; but he will fail of sympathetic contact with his hearers.

One advantage of extempore discourse is this, that it helps contact with the hearer. The eyes are not withdrawn to the manuscript, or turned inward to read the memorized discourse. The eye of the hearer is caught, and perhaps the shades of his responsive thought are caught and reflected.

There is a winning manner and there is a repelling manner. To be winning is to be wise, but it must not be overdone. We have a friend, an evangelist, who got into the habit of calling his audience "dear souls." Inadvertently he would say, as he passed from place to place, "dear Belfast souls," "dear Dublin souls"—and before he knew it he was saying, "dear *Cork souls!*" and convulsed his Irish audience. Dr. Broadus gives it as one of his first rules, "Propitiate your hearers. Draw your auditors toward you;" and he practices it. You do not hear him but a few moments before you are at ease with him and prepared to like him. Cicero gives a rule not unlike this, that at the early period of an address "the orator and his audience ought to come to a mutual understanding."

The true preacher will aim at clearness of thought and a lucid style of expression. Some appear to think obscurity an advantage—a style in which "thought glooms out like stars through a mist." It may be an advantage, by way of impressing the ignorant with the speaker's profundity; but while you cannot see to the bottom of a shallow mud

puddle, you can look down 500 feet to the bed of Donner Lake, because its waters are so transparent.

V.—THE PARISH MINISTER KNIGHT-ERRANT.*

BY WAYLAND HOYT, D.D., PHILADELPHIA.

CHIVALRY stands still for a true and high ideal, because, with all its imperfections, it asserted, as one says, "the possibility of consecrating the whole manhood and not merely a few faculties thereof to God." I think that a just statement.

A "most true and perfect knight" one called him who knew him well, laying a chaplet upon his grave. I am sure the praise, though great, was nobly won and utterly deserved.

Do you know the poem of Carcassonne? He was standing where the shadows lengthen. Life was well behind him. He had wrought through sixty years. He had feared. He had hoped. He had achieved. But not entirely. His dearest wish he had not gained. He never had seen Carcassonne. From the hilltops he had caught dim vision of it. Off there behind the blue mountains it was evidently lying. In shining robes and garments fair would one walk its ample streets and with the music of a complete accomplishment singing in his heart. It seemed to him sometimes as though others had *more nearly* reached their utmost wish. Even his boy had travelled to Narbonne. Even his grandchild had seen Perpignan. But he, though for so many years he had wanted to so sorely, had never looked with full vision upon Carcassonne.

So he told his sorrow to himself one day, there close by the village of Limoux. But he could not still his longing. He could not give over his attempt. With his face toward the fair city he must keep traveling on, and— he died upon the road.

"He never gazed on Carcassonne.
Each mortal has his Carcassonne."

Yes; it is a poem of the unattained. Laggardly behind the ideal stumbles and halts the actual. And the more so for every man in proportion as his Carcassonne is great, noble, spiritual. The sensual may catch its ideal and hold it for a little. If one thinks no higher than his stomach, a good dinner will quiet his cravings, at least for a time.

But, if one be a true minister, I am persuaded that for him more tantalizingly and elusively, and yet enticingly, than for one in any other walk in life, gleams and escapes his Carcassonne. It is the doom of the true minister to long for, cry for, struggle toward the perpetually unattained. Even the great apostle must exclaim, Who is sufficient for these things?

But we will get as near our Carcassonne as we can by God's good grace. Approximation is triumph. And there are various helps for us.

Says Mr. Emerson: "In one of those celestial days, when heaven and earth meet and adorn each other, it seems a poverty that we can only spend it once; we wish for a thousand heads, a thousand bodies, that we might celebrate its immense beauty in many ways and places. Is this fancy? Well, in good faith we are multiplied by our proxies. How easily we adopt their labors! Every ship that comes to America got its chart from Columbus. Every novel is a debtor to Homer. Every carpenter who shaves with a fore plane borrows the genius of a forgotten inventor. Life is girt all round

*The writer seeks, under cover of an example, to describe the true sort of the minister needed in these times. His article will be found exceedingly fresh and racy, and might well find a place in our symposium on the ministry.—Eds.

with a zodiac of sciences, the contributions of men who have perished to add their points of light to our sky. Engineer, broker, jurist, physician, moralist, theologian, inasmuch as he has any science, is a definer and map-maker of the latitudes and longitudes of our condition. These road-makers on every hand enrich us."

There is great help for life from life. Example is at once pattern and inspiration. When Cecil says of Sir Walter Raleigh, "I know that he can toil terribly," the words electrify our own diligence. When the voice of Luther comes ringing down the years, "Here I stand; I can do no otherwise; God help me; Amen," we are braced for spiritual daring. "This is the moral of biography," as one explains it. The Arabian proverb says, "A fig-tree looking on a fig-tree becometh fruitful."

A good while since it was my fortune to attend a Sunday service in the old cathedral at Chester, England. There were the windows richly dight, the lofty Gothic roof, the thick meshes of historical association, matting themselves like ivy everywhere about the venerable building. Besides, there was the cathedral service itself, with its robed choir, with its stately ceremonial, with its elaborate music, with its almost interminable chantings and responses. Let me frankly confess it—I somehow cannot find myself much moved or helped by an English cathedral service. To me it is tedious, distant, intensely formal, wearing the routine look of a kind of unreality. Than any such cathedral service, though it be the stateliest and the splendorous, for purposes of a genuine worship, I would rather have ten minutes in Mr. Spurgeon's tabernacle, where manly and natural speech takes the place of the whining intoning; where prayer rises straight out of a present want to the all-helping throne without the intervention of a book; where preaching, tender, strong, clear, intelligent, is not thrust into a little fragment and corner of opportunity by the imperious ritual, whether preaching get chance to utter itself or not. I prefer the old commission as it stands, which does read, Go ye into all the world and preach the gospel to every creature, but does not read, Go ye into all the world and read the service to every creature and then tag on your preaching if you can. And I dare affirm a religious service which steadily makes preaching central is more scriptural, edifying, in every way worthier.

Well, at this time the long and stately ritual had at last gotten itself said and sung. The place for such preaching as there was place for had actually come. And there ascended the pulpit a man, the sight of whom as I looked upon him there, I never can forget. A stalwart man—not pale and cloistered, as though one of his chief aims had been to protect himself from heaven's breezes, but a man with bronzed cheek, who seemed clad in a kind of noble panoply of health and strength. Great wide gray eyes, out of which shone the light both of an inward peace and a grand courage. Broad, high dome of brow, but furrowed with the lines of study and of thought. And, somehow, from the simple carriage of himself, from every restrained and slightest gesture, from every stronger or shyer cadence, from the words he said and the earnest, self-abandoning, strong, joyful way in which he said them, the streaming out upon you of the impression that here was a man who, in all best senses, was a true knight-errant; a man who had yielded to God and duty not a few of his faculties only, but his whole manhood, and who had an utter personal rejoicing, both in the consecration itself and in all sides of that ministry which for him the consecration meant.

It was Charles Kingsley, then Canon of Chester Cathedral, who was standing in that pulpit. There are times when one's whole nature consciously gets

impulse. They are periods assuredly when a noble personality shocks and thrills as with a kind of electrical discharge. That Sunday morning, when for the first and only time I looked upon Charles Kingsley, was such a time for me. And as I have come to know by the subsequent study of his life in the exquisite pages of his wife's memoir of him, there is an aspect of Charles Kingsley we who are working ministers may well look at, and an aspect not enough seen amid the brightness of his other and various fame.

So I ask you to behold Charles Kingsley as a fine, high specimen of the parish minister knight-errant; by that I mean a parish minister who gave to that function his entire manhood, and kept giving it, and to the latest moment rejoiced in so giving it.

I am not, then, to speak of Charles Kingsley as literary man and poet. Nor does it at this time belong to me specially to criticise his theology. On many sides that theology was radically defective. It was essentially the "new theology." It put greater crown on what this new theology now calls the Christian consciousness than on the written and authoritative word. Certainly such is a most dangerous drift. When God speaks the critical question is, What actually does God say, not What do I think God ought to say. Subjection here is wisdom and righteousness as well.

Nor do I forget that many things are true and possible of a clergyman in the Established Church of England which prevent accurate analogy between a clergyman so placed and one in our free and better voluntarism. Still, Charles Kingsley stands in peculiar sort as stimulating specimen of the parish minister knight-errant. And as we who are in the ministry continue the struggle toward the unattained, toward being the best and utmost minister one can, let us seek help, for a little, from Charles Kingsley, and in these directions: 1, as to *sphere*; 2, as to *freshness*; 3, as to *urg-ing force*.

First, then, let us think together of this knightly parish minister *as to his sphere*. Just a stretch of South of England moorland, spotted with clumps of self-grown fir trees. Scattered over it three little hamlets where the people lived, the number of inhabitants all told scarcely 800. Certainly not a very large sphere, or populous, or influential.

The former rector of the parish had been the worst sort of a heedless, selfish state church official—official merely, in no sense minister. The church services he had utterly neglected. Sometimes when this rector had a cold—such men are certain to have a cold when there is any duty to do—or any other trifling bodily ailment he would send the clerk to the church door at eleven of a Sunday morning to tell the little scattering company who might be in attendance that there could be no services that day. It is not wonderful that but a pitiable few were ever at the church; that the ale-house caught the people.

The church building was in horrible plight. An old wooden saucer was the receptacle for offerings. A cracked kitchen basin held the water for what pedobaptists call baptism. The altar, as it is called, was flung over with a moth-eaten cloth. Beside it stood one old broken chair, and the whole building was, with such things as these, in most sad match. And when improvements were suggested the conservative church wardens said the parson must manage and pay for them himself. *What had been was good enough for all the future*. Have you never heard similar talk, only under the guise of "Baptist usage."

The great bulk of the parishioners were the stolid, lumbering, country English farm and working hands. I have ridden through some of the by-

ways of England on a tricycle and had excellent chance, and used it, for talking with such people. I can think of no better word to describe them than *unalert*. At the beginning of this ministry in this parish there was not a grown man or woman of them who could either read or write, nor were there schools for the children, nor any religious instruction whatever. Small chance surely in such a sphere for intellectual stimulus, companionship, appreciation.

The rectory, as they call the minister's house in England, had not been repaired for more than a hundred years. It was damp and unwholesome. It was surrounded with ponds higher than the house itself, which overflowed with every heavy rain and flooded everything. Sometimes the parson must be up all night bailing the water out of his house in buckets, to prevent swamping. And repairs and drainings and what not could only be done as the parson himself did them, managing to do a little year by year.

Not a very great sphere this, nor with much, apparently, of a future in it, nor with much call—except as dire need on every side is call—to summon forth a man's best powers. On the contrary, on the outer looks of it, a sphere and place of flat monotony, of deadening discouragement, of stifling surroundings.

And yet, first as curate, and then as rector, this was the life-long sphere of this parish minister knight-errant.

It is thus Charles Kingsley in later years tells of his feeling about it all.

"I will confess to you that in those first heats of youth, this little patch of moorland in which I have stuck roots as firm as the wild fir-trees do, looked, at moments, rather like a prison than a palace; that my foolish young heart would sigh 'Oh, that I had wings'—not as a dove to fly home to its nest and croodle there, but as an eagle to swoop away over land and sea in a rampant and self-glorifying fashion, on which I now look back as altogether unwholesome and undesirable. It is not learnt in a day, the golden lesson of the old collect, '*to love the thing which is commanded, and desire that which is promised.*' Not in a day; but in fifteen years one can spell out a little of its worth."

Prison or palace, this parish minister was to make that patch of moorland as he should choose to make it. "And I have made it, by Heaven's help, the latter," says Charles Kingsley. How did he make of such a sphere and place a palace? A question well worth finding answer for by any minister, I think.

Have you ever read any of the *sermons of Charles Kingsley, preached in this Parish of Eversley*? They will show you *one way* in which he did it. Remember the sort of congregation to which they were addressed, and there is much suggestion in them. One says:

"In the pulpit, and even at his week-day cottage lectures, where, from the population of his parish being so scattered, he had sometimes scarcely a dozen hearers, he was eloquent beyond any man I ever heard."

Another says:

"It was riveting to see as well as hear him, as his eagle glance penetrated every corner of the church, and *whether there were few or many there*, it was enough for him that those who were present were human beings standing between two worlds, and that it was his terrible responsibility, as well as high privilege to deliver a message to each and all."

The thought of the message rather than the thought of the numbers who may come to hear it—that is the first requisite for a good message and a telling. So you will find no slouching in these sermons, though there were, at first at least, so few and of a sort so unintelligent, to listen to them. They are strong, direct, clear, conversational, illustrative, personal in the best sense; striking at men's business and bosoms. "Too colloquial," his Bishop said; but what they wrought puts to shame the Bishop's petty criticism.

"Yes, my friends," he would say, "these are real thoughts. Then are what come into people's minds every day; and I am here to talk to you about what is really going on in

your soul and mine not to repeat to you doctrines at second hand out of a book, but to speak to you as men of like passions with myself; as sinning, sorrowing, doubting, struggling human beings."

Why, even the dull ears of a rustic English clod who could not read, must prick up when talked to in such brotherly, close fashion.

They were not the haphazard, spur of the moment sort, these sermons, either; though one would think they safely might be from a Cambridge graduate to the most illiterate of country folks. The texts were usually chosen for them the Sunday evening previously. They were on the stocks by Tuesday. They were brooded over and thought through and carefully elaborated and well finished by Friday. They were not the hasty, crude, for the Sunday mind-exhausting and body-exhausting productions of a sleepless Saturday night.

Real sermons these—into which went the whole scholarly, meditative, urgent, prayerful man.

Well, the empty church began to fill. Even the ale-house guzzlers began to think it worth while to go. Put a real "voice" in any wilderness, and Jerusalem and all Judea and even distant Galilee will get wind of it and come to hail and hear it. Only it must be a real "voice."

Officers from the camp at Aldershot began to walk across the moor churchward on Sunday morning. Strangers from various quarters constantly appeared. Carriages for which the church was focus made the lonely parish populous on Sundays.

That was a shrewd thing Dr. Lyman Beecher used to say about how he kept grip at Littlefield: "When a bother rose in the parish I did not run about wasting my time trying to put broken glass together. I preached so well the troubles were lost sight of." Manly power in the pulpit is a great and constant cure-all. Power began to cast its spell in the remote church at Eversley, and, as the swaying tides beneath the moon, the people hastened to yield themselves to its control.

This parish minister knight-errant, if a man or woman were suffering or dying, would go to them five or six times a day, and if need were in the night as well, for his own heart's sake as well as for their souls' sake. A part of every day was devoted to the most assiduous parish visiting. No lowliest cottage was overlooked, no chance to get in brotherly kin with the poorest laborer digging in the field or threshing in the barn or plodding along the roadside was suffered to be missed. Spade, scythe, ax he would lay hold of with men if perchance he might win them to lay hold with him of the truth he loved.

"It seems all so harmonious to me," he wrote. "It is all so full of God that I see no inconsistency in making my sermons while I am cutting wood, and nothing bizarre in talking one moment to one man about the points of a horse and the next to another about the mercy of God to sinners. *I try to catch men by their leading ideas and so draw them insensibly to my leading idea.*" I doubt if there can anywhere be found a better maxim for true pastoral duty. "*I try to catch men by their leading ideas and so draw them insensibly to my leading idea.*"

He was worn with work once after he had been years at Eversley. He needed rest and change. He was himself most deft with brush and pencil and a passionate lover of good pictures. There was a great exhibition of such great pictures, as you can see in the old land, at Manchester. He would go. No, he would not go. He could not make up his mind to leave—even for two or three days—a poor sick man who was hanging on his

daily visits. It cost a pang not to see such a gathering of pictures as would not likely, in his life-time, be hung together again in England; but better than all stirring sights to him was the certainty that a fevered peasant would be easier because of his daily ministry by his bedside.

He was wont to say "that the patient endurance of the poor taught him day by day lessons which he took back again as God's message to the bedside from which he had learnt them."

I have been myself shamed and condemned as I have studied the record of a pastoral work like this. Is it any wonder that under such *pastoral culture* the barren parish began to rejoice and blossom as the rose?

This parish minister knight-errant *laid large plans and then immediately seized upon the NEAREST instrument which would, in the least begin the actualization of his plans, and so steadily going on, wrought out his plans in a patient wisdom.* That was a frequent quotation upon the lips of the great schoolmaster, Dr. Arnold, of Rugby—that maxim of the ancient Hesiod: "He is a fool who does not know how much better the half loaf is than the whole." That man who, seeking the loaf whole, but unable just now to reach it, despises and flings away the loaf half already in his hand, who forgets that skillful hold upon the loaf half, and wise nurturing and use of it, is the precise method by which the loaf half shall be made to greatness into the loaf whole is a fool. Charles Kingsley was not a fool of this sort. "We must attend to what local means we have," he wrote, "not alter them, and make them tools for our work, which is to teach men that there is a God, and that nothing done without Him is done at all, but a mere sham and makeshift."

Of course there came to be an immense amount of altering. But it was altering through growth and not through wrench. It was the skillful grafting of the cultivated orange upon the bitter puckering wild orange stem, preserving thus the rootage and the vigor of the savage stock, but transmitting it to finer uses. So what was valuable was conserved; prejudice and opposition were unawakened, and the plan bloomed and went on to globe itself into the sweet fruit and to fully ripen in a vital way.

For example, there were no schools in this Eversley parish, save the poorest apology for one, and no buildings for schools. But there *was* the rectory dining-room, that could immediately be used for a night school for the men, and thirty of them would come to it. There was an empty coach house which in the warmer spring and summer months could hold a writing school for girls. And in the summer weather on the common under the shade of the fir-trees there could be set a-going a kind of kindergarten for the littlest people. Meantime plans for what in England is called a National School building could be prepared, money could be gradually gathered for it, a teacher could be put in training for it.

Then, when in two or three years the schoolhouse was built and the teacher furnished, a set toward school-going had been started in the densely ignorant parish; and a school of learners and a school building and apparatus were hungry for each other, and then they matched each other in a real and entirely natural and enduring way, and the whole parish tone was lifted.

Along the way to this, for the minister, the most lavish expenditure of strength and time, the entire yielding of his evenings, the invasion of his house to get the set toward learning started. But his vision is ahead, and with deft quick hand he seizes on the least tool and chance to make that which his eye sees—a parish where intelligence shall be the rule and ignorance the exception—actual.

I au
of th
schoo
Char
ing
narre
ough
hims
King
Th
gvir
clear
pari
coul
hanc
brea
ing j
De
char
exag
mer
and
alon
Ti
min
sweet
Re
tout
lish
A
the
Is
oth
cess
in a
upo
"j
aacc
supr
the j
mor
C
but
tur
roc
lor
ev
po
do
th

I am much impressed by the wise, strong, forelooking, conquering *patience* of this parish minister. Certainly we in this land of free churches and free schools are not likely to be confronted by such difficulty as this with which Charles Kingsley found himself in duel. But, as a specimen method of meeting and mastering parish crookednesses, conservatisms, jar, stinginess, narrowness—the thousand and one things which, in almost every parish, ought to be changed, and which a true minister must change, and will set himself to change, I think this battle with a stolid ignorance by Charles Kingsley holds world-wide suggestion.

The wise winning of the parish into willingness of learning through the giving of his own house for school-house and himself at first for teacher; the clear conception of a large plan, and the steady but gradual bringing of the parish to the hearty acceptance of the plan; the persistence which difficulty could not daunt; the hopefulness which hindrance could not cloud; the iron hand which *would*, in the glove of gentleness which would *not* bruise and break and tear—here are luminous lessons as to parish methods for a working parson anywhere.

Do you remember those wonderfully wise words of Victor Hugo? "The characteristic of truth is never to run into excess. What need has truth of exaggeration? Some things must be destroyed; some things must be merely cleared up and investigated. What power there is in a courteous and serious examination! *Let us not, therefore, carry flame where light alone will suffice.*"

There was a good deal of flame about Charles Kingsley, but as parish minister he was chary of flame and affluent of light, and the light won in a sweet and genial way.

Real preaching, pastoral work with a brother's heart in it, and the tender touch of a brother's hand, patient, wise guidance, changed this bit of English moorland which at first seemed prison into palace.

And is there not wealthy suggestion for every one of us in this glimpse of the sphere of this parish minister knight-errant?

Is there not suggestion of *cure for restlessness*? I was turning over the other day the autobiographical pages of one of the most eminent and successful ministers among ourselves, one who steadily stood for many a year in a single sphere, accumulating various influence and power, and I came upon this snatch of ministerial wisdom and conscientiousness:

"A call to the pastorate comes from within a church and ought not to be resigned except on account of reasons found to exist where the call came from. These reasons may be inadequate support, alienation of leading brethren, desire on the part of a respectable minority for a change in the pastorate, or similar causes; and if such do not exist within the church itself, a pastor has no moral right to be potentially influenced by outside considerations, however flattering."

Of course no hard and fast rule can be laid down to regulate this matter, but I am quite sure here is a good light to generally steer by—"distant pastures are always green." It needs the near view to disclose the bare and rocky spots. This parish minister, content in retired Eversley for his life long, is not certainly a bad specimen of a minister for many of us to look at, even quite steadily.

The always comparative unimportance of this place or that, but the immense importance of the spirit in which a man sets his hand at things in this place or that, does not the sight of the sphere of this parish minister flash suggestion in this direction also?

(Concluded in our next.)

VI.—THE HOUSE OF MERCY AT JERUSALEM.

BY PROF. J. A. PAINE, PH.D., TARRYTOWN, N. Y.

UNTIL we happen to stop and think about our Lord's contact with Jerusalem at various times during His sojourn among men, we do not realize how difficult it is to find a spot at which we can say, "It was just here that our Saviour stood, or sat, or passed by." The temple-area remains, but not the sanctuary in which He taught. The Mount of Olives abides, but every sign of the Master's presence is gone. Bethany lingers to the current moment, but where was the house of Mary and Martha? The garden of Gethsemane has completely changed. We cannot trust the Cœnaculum on Mount Zion. Calvary and its tomb are pointed out, but they are also questioned. And even the locality of the Risen One's ascension to heaven cannot be precisely determined.

When, therefore, providence uncovers a place in the Holy City clearly and closely connected with our Lord's ministry, where we can say, "Our Saviour was once within this house; here He entered and there He stood; His gracious voice resounded among these rooms; some of these very stones that look on us saw our Redeemer; at last we have a definite point where He who came from heaven gave signal proof of His divine power and mission, a point which we may be safe in accepting as a veritable scene pictured in the gospel" how great should be our thankfulness, how deep our joy, how fervent our congratulation!

Such a point has now been gained in the Pool of Bethesda. Really, the chief portion of the watering-place was regained some years ago by the French possessors of the Church of Saint Anne, but few were admitted within it, and the fact was not formally announced in order that the ground might be acquired; and also, perhaps, because the remaining portion of what in mediæval and early times was said to compose the pool had not been discovered. This was the complement of a double pool, or the mate of a twin reservoir, the two parts standing in some unknown relation one to the other; but now this has all been cleared up, through further subterranean search, by the finding of the second tank.

This scene of one of our Lord's mightiest works is sketched by the apostle John in the fifth chapter of his Gospel:

"Now, there is in Jerusalem at the Probatica a pool, which is otherwise called in the Hebrew Bethesda, having five porches. In these lay a multitude of the infirm, of the blind, of the lame, of the withered."

Hereupon follows an explanatory passage which the revisers of our authorized translation have taken out of the *textus receptus* and thrown into the margin, namely:

"Waiting for the moving of the water: for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden."

But the remainder of the account the revisers have kindly spared:

"And a certain man was there, who had been thirty and eight years in his infirmity. Jesus seeing him lying, and knowing that already he had been a long time thus, saith to him, Dost thou desire to become strong? The infirm man answered him, Lord, I have no man, when the water has been troubled, to put me into the pool; but while I am coming another descends before me. Jesus saith to him, Rise, take thy bed, and walk. And immediately became the man strong, and took up his bed, and walked."

The complete correspondence between this graphic picture and the scene itself will appear from a mere description of what has thus far been recovered on the ground.

188
Be
lies a
beer
ridg
Nati
Beth
Le
about
way,
squal
The
court
the F
apse
nishe
openi
the u
Ste
small
nine
not m
they
these
enter
these
in the
Fro
five co
then a
or bot
sions
rocky
even in
east ar
high a
but the
from
first re
origins
of the
the exc
only a
away a
that th
also, ar
Just
plied, s
stream;
course,
ily, but
through
noise."

Between the temple area and the street leading to Saint Stephen's Gate lies an abyss eighty or more feet deep, out of which the Birket Israel has been formed. Rising out of this on the north the rock soon culminates in a ridge, in which the Church of St. Anne rests, over its rock-hewn grotto. Naturally, from the crest of this ridge the rock slopes away again toward the northwest; and there, in the bottom of a little vale, lay the Pool of Bethesda.

Leading forth out of the court surrounding the Church of Saint Anne, about opposite the northwest corner of the latter, a newly opened passage-way, about twenty-five feet long, conducts to another court about fifty feet square, the Court of the Pool, whose structures lie along the northern side. The first of these structures encountered, in the northeast corner of the court, is a small chamber built by the crusaders. This adjoins the Church of the Pool, which is about fifty feet long, together with ten more feet in the apse at its eastern end, and about twenty feet wide. The church was furnished with a recess in the middle of the northern side, and provided with openings to a cistern under the apse. But, vertically, this church was only the upper story of the whole affair.

Steps lead down to the middle story, which proves to be a series of five small compartments, as long as the church above is broad, and each about nine feet wide, formed by partition walls coming out from both sides, yet not meeting in the middle, apparently to allow inter-communication, and they rose into arches overhead to sustain the floor of the church. All of these porches were open to the air on the south; and also to each one light entered on the north through a single window from a corridor. Clearly, these apartments were the "five porches" proximate to the pool spoken of in the gospel narrative.

From this middle story of porches, at first two great stages, each equal to five common steps, go down to the spring of the arch over the pool, and then a flight of twenty-four steps leads down to the area of the lowest story or bottom of the pool. As it appears to-day this pool has the same dimensions as the series of porches overhead, or the church still higher up; its rocky bed is uneven, but slopes to the west; it still contains some water, even in dry seasons, and more at others. On the south side as well as on its east and west ends, its walls have been hewn out of the natural rock, up as high as the spring of the arch that separates it from the story of porches; but the north side is artificial, being a wall laid out about thirteen feet off from and parallel to the south side. This is a second reconstruction, the first reconstruction having been merely a line of four square pillars, and the original structure having been the same number of round columns, cut out of the solid rock, and reaching up as far as the native rock-surface prior to the excavation of the pool. It follows from this that the present pool is only a portion of the reservoir which extended at least as much further away and perhaps even more toward the north; and from this it follows that the present length of the pool, fifty-five feet, may have been the length also, and may have been only the breadth of the whole reservoir.

Just as the Fountain of the Virgin, under the village of Siloam, is now supplied, so, in the times of the Messiah, this pool was fed by an intermittent stream; for, apparently, they both lie upon one and the same concealed water-course, which in the days of Jerome also was observed "not to flow steadily, but to ebulliate at certain hours and on certain days, and to come through subterranean hollows and caverns in the hardest rock with great noise." Thus, in the Pool of Bethesda the troubling of the water announced

itself to the multitude waiting and listening in the porches above. Then, the instant the angel of the Lord was known to have communicated to those gladly noisy waters a restorative force, what a scramble for health took place, what a rush for the stairway, what a precipitate tumble down those four and twenty steps, what a plunge into the salutary bath! And, every time those waters eddied about and bubbled forth their divine secret, at least one among the multitude also rejoiced on account of healing grace. Those many steps, representing nineteen vertical feet for the story of the pool, give us a vivid idea of that single word in the pictorial narrative, "steppeth down—descends," *katabainei*, from an upper flat to a lower one.

But, whence the Greek name *Probatika*? and why a church at the upper story? We cannot do better for an answer to these questions than to refer back to an early ecclesiastical authority and famous orator at Jerusalem in the early part of the eighth century, John of Damascus, who resided during many years in the neighboring Laura of Saint Saba. When writing on the orthodox faith, he says:

"Mary was born in the *Probatika*—the house of Joachim."

And when preaching on the nativity of the Virgin, he repeats the same declaration:

"Lift up your voice, lift up, fear not; for to us has been brought forth the Mother of God in the Holy *Probatika*, of whom is to be born the Lamb of God who taketh away the sins of the world."

But further on he apostrophizes the *Probatika* in such a way as to show that his sermons on this subject were delivered in this very church:

"May all things be propitious to thee, O *Probatika*, the most holy temple of the Mother of God. May all things be propitious to thee, O *Probatika*, ancestral domicile of a queen. May all things be propitious to thee, O *Probatika*, formerly the fold of Joachim's flocks, but now a church, heaven-resembling, of the rational flock of Christ," etc.

Here John of Damascus may be regarded as expressing the popular belief among the Christians at Jerusalem, about 730 A. D., to wit: that the name *Probatika* came from the flocks, *probata*, of Joachim, and that the church in which he was preaching, the *Probatika*, had been in the time of Joachim and Anna their dwelling-place, their house, in which their child Mary was born. This was the upper story. Accordingly, then, the middle story was the sheepfold; and the lowest of all was the water supply for both flocks and family, for Joachim was a shepherd by occupation, and in property of flocks he was very rich. During his days this site lay outside the city walls, in the suburbs. Two generations later when the pool was endowed with miraculous virtues the lowest story was the receptacle of occasionally troubled water; the middle one was the story of Five Porches where the sick resorted; and the upper one was the public House of Mercy. From first to last the true and ordinary name of the place among the Greeks was the *Probatika*; but during the ministry of our Lord among the Hebrews it was otherwise called *Bethesda*, a name appropriately referring to its extraordinary and temporary dispensation. To the support of this early understanding as revealed by the words of John of Damascus may be cited the testimony of Sophronius, Patriarch of Jerusalem at the time when the city was entered by the Saracenic caliph Omar, 632 A. D., who says:

"I will enter the Holy *Probatika*, where the illustrious Anna brought forth Mary."

And also a reference to the same place as a church by the pilgrim Antonino Martyr, as far back as 570 A. D.:

"Returning into the city we come to the *Piscina Natatoria* which has five porches; and in one of these is the basilica of St. Mary, in which many miraculous cures are wrought."

It was no feature of the biblical scene that called for a companion pool, but a requirement of secular history. Thus Saint Euserius speaks out of the fifth century, about 440 A. D.

"Bethesda presents itself to view, peculiar for being a double lake, of which one pool is for the most part filled by winter rains, the other is discolored by reddish waters."

And the Bordeaux pilgrim, earliest of all, reports how the matter stood in the year 333 A. D.

"But further within the city twin-pools present themselves, having five porches, which are called Bethesda. There such as have been ill many years are restored to health; and the water which these pools contain is reddish when disturbed."

Now, the second member of the pair required to satisfy the demand for a twin-pool has quite recently been found to lie at the western end of the first one, six feet away, and ranging in the same line: it is sixty-four feet long by sixteen wide, and is arched overhead. Three man-holes communicate with the surface of the ground above, making it a matter of only one story, and showing it to be higher than its fellow, or about on a level with the five-porch-story in the Place of Grace. The channel of overflow from this upper or western reservoir into the lower or eastern one has not been detected as yet.

Not less surprising, however, than all these features of correspondence with biblical and historical criteria is one that is not enumerated in either category. Like the salvation brought by its anti-type, not to the Jews only, but to other nations as well—even to all the world—this typical Pool of Compassion healed all alike who sought relief, whether Jews or Gentiles. One day during the height of its vigor, its innumerable cures, its world-wide reputation, a Roman lady visited the wonder-working font. This means that she had voyaged from Italy, and hailed, perhaps, from the Imperial City itself. She was one of "the lame" spoken of in the gospel narrative. And would this fountain of Judea confer its blessing upon her, a stranger, an alien? Believing, she joined the eager crowd, and sooner or later succeeded in reaching the mysteriously troubled water first. In an instant she was healed! And away she walked as ably and as joyously as the infirm Hebrew man restored by Jesus himself. Afterward he sought to express his thankfulness in the temple; and she? She could not go there to confess her gratitude; but testify to it in some way she must, and so, after the fashion of thanksgiving for God-sent benefits in the West, she caused a fac-simile of her foot, that used to be lame but now had been made perfect, to be carved out of white marble, and on this she caused to be engraved an inscription recording her heartfelt *gramecy*, her name Pompeia, and the fact that she was healed at the Pool of Bethesda! This she brought to the House of Mercy, and left it there as a memorial testifying to her cure in her stead and absence. This was an imperishable object. In turn we have to thank her for a proof-text parallel to the narrative of John's Gospel. When the court-yard of the Probataca was cleared up this duplicate of Pompeia's revived foot was picked up out of the rubbish of the ages; and now it is preserved as a priceless treasure in the Louvre at Paris.

SERMONIC SECTION.

HOME LIFE AND DUTIES.

By J. H. ECOB, D.D. [CONGREGATIONAL], ALBANY, N. Y.

Go home to thy friends.—Mark v.: 19.

Let every man, wherein he is called, there abide with God.—1 Cor. vii.: 24.

YOU recognize in that first text the reply of Jesus to the maniac out of whom He had cast a legion of devils. This man certainly had passed through a very remarkable experience. Not many men are possessed by a *legion* of devils. Nearly every man is possessed by one or more, but to be possessed by a legion is to have the entire soul thronged by a riotous, saturnalian crew who trample down reason, conscience and will, driving the unrestrained passions into all manner of insane freaks and violent excesses. This man was "exceeding fierce," running among the tombs at night, cutting himself and crying horribly through the darkness, and if any luckless mortal passed that way he leaped out upon him and tore him with the savage strength of a tiger. But the cure of this man was no less remarkable than his malady. Jesus passed by, and afar off the evil spirits recognized Him and began to cry for mercy, but by one irresistible word they were cast out, and the man came instantly into possession of himself.

Now, surely so remarkable a case will be made much of by the Lord Jesus. This man will at once beset out into the world as a witness to the power of his Saviour. Or he will be taken into the number of the disciples, to always stand by the side of Jesus as a living proof of the divine Word. The man himself seems to have thought that something unusual of this sort was called for in his case. He prays to be always with Jesus. He imagines that by this remarkable experience he is lifted up

out of the plane of common life. Some new and unique life corresponding to his experience will doubtless be opened to him by his Lord. But instead he is met by the very quiet, tame words, "*Go home to thy friends.*" There, at the point of your daily life, you are joined vitally to your fellow-men, and if you are to do them any good by this new and heavenly experience it must be at that point where you touch them in actual life. They saw you begin to go wrong in those common relations and affairs. As one evil spirit after another gained ascendancy your friends witnessed the progress of your ruin, till at last you broke away in uncontrolled madness and fled to the tombs. They are the ones, above all others, to be moved by the sight of your restoration. If they see you entering again the dishonored and broken relations of your life, and by a spirit of power and love and soundness restoring harmony in that disordered realm, they must say, Of a truth God has been with this man. This is the point of your opportunity to make a spiritual impression upon the world. Go back to your former life, to your old friends, and from that center work outward.

The same thought lies in the second text. The early Christians, especially among the Greeks, were possessed with the thought that in their conversion to Christ something unearthly, prodigious, had happened. They longed for and expected marvelous experiences, to speak with tongues, to fall into trances, to see visions, to work miracles. They likewise expected a complete translation from their past life. They were full of riddles and questions. Were they delivered altogether or only in part from the Jewish ritual? Were the marriage ties dissolved or modified? Were they

exp
hea
don
sort
chu
of f
the
life
dis
The
of J
dest
tion
pose
life
san
to t
hon
occu
wor
heav
and
you
earth
see.
obed
mine
tions
hous
and
tact
is to
the
fore,
when
I a
is so
take
chur
awar
tinct
the
life
their
is th
thou
each
separ
will
affect
vice
tion
busi

expected to continue in loyalty to a heathen state? Were they to abandon their occupations and enter a sort of communism? Those early churches were in a perpetual tangle of such problems, simply because they persisted in regarding the new life as a different order that was to displace and destroy the old order. They had not caught the significance of Jesus' words, "I am not come to destroy, but to fulfill." No disruption of your life in the world is proposed, but simply to conduct that life to nobler issues by a purified and sanctified spirit. So the apostle says to these restless Corinthians, "Go home to your friends and to your occupation, and there abide in the world, in that calling where your heavenly Father has placed you, and there, where men have seen in you heathen disorder and license and earthliness and falseness, let them see your restoration to Christian obedience and purity and heavenly-mindedness and truth. Your relations to your fellow-beings in the household, in the state, in the market and shop, are the very points of contact at which your new spiritual life is to get access to the gross life of the world. Let every man, therefore, abide in the same calling wherein he was called.

I am persuaded, friends, that there is something perennial in the mistake of this maniac and the early church. Even to-day, before we are aware, we are making the same distinctions and puzzling ourselves by the same questions. The religious life and the secular life, what are their respective boundaries? What is the due proportion of time and thought and affection to give to each? How shall the duties of these separate lives be regulated? How will absorption in the secular life affect my spiritual prospects? And, vice versa, what effect will absorption in spiritual things have upon my business prospects? Have I time for

both, or must one be given up in proportion as I devote myself to the other? If I am to exert spiritual power upon my fellow-men must I not withdraw from the activities and interests of the secular life?

So we multiply questions and difficulties and waste our power and destroy our peace.

The fountain whence spring all such questions is a total misconception of our life. We have not *two* lives, but *life*. We have not two sides to our life any more than a ray of light or a current of electricity has sides. We *live*; that is all. We are spiritual beings; so that every act of our life is spiritual. We may ask, Is this act or course of action the issue of a good or evil spirit? but never ask, Is it spiritual? We may ask, Is this current negative or positive? but never question that it is electricity.

If you would see the absurdity of this division of our life, carry it up to God, our Father. He is a spirit. Yet He is constantly carrying on the infinite affairs of a material universe. Now has God two lives—one spiritual, when He is lost in self-contemplation, or when receiving the adorations of the heavenly hosts? The other life material, when He is conducting the minute affairs of a world or a constellation, tempering its climates, mixing its soils, ordering wars and overturnings here, prosperity and abundance there? Are there two sides to the divine life? Is He all light and spirituality toward one range of activities; is He darkened and physical toward some other? Does He divide His time and thought and affection, passing back and forth from His spiritual to His material universe? Are not such questions almost blasphemous? Such questions concerning our heavenly Father are so transparently absurd that we never seriously ask to have them answered. They answer themselves. God is a spirit, and *there* the

matter ends. We do not even trouble ourselves to make the inevitable deduction. All actions of a spiritual being are spiritual. We are the children of God, and to divide our life and call one part earthly, the other heavenly, is just as absurd, just as blasphemous, as to attempt to draw such a line through the life of God, our Father. He is as spiritual when tracing a vein for the silver a thousand feet deep in the earth as when He lies in light and subduing power upon the spirit of His church in a revival of religion. So you are just as truly spiritual when sweeping a room, or mending a garment, or arguing a case, or giving attention to business as when you have entered your closet, shut the door, and are lost in communion with your Father which is in heaven.

Now, this being so, it follows inevitably that the practical life is the point, the only point, of vital, spiritual contact with the world, and if you are to make yourself felt as a spiritual power, it must be in the practical life. Yet how many of us deliberately say, Our secular life lies in the world yonder, a distinct, well-defined territory. I go down there among earthly things and do as everybody else does. I adopt the same principles of conduct, the same methods of work and expect the same results. But when I propose to be spiritual I retire from the world and read my Bible, or go to church or prayer-meeting, or commit a hymn to memory. We expect no spiritual results whatever from that secular life down yonder in the practical world, but we look for large spiritual results upon the world from this retired reading and preaching and praying and psalm-singing. As well might a man say, I do not expect to move my fellow-men very much by my waking, active life, but I shall make a tremendous stir in the world by my dreams.

Now let us take this subject apart

with a little more care. I do most earnestly desire, for my own heart as well as for the church, a thoroughly energetic and persistent conviction at this point.

What is the world to you and to me? It is not some great, vague realm of sin and folly lying outside of our experience. We go down into that realm and are worldly; we come back again and are religious. Not at all. The world to you and me is just our own small circle of the daily life. Now just that small round of our daily practical life is our point of contact with the great round world. So far as you and I are concerned we must operate upon the world through that nexus of our daily life or not at all. A tree is a mighty growth, with thousands of leaves, presenting to the sun and atmosphere a vast area of surface. Now suppose a single leaf should busy itself continually with thinking of that great life, that vast surface of absorption and radiation, and forget that its own daily life was its world of absorption and radiation. And having made this mistake it hastens to make another. It forgets that its own stem is the nexus, the point of vital contact with the great life of the tree, and whatever transactions it may have with the heavenly powers, light and air, the result must be communicated to the great life of the tree through its own stem.

Our point of living union with the great life of the world is our daily practical life; that is the stem which joins us to the mighty tree. Whatever dealings we may have with the heavens, whatever spiritual life we may sweep in from the subtle influences that come down upon us from the Divine presence, the result must be communicated to the world through that one point of union, that leaf-stalk, the practical life; *e. g.*, here is an humble, honorable craft, shoemaking. Now the average Christian shoemaker says to himself,

My secular life lies in my craft. There I will make and sell shoes about as other men do; follow in the main the principles and practices of the world. But my spiritual life lies in another realm. I must go apart there to do my praying and meditating, and get my spiritual nourishment, and if I have any spiritual influence upon the world it must be somehow generated in that separate spiritual life. So we find our shoemaker in Sunday dress at church, in Sabbath-school, in the prayer-meeting, looking after his spiritual interests, working up that vague thing, his religious influence. Then he departs to his other world, and there makes shoes precisely as other men do, neither worse nor better.

Now the Lord Jesus Christ meets that man in his so-called spiritual realm, and orders him off at once. "Go home to thy friends." And the apostle re-echoes the words of his Lord. "Let every man, wherein he is called, *there abide with God.*" You are joined to the great world at the point of your daily life. The need of the world for shoes is just as imperative, therefore as sacred as its need for praying, and singing, and Bible-reading. If it imperatively needs shoes, it just as imperatively needs *good* shoes. You are called of God to minister to that honorable need. That is your vital point of action and reaction with the world. The principal part of your time, your thought, your labor is held to that one point. If you are not spiritual there, then the principal part of your life is unspiritual. At the point of your daily occupation you meet your fellow-men, and deal with them. At that point questions of honor and truth are up between you and them. At that point the entire force of character is focused. If you fail of a spiritual impression there, you have failed altogether, and any fine talk or unearthly experiences which you may bring to your fellow-men from

some other dreamy spiritual realm will be to them as chaff and dust. They turn upon you in just wrath, saying, Away with your religion. I needed you. I had a right to demand of you, and all that I asked of you was good work. At that one point your life touched mine, at that point you were false, or only passably honest. You have lost your chance on me. And so the man loses his chance of spiritual influence upon the world. His delight in sermons, his little prayer-meeting fervors, his orthodox creed, are as purely private and ineffectual as his dreams at night. Now let every man of us take this truth home. Our daily practical life is the theater of our operations, the center of radiation for all our influence. One of us deals in stocks, another in grain, another in books, another in foods. I touch the life of the world at the point of one profession, you at the point of another; every man in his own calling. At the point of our calling our fellow-men come to us. We deal with them there. We manifest to them there the life that is in us. See to it that spiritual power goes into your work, through it and with it as it passes from your hands into the world. Genuine material, honest work; just weights and measures; clean and sound thought and speech; honorable and generous dealing; these are the vehicles for transmitting spiritual power to the world. And as God is true, He will not suffer spiritual power to pass upon anything else, any more than He will suffer a current of electricity to flow through a rod of glass. St. Paul was a tent maker. I pledge you he made the best tents to be had in the country. Show me that he wittingly put in a yard of poor material, or took one heedless, shuffling stitch, and I here and now repudiate his epistles, whatever show they may make of Divine inspiration. He might not have been as skillful a tent maker as some other

man, but if he did not make as good a tent as he could, he was a shiftless, false soul, no more fit, no more able to receive "the inspirations of the Almighty" than the body of a common rock can take in the sunlight and the dews that fall upon it.

Our Saviour was a carpenter, working at His humble craft in the little country village of Nazareth until He was 30 years of age. It is supposed that a principal part of His work consisted in making and repairing furniture for the simple homes of His townspeople. What if we had before us here this moment a piece of furniture made by His own hands. How eagerly and reverently we would examine it! But here is a loose, imperfect joint. We see clearly by the nature of the wood and the kind of joint that it ought to have been doweled. But instead it is only carelessly "tacked" together, a plain case of bad work, shiftless, deceptive work. Now bring on your proofs for His divinity. He is the only begotten and well beloved of the Father. No! No! Look at this joint. He wrought miracles. No! No! Look at this joint, I tell you. But He preached the gospel. Away with His gospel! The man who made this joint has no gospel for any living being. That one piece of bad work argues you down at every point. That rickety chair or stool disproves your miracles, discrowns your gospels, discrowns your Lord and Christ.

From what we have said let us draw out several general truths.

Many of us lament that we are able to exert so little religious influence. Either we are slow of speech and cannot speak or teach in religious assemblies, or we are poor and humble and cannot hope to move our fellow-men. Or we have a great business perpetually driving us, and so we have no time; or we are not skilled in the knowledge of religious things, and so must keep silence. By

one thing and another we imagine ourselves debarred from the spiritual realm and lament that we must find our life so largely in mere earthly things. Whereas our Heavenly Father has ordained that our daily work, if performed in honor to Him and in fidelity to our fellow-men, is just as acceptable, just as truly spiritual as our praying and singing and prophesying. And not only so, but our honest, godly work shall be the vehicle for carrying out among our fellow-men the pervasive and penetrating influence of righteousness. Men cannot long withstand your faith when it bears such goodly fruit.

So here, friends, is opened to each one of us an equal chance for honoring our Lord and winning the souls of men. In that calling where God has appointed your place there abide with Him, whether it be an office of power in the state or the humblest place in the kitchen or stable, good, faithful work, bearing upon it the tokens of the fear of God, and love for your fellow-men, will carry your life outward and distribute over your entire world a wholesome and godly influence. And this influence, mark you, will not go by revivals, will not ebb and flow with religious moods, but it will ray outward steadily like light. It will hold like the power of attraction. Then when men see you praying and singing hymns and listening to the Word they will say within themselves, "That must be a serious, genuine transaction, for everything that that man puts his hand to is done to the last jot and tittle of faithfulness because it is worth doing, because it is God's service." But if on Saturday night you have handed in a tale of shiftless, rascally work, do not have the effrontery to ask your fellow-men to believe that your pious performances on Sunday are of any better quality than your week-day work. If you have been unfaithful in the unrighteous mammon neither

God nor men will credit you with the true riches.

Just at this point we see where men get the impression that the religious life is chiefly concerned with visionary things that belong in the main to some other world. Go to a hard-pressed man of the world and speak to him of the spiritual life and he brushes you aside. "Oh, that is impracticable, dreamy stuff. I cannot understand it. I am too hard pushed for that sort of thing now. No time for it. If I do about right I think I'll come out about right." But we stop him and say: "You shall listen to me, for I am speaking to you in exactly your line of things. You are driving ahead, doing *about* right. I say to you in God's name, you are bound to do *exactly* right. You have adopted a set of loose, worldly maxims as to business, and ways of trade, riding pell mell over fine points of integrity, smothering down your conscience, turning in bad work for good pay, and nagging your neighbors by your unscrupulous sharpness. Now the religious life means no high mysterious thing at all, but simply a straightening out of all that crookedness in your daily affairs, a diving to the bottom of all those loose, shuffled transactions and bringing them into perfect simplicity and order. It means that every item of work shall have a just price wrought into the very body of it. It means that God your Father is with you in your business and you shall work under His eye, be ruled by His Spirit and give to men results that will stand the test of His judgment. You are not asked to understand mysteries; you are not asked to go apart into some other life, taking time for something outside of your daily circle. No division whatever of time and thought and feeling is called for, but that you shall do all things as a spiritual, immortal being. And you have as much time for this life as you have for breath-

ing, or for the circulation of your blood. Vital processes go on of themselves. You have all the time there is, for the religious life is simply the normal action of all the vital functions of your being. It takes no more time or strength to transact your business honestly, spiritually, in the fear and love of God, than it does to do it falsely, selfishly and in the spirit and methods of a wicked world. This is the religious life, to do all things to the glory of God your heavenly Father.

Another mischievous impression it behooves us to correct as speedily as possible. A large class of our fellow-men, artisans, mechanics, laborers and, below them, "the masses," are more and more drifting away from the church, and declaring that they have neither lot nor part in her life. The wealthy, the educated, the very respectable, are chiefly found in our churches. The great outside world is coming to regard the church as one of the pet institutions of the well-to-do classes. They look upon religion as a conservative, "stagnant principle," chiefly concerned in saving this pet institution. They see us retire to our elegant churches and perform our decorous religious rites and descant upon the spiritual life and rehearse our creeds; then we go down straightway among these less favored masses and drive hard bargains with them; extort usury from them; cut down their wages on every pretext; bear ourselves with arrogance toward them. Then the masses come to this swift conclusion—whatever that fine religious life of the upper classes may be, it means no good to us. It is a well-dressed, well-fed, highly educated, Sunday affair, which would not touch the common needs, the plain conditions of our life with one of its fingers. We want none of it.

Brethren in the Church of Christ, you and I must prove to this great class of our estranged and bitter fel-

low-men that the religion of Christ lays its principal emphasis upon that very practical life where we meet and deal with them. The spiritual life comes to its fullest, most unmistakable expression just there. Our churches, our sermons, our praying and singing and meditating are simply helps to practical righteousness and godliness among our fellow-men. When you and I step out into the world, level with the great life of our common humanity, seeking only to establish the reign of God and His righteousness, in our own hearts and among men, we will find no class of men rejecting our invitation. Come, let us go unto the house of the Lord. Let us worship before Him. They will say: "If the religious life up yonder in the church is the same in kind with this honorable, generous and fair life which I see down here in the world, then it must be good. I must know what it is. I must have it for myself." Jesus went into the temple and the common people crowded in with Him. The lame and the halt and the blind came to Him there, and He healed them. They went to Him in the temple because He first went to them in the streets and fields and wilderness of their own life, with healing for their diseases, bread for their hunger, love and hope and forgiveness and heavenly wisdom for their weakness, their griefs, their sins and their ignorance.

THE STORY OF NAAMAN THE LEPER.

BY REV. JESSE T. WHITLEY [METHODIST], ASHLAND, VA.

Many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.—Luke iv. : 27.

AND why not? Why did the hand of healing pass by the afflicted ones among the chosen people and rest upon a heathen? Because the chosen people had grown presumptuous over their privilege, and had forsaken their God, and the Lord took

this means of teaching them that He would take away the privileges they abused and bestow them upon others, who would receive them gratefully and use them for His glory.

While thus Jehovah vindicated His sovereignty and taught the Jews a lesson of humility, He gave to the whole world a lesson in the need and the methods of spiritual salvation. Naaman's deliverance from bodily disease is an apt illustration of some great truths connected with man's cleansing from spiritual disease. In the narrative of Naaman's case several points attract our notice.

I. First of all, consider *the poison in Naaman's cup*. His cup of experience had in it many ingredients of sweetness. His thirst for distinction and power had been gratified in his elevation to the place of captain of the host of the King of Syria; that is, he was the commanding general of all the armies of the kingdom, and wielded the authority involved in that high military office. More than this, he had the sweet satisfaction of being appreciated by his master, the King, as the narrative signifies in the words, "He was a great man with his master." Another element of sweetness in his cup of life was his renown as a successful military chieftain. He was "honorable," the account declares, "because by him the Lord had given deliverance (or victory) to Syria," and he was "a mighty man of valor." That is to say, he was widely distinguished, not only in Syria, but among the surrounding nations also, for his personal bravery and for his success as a military leader. In addition to all these things, no doubt, he was rich, and surrounded by all the magnificence that heart could wish. But along with these pleasant things there was one frightful affliction in his experience. There was poison in Naaman's cup, for he was a *leper*. There was working in his

system that dreadful disease called leprosy, a disease that first appears in painless white spots upon the skin, then takes away the sense of touch, then destroys the hearing and the eyesight, and then swiftly eats away upon the body like some devouring monster, until almost every semblance of humanity is gone, and the miserable wretch dies in the most horrible agonies. How far the disease had progressed in Naaman's case is not said, but he knew, from the first appearance of those shining white spots in his flesh, that he was a doomed man. And so, in spite of all his honors, the poison of leprosy in his cup of life made him a wretched man.

In this respect, how true a type is Naaman of the unconverted sinner. For every sinner the cup of earthly experience is a mingled one. For all there are some elements of sweetness; for some there are many sources of pleasure. Life itself is a joy. Physical health is a delight. Domestic life with its affections, social life with its friendly intercourse, and business life with its ties and occupations, are all sources of pleasant experience. There are pleasures in eating and drinking, in travel and in rest. Literature has its keen delights; mental exercise, in its many forms, brings sweet elements to mingle in life's cup. So that, like Naaman, the sinner has his earthly joys. But alas! there is poison in the cup. Leprosy is a type of sin, and as leprosy fastened upon Naaman's body, sin has seized upon the sinner's whole nature. The work of moral ruin is going on. The sense of spiritual touch goes first, and the soul's sensibilities are numbed. Then the hearing and sight are extinguished, and no voice of God is heard, no ray of heavenly light penetrates the darkened chambers of the soul. Soon the whole moral nature will be a miserable wreck, beyond all hope of restora-

tion. No wonder that the sinner in his thoughtful moments is a miserable man. No wonder that the bitter poison in life's cup prevails over all the sweetness, and extorts from him the cry, "O wretched man that I am! Who shall deliver me from the body of this death!"

II. In the second place, glance a moment at *the little maid in Naaman's house*. We can afford more than a glance at her, for she was one of the means by which the poison was removed from Naaman's cup. The Syrians, in one of their military raids into the land of Israel, had captured and brought away to Damascus, the capital of Syria, a little Hebrew girl; and in the distribution of the spoils, she had fallen to Naaman's lot, and had become one of the waiting-maids of Naaman's wife. Living in the palace, in constant contact with the general and his family, she soon found out that there was trouble in the household, and that Naaman's leprosy was the cause of it. Then she remembered to have heard, in her own land, of the prophet Elisha, who could work miracles, and even raise the dead to life, in the name of the Lord. As she thought of the matter, she was sure that Elisha could heal her master. So she said one day to her mistress: "O that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy." Where a dreadful disease is concerned, every suggestion of cure is listened to eagerly. The maiden's words were speedily reported to Naaman, and not long afterward to the king himself. Doubtless the little girl was questioned, and told all she knew of Elisha and of the wonderful power that God had given him; and thus by the hand of a child the great general was pointed to deliverance.

How strikingly does this child's agency here illustrate God's providence in leading sinners to spiritual

salvation. Naaman's cure is decided on by a pitying Lord; and straight-way means are put in operation. God provides that this child shall have the needful knowledge concerning Elisha; that she shall be captured and conveyed to Damascus, and there become an inmate of Naaman's house; that she shall see the affliction of her master, be moved with pity, and tell her mistress about the cure. And God has put a messenger of salvation into every house. It may be a small one, and you may think it insignificant; but even little messengers can tell a great message. That unread Bible, that lies on your parlor table, is God's messenger. That religious paper, which makes its weekly visits to your home, is a messenger of Divine providence. That little child of yours, who goes to Sunday-school and comes back eager to tell you the hymns she heard sung, and the truths that she learned about Jesus, is one of God's instruments to bring you to repentance. Oh, ye heedless ones, look around you at home, and see how many messengers of Divine love are under your very roof; and as you behold them, hear their voices, repent and be saved.

III. Now, in the third place, observe *the journey in Naaman's chariot*. The King of Syria, anxious to have his favorite general cured, wrote a letter to the King of Israel, doubtless supposing that, if any one in Israel could cure the leprosy, the king would know the physician, and would be able to command his services. Naaman took the letter, which reads more like a command than like a request, and made ready for his journey. By way of presents for the King of Israel and the physician, he selected from his vast stores of wealth ten talents of silver, six thousand pieces of gold, and ten fine suits of clothes, the value of all these things being over fifty thousand dollars of our

money. He made the journey from Damascus to Samaria in his chariot, attended by other chariots and a retinue of servants, and probably accompanied by a military escort, as befitted his rank. Southward and westward he traveled, probably over much of the same road that Saul of Tarsus traversed in after years, on his mission of blood. A journey of some hundred miles or more, performed we may well suppose in great anxiety, brought the general and his escort to the city of Samaria, where in due time his letter was presented to the king. Now Joram, King of Israel, knew no remedy for leprosy, and he seems to have forgotten the very existence of Elisha, the prophet of God. The tone of the letter from his powerful neighbor was so positive, and the thing demanded so far beyond his power, that he at once concluded the demand to be a pretext upon the part of Naaman and his master to pick a quarrel with him. Rending his clothes in token of distress he cried: "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me." And so, with the king excited and distressed, and Naaman disappointed of his cure, the journey seemed about to result in nothing. But the excitement at the palace and the grief of king Joram were soon noised abroad, and came to the ears of Elisha the prophet. At once a message went from the prophet to the king: "Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel." The king's hope was revived by the message, and Naaman's chariot was soon on its way to the prophet's humble habitation. "So Naaman came with his horses and with his chariots," with great pomp and display, "and stood at the door of the house of Elisha."

When a sinner becomes thoroughly alarmed on account of his sins, he usually seeks relief from human sources, and always meets with disappointment. No presents that he can bestow will purchase for him the coveted healing. No human hand can cure the plague-spots of spiritual leprosy in his soul. He must continue his search, remembering the words of the message that God has sent to his home, until he reaches the foot of the cross, and finds there the one Prophet, Priest and King. The journey in the chariot must terminate at Calvary.

IV. Now notice, fourthly, *the pride in Naaman's heart*. That pride was quickly developed by the reception he met with at Elisha's gate. As he reclined in his luxurious chariot, waiting for the healer to come forth, he did not for a moment forget that he was the great general of the Syrian armies, although he was a miserable leper. But the prophet did not appear. In his stead a servant came out and gave, as the prophet's directions, this message: "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." In a moment Naaman was angry, and with bitter expressions of disappointment and wounded pride, he went away in a rage.

Now, his pride was hurt in two ways: The treatment he had received at the prophet's hands hurt his pride of opinion. He had imagined beforehand just the method of his healing. He thought the prophet would come out to his chariot, make a profound salutation as a tribute to his visitor's lofty rank, and then stand and call upon the name of Jehovah. Then the man of God was to wave his hand with solemn authority over the plague-spots, and the leprosy was to fly from the diseased system in the twinkling of an eye. But nothing of the kind occurred, and his pride of opinion was

sorely wounded. So it is with many a sinner. He wishes to be saved, but he has pictured to himself beforehand the whole process. He is to do certain things, and feel certain experiences. But it never turns out as he imagined beforehand. Never! And when he finds that his preconceived plans all go for naught, and that he really knew nothing about the matter, his pride of opinion is hurt, and a huge obstacle lies in the way.

But Naaman's pride of position was hurt also. He had not received from Elisha that reverence which he thought was due him. And this dipping seven times in Jordan—with what scorn he received the direction! How could the muddy waters of that narrow, insignificant stream cure his malady? If water could cure, there were the clear, cold, sparkling streams of Abana and Pharpar, rivers of Damascus, that rippled down from the eternal snows of Lebanon; why might he not wash in them and be clean? So the pride of his heart rejected the simple remedy that called for humility and obedience. And thus it is with many a sinner. The terms of gospel salvation—repentance and faith—are so simple, and call for so much humility, that the pride of the heart says *no* to the voice of invitation. "Such terms may do for common people, but not for me," the proud one says. Ah, my friend, there is but one way to be saved; the way of self-denial. There is but one gate: and that is so narrow that pride must shrink into humility before it can enter. The path to the summit of honor lies through the valley of humility.

V. We may now turn to a more agreeable scene, and behold *the cure in Naaman's flesh*. For he was cured after all; cured, because he changed his mind, and obeyed the prophet's message. It came about in this way: While he was raging in wounded pride, and suffering the

pangs of despair over his disease, his servants drew near and ventured to give him some very sensible advice. They reminded him affectionately of the fact that he had come prepared to do any great thing that the prophet might demand of him, as a condition of his restoration to health. He was not only ready to give the large sum that he had brought, but to make any sacrifice that he might be cured. Then they suggested to him that he ought surely to be willing to do the far simpler thing that Elisha had said, to wash in the Jordan seven times. It speaks well for Naaman, that he gave heed to this wise advice, and did not severely punish his servants for daring to suggest it. So he swallowed his pride and drove away to the Jordan. With what alternations of hope and fear he disrobed and entered the sluggish current! With what eagerness his attendants stood by and watched! At each successive immersion, how every heart fluttered with excitement! Presently the seventh plunge was made, and Naaman stepped forth from the stream, no longer a loathsome leper, but with flesh as pure and soft as that of a child. What healed him? Not the Jordan's waters, but the power of God acting through them, in response to Naaman's humble obedience. What heals the sinner's leprosy of soul? Not this or that means of grace, but God's power operating on the heart, in response to his humble prayer for mercy, and faithful efforts to follow the directions which he has received. The cure in Naaman's flesh was wrought only after he submitted to God's plan; and the healing of your soul will be effected only after you have cast away all of your own plans, and submitted humbly to Christ.

VI. In the last place, we may well spend a few moments in contemplating *the gratitude in Naaman's soul*. We can well imagine the joy that he

felt when he found the burden of his life removed, the poison extracted from the cup of his earthly experience. No more wasting away; no more horrid disfigurement of features; no more decay of hands and feet; no more destruction of the bodily senses. Henceforth his career might be that of a brave and eminent military leader, in the enjoyment of vigorous health. The past seemed like a frightful dream, and the future was radiant with promise. No wonder that, attended by his whole retinue of rejoicing servants, he came back to the city of Samaria, and sought the prophet's presence. This time Elisha granted him a personal interview; for the man's pride had been subdued, and Elisha was ready to encourage him. The treasures that Naaman had brought were laid at the prophet's feet, but Elisha steadily refused to accept even the smallest present, lest his motives should be misconstrued, and any one should think that money could buy God's gracious gift of healing. But Naaman did that which was far more gratifying to Elisha than all the silver, gold and raiment that Damascus had to offer. The Syrian general made humble and grateful acknowledgment of Jehovah as the only true God. The heart that formerly swelled with pride and self-conceit now glowed with thankfulness and thrilled with humble reverence toward God.

Is not gratitude one of the immediate results of soul-healing? The forgiven and regenerated soul can find no language strong enough to express its thankfulness. With the Psalmist, it cries: "Bless the Lord, O my soul, and all that is within me, bless His holy name;" with the apostle, "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ;" and with the sacred poet:

"I would forever speak His name,
In sounds to mortal ears unknown;

18
w
I
its
of
life
gra
cor
tha
M
all
poi
spi
sen
tell
pra
and
who
wh
the
soe
He
fille
Wa
and
The
mal
you
"Be
take

T
By
[C
I an
el
da
er
IT
in t
worl
mon
with
the
conc
shop
set i
but I
amid
pove
then
are a
dian

With angels join to praise the Lamb,
And worship at His Father's throne."

Nor does the grateful soul content itself with words. It does the will of God, and thus makes its whole life a daily psalm of praise. Such gratitude is conclusive evidence of conversion: the absence of it is proof that the leper is still unhealed.

My unconverted hearer, in spite of all your wordly pleasures, there is poison in your cup; for you are a spiritual leper. God has mercifully sent His messenger to your house, to tell you of the only remedy. Oh, I pray you, heed that message of love, and hasten your journey to Calvary, where awaits you the Divine Prophet whose touch is life. There cast away the pride of your heart, and "whatsoever He saith unto you, do it." He will point you to the fountain filled with his own atoning blood. Wash in that cleansing fountain, and you shall be pure and strong. Then go your way rejoicing, and make it the delightful occupation of your life to point to Christ and cry: "Behold the Lamb of God that taketh away the sin of the world."

THE ACTIVE SUPREMACY OF GOD.

By WILLIAM ELLIOT GRIFFIS, D.D.
[CONGREGATIONALIST], BOSTON.

I am the Lord and there is none else: I form the light and create darkness, I make peace and create evil.—Is. xlv.: 5-7.

It was a fond idea of our fathers in thinking of the creation of the world that it was the creature of a moment, the fruit of a single fiat, with no reference to time. But in the light of modern science God is conceived, not as standing in a workshop, viewing a completed machine set in motion and going on of itself, but rather as standing in a garden amid the products of His wisdom and power, caring for and nourishing them all. The flower, plant and tree are all His own, and God is the guardian of each. Looking over the vary-

ing landscapes of earth we see His handiwork and the means by which order and beauty have been brought out of chaos and night; here by the action of water, and there by volcanic fires, in past centuries. In our own land the glacier is the graving tool from pole to meridian. Thus has the earth been polished and enriched. The farmer finds in his field what he calls a nuisance, the huge bowlder an obstruction which he must blow up with powder and get rid of, but what the man of science studies with deepest attention. One of these erratic blocks forms the statue of Peter the Great at St. Petersburg, and another is known as Plymouth Rock, both coming from far-off places, probably Norway and Hudson's Bay, respectively. These rocks have no likeness to their environment. We study their formation and their history. God's handwriting is on them. The Bible is, in some sense, like the earth, having—with much that is plain and easy to understand—some erratic blocks. The text is a sort of spiritual geography, geology or geodicy, revealing moral truths in God's system. It seems contradictory to say that God creates evil, but science—which, properly understood, is the art of seeing the invisible—will aid us in reconstructing our views with respect to God's teachings and providential movements.

As there were great frozen rivers that moved over and changed the face of the earth, turning granite to dust and preparing the surface of the globe for the residence of man, so there have been great preparatory movements in history, in furtherance of God's plans of providence and grace. The proud Slav of our day has put himself foremost and in the morning, and looked on England as now living at noon, Germany and France in the afternoon, Italy in the evening and Spain in the night. So once reasoned Babylon. It fancied itself in the morning of its prosperity

and a wide future of political supremacy before it, knowing not that active Indo-Germanic elements were at work, out of which European and western civilizations were to come. The Hebrew prophet was far-sighted and saw God's plans concerning his anointed Cyrus who was to loosen the loins of kings, open two-leaved gates and break brazen gates, bidding the captive to go free. "Israel shall be saved, Jerusalem shall be built." Opposition was futile. The prophet saw into the heart of history and read it aloud. Shem and Ham had had their turn and Japhet was to have his.

It is true that Cyrus was a pagan, though a christ, an "anointed one." There have been many in all ages, but there is only one called "The Christ." Thus is Jesus spoken of in the New Testament. It is He whose name is to be great from the rising of the sun to the going down of the same, a covenant to the people, a light of the Gentiles.

The Persian believed in a conflict between the angels of light and darkness, Ormuzd and Ahriman, and in the possible overcoming of light by darkness. This notion Isaiah confronts. "I am the Lord and beside me there is no Saviour." "I form the light and create darkness, I make peace and create evil, I, the Lord, do all these things." Now I do not mean to say that we here have a cue as to the origin of sin, that is, moral evil. The earlier idea of good was material, it included health, wealth, posterity and worldly prosperity. Evil was represented in disease, pain, poverty and captivity. A large education led men into more spiritual discernment. We now have the Word of God to which to bring, as to a touchstone, the various systems of philosophy. We may gain a sufficiently satisfying answer to our faith and reason, at least until our finite powers are enlarged into nobler measures and freer scope above.

Take Brahminism, Buddhism, or any pantheistic system of philosophy and you find that flower and star, leaf and crystal are part of God. Emerson is full of this, but it is as old as India. The first utterance of the Bible contradicts the notion: "In the beginning GOD CREATED!" Nature did not evolve God. He made creation. Or turn to polytheism. Unenlightened men do not unify God's attributes into one central personality, but stiffen Him into one attribute or manifestation at a time, as power or wrath. There are therefore millions of gods. Every river, star, mountain and wind has its god, and so, a mythology, at once lovely and horrible, grows up. The Bible again speaks: "Hear, O Israel, the Lord thy God is one God."

Still again there is the idea of two agencies, the active and powerful, the weak and passive. Man has strength and woman has no rights in her weakness that he is bound to respect. Out of this come cruelty and obscenity among pagan people, to which we cannot allude, an awful fruit of error. Not only the New, but the Old Testament shows us that "there is no male and female" as such, before God, for they both were made by Him, and alike deserve honor.

With all these facts before us, we read the text with new emphasis. It is not as an isolated fact, a temporary arrangement, a telegram or campaign document, but a doctrine, an enduring truth, a foundation rock on which to build our hopes. "Trust in the Lord, in Him is the rock of the ages." This "erratic rock" ground Egypt and Syria to dust, out of which came Europe and America. The truths of God's character and government represented in Jesus Christ, the true "Rock of Ages," are full of comfort and of joy.

The text says, "I form light" or twist it. He unravels the rainbow. He made the rays of light red, white

and chemical. He said, "Let light be!" He, too, hath ordered or controlled darkness. Afflictions come not from the dust. Flood, famine, captivity are not accidents or lawless events. God holds evil as with a bridle. I cannot explain it, but I believe that Judas was necessary, and Satan, too. We are not to tempt providence, but flee from Satan. We are to oppose and not propitiate the Evil One as do the heathen. The prophet Isaiah describes the process of idol making. I have seen it in China and Japan, and the description of Scripture is as fresh as if it were the story of a newspaper reporter just brought in.

We learn from this study to how great extent the problem of evil occupies pagan thought in comparison with that space it has in Christian creed. Christianity is full of hope. The gospel is good tidings. The heathen are full of distress and distrust, fear and despair. Life is, indeed, a burden.

The theme, also, is a message to the man of science. It shows that there is no conflict, there can be none between the facts of life and God who has challenged inquiry. He urges us to observe, explore, ask and act. He would have us explore the secrets of the material realm as well as the truths of the moral world; to push our studies of nature, to know the useful and guard against the harmful. He made the earth and put us here as he did Adam in the garden, to dress and guard it. He would have us replenish the earth and subdue it; drain the marsh and kill the germs, beautify and purify. In this sense the Bible is behind every one, like Henry M. Stanley, who opens new continents, behind every sailor that sails the sea, and every adventurous explorer of Arctic regions.

But we have a more personal and particular use of this message. We are not all explorers or busy with scientific studies of God's creation. It

is, however, a precious consolation to every mourning heart to know that God reigns, that His supremacy is active and continuous. He is with us, not now, alone, in the glow of health and the bloom of summer, but in the dark days and in the time of sickness, pain and sorrow. "I form the light and create darkness. I do all these things." The painful trial comes from His fatherly hand. Shall we not come into harmony with Him who says, "I make peace." The path of penitence and faith is the path of peace. He is our rock of rest and refuge. If you fall on it in loving, trustful repose you shall have peace, but if it falls on you it will grind you to powder! Do not try to get this "erratic boulder" out of your path. Let it not be a despised and rejected stone, set at naught by you, but build upon it and your house shall stand firm forever amid the crash of matter and the wreck of worlds!

THE BLIND MAN'S PRAYER.

BY REV. THOMAS KELLY, D. D.
[METHODIST], OXFORD, PA.

And Jesus stood still and commanded him to be called, etc.—Mark x: 49-52.

PREVIOUS occurrences prepared the way for this remarkable prayer. There was hearing, inquiry, information, felt necessity, and the Saviour's presence.

Notice some characteristics of this prayer.

I. *It was original.* "He began to cry." He did not catch it from the crowd; or chime in with a "cry" already being made. "He began the cry." It is easy to pray when others are devout and prayerful, but not so easy when none are in the spirit or attitude of prayer but one's self.

We are creatures of imitation to an extent we can hardly realize. Indeed we are each a bundle of extracts or clippings, gathered largely from the associations of the past, and held

together by the centripetal force of our individuality. In times of religious awakening, many profess faith in Christ, who would by no means have done so but for the example of associates, or friends, who "began the cry." We all know that a few fiery demonstrative persons will frequently leaven a religious assembly with their spirit, and cause many to be carried away with enthusiasm, who would otherwise, perhaps, have taken no part in the service.

Hence, there is great danger that much of what passes for Christian zeal and experience may both begin and end in the flesh. If God set our torches ablaze there will be no danger of too much fire or fervor, but if we simply kindle them at each other's fires, no lasting good can accrue. Like sky-rockets, we may light up and sparkle, and even leap to giddy heights of professed spiritual attainment, but we are sure to come down in darkness, much the weaker and the worse for our presumption. The religious heavens have been showering this kind of debris so plentifully of late, that many good people are dazed and staggered, and sinners are stumbling into perdition over these charred, worthless sticks, that once were blazing in the third heaven, but many of which now ridicule the whole thing as a farce.

II. *It was Scriptural.* "Jesus, thou Son of David." The crowd called him "Jesus of Nazareth," but Bartimeus called him, "Jesus, thou Son of David." The former was an opprobrious epithet; the latter, the true designation of the Messiah. Learn here :

(1) That the Saviour may be so presented to inquirers as to prejudice the mind against Him. (2) That faith and facts are sometimes found, where we least expect them. (3) That in approaching Jesus Christ for salvation, a proper conception of His character is of vital importance.

III. *It was short.* "Jesus," etc. Only nine words, *multum in parvo*, sure enough. Heart prayers are generally short. As a rule, I think the less people have of the spirit of prayer the longer they pray, especially in public. The ministry and church of the present, I fear, are not equal to the past in two important particulars. (1) In Scriptural, Holy Ghost, exhortation. (2) In brief, *steccato*, heaven-moving prayer. Few such exhortations or prayers are heard now as were common seventy-five or even fifty years ago; they are largely obsolete, both in pulpit and pew. The *diminuendo* style, which wanes in strength as it waxes in length, is the most familiar kind of prayer, just now.

IV. *It was direct and personal.* "Have mercy on me." Bartimeus took aim. His fowling piece was a rifle, not a blunderbuss. He made himself the target, and took deadly aim. "On me." Many persons are much more concerned about other people's blindness than their own. Many pray for others who sadly need the grace of God themselves. But Bartimeus felt himself to be the blindest man he ever knew, and that no case was half so urgent or necessitous as his own. So "he began to cry out."

V. *It was earnest and persistent.* "He cried out the more." Under the burden of conscious need, "he began to cry out," and the more they opposed him, the louder and more intense was his "cry." He was desperately in earnest, and allowed nothing to stop him.

Even the church is often opposed to downright earnestness in religion; and in consort with the ungodly world, would soon "charge" the earnest suppliant, or seeker, "to hold his peace." A man may become enthusiastic in politics, or anything else, but woe to the man who becomes enthusiastic in religion. Some people would never get over

it, if they found themselves in public giving strong evidence of Christian zeal and earnestness. It would so muss up their sense of propriety that they would be liable to instant death from congestion of the emotions.

If Bartimeus had been in one of our cold aristocratic churches, when he took on so, and "began to cry out," I know not how they could have endured the impertinent vulgarity and shocking confusion; and I doubt if some stern officials would not have had him out of the church, or put him in the hands of a policeman, before Jesus Christ could have opened his eyes. But even that would only have caused him to "cry out the more a great deal."

The man who has made up his mind to be saved finds barriers turned into blessings, as he proceeds. Opposition only sets him all the more ablaze with the propelling power of invincible purpose, as head winds fan the fires in the great Cunarder, and send her the more triumphantly against wind and storm.

VI. *It was triumphant.* "Jesus stood still." He was going up to Jerusalem for the last time, with the dread shadows of Gethsemane and the cross already upon His spirit. No errand ever involved such weighty issues. The history of heaven, earth and hell was to be revolutionized by that journey, and He was in haste bordering upon impatience "until it be accomplished." But all was waived into the background of His consciousness, as He caught the "cry" of this poor friendless creature. "And Jesus stood still."

Amazing declaration. God had frequently arrested the mighty forces of nature in the interests of His people. The waves of the sea and the waters of the river "stood still;" the sun and moon "stood still," that God's Israel might put their enemies to flight. But now the God of nature "stood still;" held to the spot

by the beseeching tones of this lonely, sightless suppliant.

THE WILL OF GOD.

BY JOHN PEDDIE, D.D. [BAPTIST],
PHILADELPHIA.

Nevertheless, not my will, but thine be done.—Luke xxii. : 42.

THERE is one fact which we must not lose sight of in studying the words and works of Christ, that is this: He was always living a true human life, a life for Himself as well as for mankind. He was not sent here from an unseen world to show us how to live, as one on a stage and wearing a costume acts a part, but Christ had burdens of His own to bear and by manifold struggles rose from the hollows of gloom to the heights of glory. It is a hollow and heartless theology that says that Christ prayed merely to set us an example and not because of needs of His own. Such shallow mockery is like the pretense that a mother makes of drinking a medicine in presence of a child whose reluctance she would overcome. Christ had greater burdens than we or any human being ever had and so His need to pray was even greater. Nor was the earnestness, the agony and prostration assumed, for He felt most acutely the load that rested on His life, though that life was hid in God.

We, moreover, wish to act in the light of something real, and so, believing in the reality of our Lord's personal experience, we properly say "Teach us to pray." The text is a fragment broken off from that lifelong experience. It reveals to us two principles of life, that of a self-centered will, and that of a life that is centered in God. 1. The self-center. "I will." Choice is man's prerogative. He was not born to drift inactively. "My Father worketh hitherto and I work," said Christ. To his disciples He said, "I appoint unto you a kingdom." As man was appointed at the first to subdue and dominate creation, so now he still is

a force. He is to respect his manhood, his individuality. Vegetable life in plant and tree shows selection, but man in a far higher range and relationship chooses with reference to his eternal destiny. The first cry of the babe expresses its need and wish. The outburst of passion in the boy shows that he is not a mere waif, drifting purposely, but that he has a will, to be curbed, indeed, but not to be crushed; that were worse than the crushing of the body, even the tyranny of outer darkness. God makes souls brave by the battle of life. It was when Lincoln was under the shadow of the slave power that he said, "I have not controlled events, but events have controlled me." It was when he felt, later on, the white heat of freedom that he proclaimed liberty to millions enslaved and wrote his name high on the roll of fame. A dead body may float with the stream but a living swimmer breasts the wave.

A man of will leaves his impress on others and on nature itself by his self-asserting power. Success comes not without effort, but it is wrenched, as it were, from fortune's grasp. God respects the will. He does not drag one as a slave to the cross, but touches the reason, conscience and affections. He does no violence to the sovereignty of the will. "Ye will not come unto me that ye might have life" is a declaration that puts emphasis on this faculty. The Father did not force the cup to the reluctant, refusing lips of Jesus. The Saviour said: "I lay down my life and take it again." He had a will and used it. We, too, are responsible for the exercise of our own. But this is not all.

2. As the stars revolve on their own axis and also about the sun, so we, who are to use our power of choice, are also to submit to the will of God. If the star does not obey the law of attraction it becomes a wandering star. To wandering souls

there is reserved blackness of darkness. Jesus prayed that the cup might pass. Silence was the answer. He would not break away from God and cried, "If it be possible." Come what might, He added: "Thy will be done." Reaching this highest plane He opens His eyes and lo! an angel is at His side to strengthen him.

Brethren, have we not had our Gethsemanes of trial and grief? Have we not carried great questions of life and destiny to God to get only the response "It cannot be given you?" We have buried many a hope. Graves there are all along our pathway, unseen to others, where we alone have been the mourners. If you do not know this experience you are a stranger to God's method of making life heroic. To many a cry for relief God's only answer is, "My grace is sufficient for you."

Remember that our wills are not blotted out but really made stronger by submission. How weak and trembling was Jesus entering this struggle, but how resolute and strong when He left the garden! He rouses the disciples and bade them leave the place and meet their foes. Christ fell on His face in the garden, but His foes fell on theirs when they met His triumphant gaze. He was answered and rose to loftier heights of power. The skeptic may say that it was a strange response, that shameful death on the cross, but had He not died He never would have been the Saviour of men. Divine power made Him conqueror. A friend of mine saw a drifting iceberg at sea, at the base of which were strewn the pieces of a wreck and on the summit a man, the only survivor. He held aloft his outspread coat as a sail to waft him swifter to his doom, or as a signal to secure a rescue from it; in either case the master of the iceberg and a heroic soul in the midst of appalling peril. If prayer cannot change the decrees

of God, as the skeptic says, we still may be conquerors and glory in the midst of discouragement that God's will shall be done.

Let us also remember that prayer is not empty breath. We may not have the identical blessing sought, but we shall have, perhaps, a still larger one.

Again, prayer is the grandest expression of a human will. Wealth, honor and earthly possessions may be won by energy and wisdom, but in securing them we do not realize true greatness. Fame is a bubble and riches fly away, but to be subject to the will of a God of infinite wisdom, power and grace is to realize the grandest conception of greatness.

Finally, let us not fall out of His counsel, but prayerfully seek to know what God's will is. The meek will He guide in judgment, to them will He show His will. Planted on this high plane of humble and intelligent submission to the holy will of God, our life will be a glorious triumph both here and hereafter.

CHRISTLIENESS THE KEYSTONE OF SCHOLARSHIP.

BY REV. C. H. MORGAN, PH. D.
[METHODIST], ADRIAN, MICH.
Baccalaureate sermon to young men.

Learn of Me.—Matt. xi.: 29.

It is the part of religion to interpret all the essential things of life in terms of the spiritual; to bring out the larger meaning that belongs to our experiences, our relations, our achievements and our hopes. Interpretation is one of the methods by which the burdens are lifted and rest given to the soul. For this cause men seek the philosopher, or turn to the message of the poet or the orator. Herein music holds much of its charm and the master of fiction finds his scepter. To meet this want Jesus gives a gracious invitation, and declares that what is hidden from the wise and prudent is revealed to the humble-hearted learner who comes to Him.

In this general requirement for the spiritual interpretation of life we find the reason for the baccalaureate sermon. You have come to the close of an important chapter, perhaps of the final volume, of your school life. You ask for the meaning of that which you have accomplished. You ask for the thought which is capable of attracting to itself the essence of all that you have sought, and all that you have become. You ask for the truth which will relate your present attainments most fruitfully to the realities that lie before you. You come to the one divine Teacher who alone can give the right answer, and He says, "Learn of Me."

As you come, what is the idea which you bring? The idea contained in the term *education* is diffuse. *Culture* suggests the exclusive and self-conscious. *Training* applies to the more immediate and practical; while *discipline* speaks chiefly of the moral development. It is the idea of the *scholar* and *scholarship* which you bring. In this term we have an idea at once vital, specific and fully abreast with the advancing thought and processes of our time.

First, then, we inquire into the idea of the scholar. The word has very simple and very noble uses. It may apply to the little child; it may apply to the mature powers of the man of four-score, to whom has come the knowledge of many schools and great libraries, and the garnerings of a lifetime of study and investigation. But we may discern a special and a general meaning. The child scholar is such relative to the primary school, the youthful scholar relative to the grammar or high school; but the scholar in general relative to learning, as a whole, or to one or more of its important forms. Our conception of the scholar is destined to undergo large changes in harmony with the changes going forward in education. The element contained in the man-

ual training movement has already won a place in the schools of continental Europe, and is an educational step which we must yet take. It adds to our present system, which is one too exclusively of books, the idea of the outgoing of the power which has been acquired in expression or active production. It is not an apprenticeship or introduction to the trades, but the other half of the educational process—the self-assertive evolution to match the receptive involution. Of a similar nature are the changes involved in the growth of the elective system and the university. They all go to put into the idea of the scholar the elements of diversity, individuality, realism and serviceableness. The essence of the scholarly spirit is learning. One of the earliest English examples is linked with one of the latest in the manifestation of the ruling principle strong in death. The Venerable Bede of Jarrow and Prof J. R. Green of Oxford both died learning. The true and life-long scholar is among the finest ideals presented in the history of the race.

Second, we consider the needs of the world which are to be met by the scholar.

1. Advancement or progress. It is not possible to estimate the advantage which comes to people in all departments of life from the almost universal conviction that the world is advancing, that the golden age lies in the future, not in the past. It is one of the factors constantly determining the scales in favor of the progress yet to be made. This conviction has the best of foundations, and is a part of Christianity's gift to the world.

It is permitted us only to glance at the record of scholarship as the channel through which advancement has come. Even under paganism such progress as was made was in the period when, in Greece and Rome, scholarship was a living and

growing force. The dark ages were dark because the light of scholarship was wanting. The beginning of the modern world was in the Renaissance or rebirth of schools, learning and scholarship. The leading discoverers and explorers are scholars—Columbus, Livingstone, Stanley. Behind great agencies, as servants of modern life—printing, steam, electricity—stands the scholar. Scientific advance through the whole range of astronomy, geology, physics, chemistry, botany, zoology, anthropology, and sociology, is almost wholly the work of scholars. Medical advance from Hippocrates to Pasteur owes its triumphs to the same source. The wonders of modern engineering, the Brooklyn Bridge, the Eiffel Tower, would be impossible without the scholar. The Conemaugh catastrophe records the fearful result of leaving out the scholar. The South Fork dam had no engineer. Civil, religious and moral reforms, which are only great steps in social progress, are the work of scholars. Milton, Hampden, Cromwell, Adams, Jefferson, Franklin, Luther, Wesley, Wilberforce, Mrs. Stowe, Wendell Phillips and Charles Sumner form but a scanty roll-call of the great names which appear in these fields, and mark the advancement of mankind.

2. Conservatism, organization and government. The results of the past must be preserved as the basis of further progress. From Herodotus and Thucydides to Bancroft and MacMaster, the scholar is the historian. It is not enough that the volcanic force of new ideas should be felt by the world, such as came from the writings of Rousseau, but there must be wise organization. The French Revolution was like a runaway locomotive. The movement on our side of the Atlantic felt like the organizing power of a Hamilton, a Madison and a Washington. The place of scholarship in our govern-

ment is indicated in the fact that 15 out of 23 Presidents, 14 out of 24 Vice-Presidents, 19 out of 29 Secretaries of State, 16 out of 26 Speakers of the House, 30 out of 41 Judges of the Supreme Court and 5 out of the 6 Chief-Justices have received a collegiate education.

We are now prepared for the third and final stage in the consideration of our theme. On the one side of the arch we see the idea of scholarship built up and fitted to meet its fellow idea from the other side, the needs of the world. What is the keystone of the arch which shall unite the two? It is Christliness. This is the message of my baccalaureate sermon to you, young ladies and gentlemen. "Learn of me," says Jesus. If you would have such scholarship as you may possess or acquire, fully accomplish its noblest end.

We direct attention to two thoughts.

1. Communication. This is the element of Christ's influence which has made schools and scholarship a common privilege. He was rich, but He spent all for us. He "emptied himself" is the expression of the original to show the extent of His communication. This spirit is seen in all helpful lives. It made Lincoln the foremost of Americans.

2. Identification. There is possible a still higher form of Christliness. Communication may seem to permit the sparing of self while other resources are imparted. But Christ identified Himself with us. When scholarship rises to this height in serving the needy, it merits the glory of heroism. So Dr. Lasserre, surgeon of the French frigate *Berwick*, after the battle of Trafalgar, identified himself with the wounded men and saved them. So Father Damien, the Roman Catholic priest, identified himself with the leper community of Molokai, and during sixteen years, before his own recent

death from the dread disease, uplifted the abandoned people. So Mrs. H. M. Ogle, the lady telegraph operator at Johnstown, identified herself with the inhabitants of the villages in the way of the flood, and continued to send her messages of warning till the deluge swept her from her post.

This is the spirit which will consecrate your scholarship, be it of whatever degree, to the highest uses known to our humanity, and known to us because of Him, who being God became man, and gave us an example that we should follow His steps.

THE ONE FAMILY.

BY A. B. EARLE, D. D. [BAPTIST],
BOSTON.*

Of whom the whole family in heaven and earth is named.—Eph. iii. :15.

PAUL says at the beginning of his prayer, "I bow my knees." When you enter heaven you will find it not the home of Abraham, of Moses, or of David, but of God the Father, and of one united family of redeemed souls. Now there are several interesting features of this family in heaven.

1. It is a very large one. The angels form an innumerable throng. Christ knows them all as thoroughly as you know each child of yours. So of the redeemed. More will enter that heavenly company the next hour than are here before me in this great audience. Four times the present population of the globe would not equal the number of those who have, we believe, entered this heavenly family from this earth, already.

2. It is a very ancient family. A while ago the Beechers and Chapins met at Springfield to see how far back their family went, but the family of which Christ is the head

* Dr. Earle has been a very successful "revivalist" for many years. He has just completed seventy-seven years, but shows little abatement of physical energy.—Reporter.

has an antiquity more venerable than any other.

3. It is also very honorable. It represents the very best blood. When I was born into this world I was weak, of poor and tainted blood, but in my second birth I was united to a nobler stock. The question is often asked: "Shall I honor religion?" No; but true religion will honor you. The family of Christ will invest you with dignity. Said the Christian son of a duke when dying: "My brother, you will now inherit father's wealth and his title too, but I shall be a king!" Each of us shall have his own crown. Mine won't fit your head. And we shall have "all things."

4. It is a very wealthy family. We are joint heirs with our Elder Brother, who takes care of the property. He keeps the patrimony till you are of age. Did He not, you might squander it. Things present and things to come are yours. Paul, Cephas, all the great and good in this and other ages are in the inventory. You took account of stock last January, but you cannot reckon up the wealth of this family. Hundreds of millions of worlds there are which belong to our wealth. Shall any one think himself rich when he only has a little part of this one planet and nothing else?

5. It is an invincible family. Our weapons are not carnal. We don't carry Colt's revolvers and yet we are armed. It is a wonder to me that the devil don't get discouraged in his futile efforts to overthrow the church of God. Paul was slain at Rome, but Christianity triumphed. Bibles are sold there now and all Italy is open. Christ owns all these steamers and railways. The wealth of the earth is His, and nations will yet be born in a day. Poor Ingersoll! open your eyes on the glory of the church. Let no one be afraid that the kingdom is to fail, for it is in the hands of the King of kings.

6. The members of this family look alike. We shall all drop this body of our humiliation. We shall be changed, and as we have borne the image of the earthly, we shall bear the image of the heavenly, for we are to be conformed to the image of God's son.

7. We have a common language. No one can pronounce it without being regenerated. It is not a lip language. No one can say "Abba Father" unless taught of God. In Judges xii. we read of the test used at the ford of Jordan to distinguish the Gileadites and Ephraimites. As a Yankee can be told by his speech, or a Virginian or an Englishman, so here they knew each from the other. There were 42,000 who could not say H. Instead of shibboleth, they said sibboleth. Now you can't say "Abba, Father," unless you love God. Try it in your room, when alone, and see if you can. No man can say it truly unless taught of the Spirit.

8. Each of this household must learn to wear his crown of thorns before he wears a crown of glory. The owner of an open bar in San Jose said that he would be a Christian. I told this hotel owner that there was no place for him in God's family till he took out all his intoxicating liquors. He thought it over. He decided to abandon his wicked business and found peace in believing. His face was all aglow after he had made the costly sacrifice and come out squarely on the Lord's side. We are not to skulk in the rear, but boldly meet the foe, enduring hardness as good soldiers of the cross. There are so many thoughts suggested by the text I can no more exhaust it than I could drain the Atlantic with a tin cup. Allow me to name two or three more.

9. This family above is all made up of young people. "How's that," you say. "There are many gray-haired men and women here. Don't

they go to heaven. True, but they are no longer old. Here is the proof. We read that we shall there no more marry, but are like the angels. Who ever heard of an old angel? or an infant angel? No, the angel seen at the resurrection may have been fifty million years old, but he was a "young man." We shall be young and perfect in form and beauty. There will be no empty sleeve in a white garment worn by any one. In baptizing a one-armed man I remarked, "William, how did you lose your arm?" He answered, "I was born with but one," and his reply sent me to study anew the resurrection body as described by Paul. "Thou sowest not that body that shall be. . . . God giveth to every seed his own body."

10. Every name of this large family is found in the family record. My name is there in the family Bible, the Book of Life. Christ wrote it. I remember at the time of the inauguration of Lincoln how anxious I was, as I left home for Washington, that my youngest, Emma, should become a Christian. I told my wife that we would then and in our absence unite our supplications for this one request, her conversion. "O that Emma might live before Thee!" Before my return the joyful news came that she was converted. Is your family complete? Are all yours enrolled? He whose name is not found in the Book of Life shall be cast into the lake of fire!

11. The united family occupy many mansions.

We often sing the words:

"I have read of a beautiful city,
Far away in the Kingdom of God;
I have read how its walls are of jasper,
How its streets are all golden and broad,
But not half of that city's bright glory
To mortals has ever been told."

Do you long to be there? Will you now enlist, saying, "Put down my name there"? The Captain of your salvation calls you. Start this very morning. Pursue the onward way

and never faint. The end will be glorious and the welcome hearty into the family of the redeemed, into the place prepared for you in those many mansions.

GOD'S THOUGHTS.

BY HERRICK JOHNSON, D.D. [PRESBYTERIAN], CHICAGO.

How precious also are thy thoughts unto me, O God!—Ps. cxxxix: 17.

Introduction: A sense of loneliness is always sad, and sometimes insupportable. In such an hour how consoling to feel that we are remembered by at least *one* human being! How much more consoling, amid the trials of life, to know that we are kindly remembered by a *goodly number*, who take a genuine interest in our welfare! But what is all this compared with the consciousness that *God* remembers us, though all others should forget, that we share His *thoughts* and have a place in all His benevolent plans! God's thought of us may be contemplated as fourfold.

1. *Loving.* He thinks of us with affectionate interest. He thought of us when we were plunged in hopeless ruin, and His great heart of pity went out after us, as seen in all the provisions of grace and all the calls of mercy. But with what complacent love He thinks of those who heed His calls and are loyal to His leadership! How lovingly thoughtful to all His dear children!

2. *Constant.* He never forgets. While this fact may well be a source of wretchedness to the wicked, it is a source of joy to real believers. Husbands and wives—truly wedded—think of each other often and tenderly when separated. So the fond mother and her darling child. But their thoughts are *interrupted* by necessary attention to other matters. By the very limitations of their own nature they cannot hold their minds incessantly upon one person, however dear. Not so with God. Great

events do not divert Him. He may have worlds to create and govern, but he is not so absorbed in *them* as to forget *us*. No exigency can arise for which He is not fully prepared. Nothing can take Him by surprise. In all places, at all times, in all circumstances, God thinks of us.

3. *Personal.* God does not think of us in a crowd, as forming indefinite parts of a great mass-meeting. He singles us out and thinks of us individually—of you, of me, as if there was no other person in the universe. We are compelled to divide our thoughts and loving attentions between the different ones that come into the charmed circle of our friendship. But God thinks of me as really, as definitely, as personally as he does of the seraph nearest the throne.

4. *Helpful.* We may think of a person, but have no disposition to help him. We may think of a dear friend in trouble with a feeling of pity and benevolence, but be utterly unable to render the needed assistance. But God has a *disposition* to help and the *ability* to help, and He lives and thinks of us *on purpose* to help. The outgoings of His loving heart are benedictions upon our heads and benefactions upon our daily pathway. How "precious" are His thoughts, because His thoughts are full of practical benevolence.

THE WONDERFUL MAN.

BY PETER STRYKER, D.D., [PRESBYTERIAN], MINNEAPOLIS, MINN.

And Pilate saith unto them, Behold the man.—John xix : 5.

PICTURE of Christ before Pilate.

Whatever may have been the thought of the Roman Governor we understand.

1. Christ was a *real* man. This was opposed by the Marchionites and the Manicheans. Now it is universally believed by all who credit the Scriptures. It is a very important doctrine. No atonement without it.

2. Christ was a *lowly* man. He was born in Bethlehem, not Jerusalem; in a stable, not a palace; of poor parents, not rich. He lived an humble life. He had no house of His own. He performed a miracle to pay His tax and that of one of His disciples.

3. Christ was a *suffering* man. He suffered in body, mind and soul. He suffered in coming hither, in assuming our nature, in being rejected by his people. He suffered in Gethsemane and on the cross. He suffered from devils and men, and from the power of God.

4. Christ is the *risen, living* man. A dead Saviour could not help us. He lives to plead for us and to save us.

5. Christ is the *God* man. He was promised as the Messiah. He was divine while here. He is Immanuel, God manifest in the flesh.

6. Christ is the *exalted* man. He is the Mediator, and sits on His throne. All things are put under Him. Angels worship Him. Men trust Him. Devils must submit to Him.

THEMES AND TEXTS OF RECENT SERMONS.

1. Places once sanctified by Divine Blessing. Places of subsequent Blessing. "In all places where I record my name I will come unto thee, and I will bless thee."—Ex. xx : 24. J. M. Ludlow, D.D., East Orange, N. J.
2. The Narrow Places of Life. "And the angel of the Lord went farther and stood in a narrow place where there was no way to turn either to the right hand or to the left."—Num. xxii : 26. Wm. M. Taylor, D.D., New York.
3. Small Victories at Great Cost. "When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege."—Deut. xx : 19. Rev. W. H. Sloan, Toledo, O.
4. Aroused from Nestling. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings."—Deut. xxxii : 11. T. L. Cuyler, D.D., preached in London.
5. The Rich and the Poor. "The rich and the poor meet together; the Lord is the maker of them all."—Prov. xxii : 2. Rev. Professor Elmslie, M.A., London, Eng.

6. Ambition Cautioned. "And seekest thou great things for thyself? seek them not." etc.—Jer. xlv : 5. J. L. Withrow, D.D., Chicago.
7. The External of Religion, though proper and necessary, will not make the heart and life holy. "Thus saith the Lord of hosts; ask now the priests concerning this law, saying, if one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No."—Hag. ii : 11-12. Rev. C. A. Brewster, Ph.D., Cape May City, N. J.
8. Charity in Thought and Speech. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye meet, it shall be measured to you again."—Matt. vii : 1, 2. Rev. Canon Duckworth in Westminster Abbey, London.
9. Our Ideal Life Restored in Jesus Christ. "Lord, now lettest thou thy servant depart in peace, . . . for mine eyes have seen thy salvation."—Luke ii : 29, 30. C. S. H. Dunn, D.D., Duluth, Minn.
10. The Discipline of Temptation. "And Jesus returned in the power of the spirit into Galilee; and a fame went out concerning him through all the region round about." Luke iv : 14. Rev. Alexander Maclaren, D.D., Manchester, Eng.
11. Realism vs. Shadows and Visions. "It is his angel."—Acts xii : 15. Hugh Smith Carpenter, D.D., Brooklyn, N. Y.
12. Filled with the Fullness of God. "That ye might be filled with all the fullness of God."—Eph. iii : 19. Rev. Charles Spurgeon (of London), New York.
13. Profitable Mixture. "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. iv : 2. Rev. C. S. Spurgeon, London, Eng.
14. The Natural History of Sin. "This wisdom . . . is earthly, sensual, devilish."—James iii : 15. "When lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death."—James i : 15. A. T. Pierson, D.D., Philadelphia.
15. In What Sense God is Love. "He that loveth not, knoweth not God, for God is love."—1 John iv : 8. T. W. Chambers, D.D., New York.
16. The Gospel an Incentive to Liberty and Manhood. "Thou shalt teach them diligently unto thy children," etc.—Deut. vi : 7. "And his commandments are not grievous."—1 John v : 3. F. A. Noble, D.D., Chicago, Ill.
17. The Lamb Slain. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain."—Rev. v : 1-6. John Hall, D.D., New York.
2. God's Works an Aid to Faith. "And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord and believed the Lord and his servant Moses."—Ex. xiv : 31.)
3. Trying on Earthly Crowns. ("And David took the crown of their king from off his head, . . . and it was set upon David's head."—1 Chron. xx : 2.)
4. A Good Man's Influence Survives Him ("And when the man was let down and touched the bones of Elisha, he revived and stood upon his feet."—2 Kings xiii : 21.)
5. The Moment After Death. ("Man giveth up the ghost and where is he?"—Job xiv : 10.)
6. The Reward of Covetousness. ("He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor."—Prov. xxviii : 8.)
7. A Popular Form of Folly. ("He that trusteth in his own heart is a fool."—Prov. xxviii : 26.)
18. Spiritual Declension and Restoration. "Return, ye backsliding children, and I will heal your backslidings."—Jer. iii : 22.)
9. A Savory and Conserving Christianity. ("Ye are the salt of the earth," etc.—Matt. v : 13.)
10. Preparing for a Great Ingathering. ("The fishermen were washing their nets."—Luke v : 2. "He saw James and John mending their nets."—Matt iv : 21.)
11. Obedience and Abundance. ("And when they had this done they enclosed a great multitude of fishes."—Luke v : 6.)
12. Modern Miracle Working. ("Whether is easier to say, thy sins be forgiven thee, or to say, rise up and walk?"—Luke v : 23.)
13. A Vain Appeal For Mercy. ("And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue," etc.—Luke xvi : 24.)
14. The Final Testing of our Life Work. ("And the fire shall try every man's work of what sort it is."—1 Cor. iii : 13.)
15. Measuring Strength with God. ("Are we stronger than He?" 1 Cor. x : 22.)
16. The Sufficiency of God's Ministers. ("Our sufficiency is from God, who also made us sufficient, as ministers of a new covenant."—2 Cor. iii : 5, 6. R. V.)
17. The Paradox of Spiritual Vision. "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. iv : 18.)
18. Graduating from God's Primary School. ("Therefore leaving the principles (primary words) of the doctrine of Christ let us go on to perfection," etc.—Heb. vi : 1.)
19. The Blasphemy in Unbelief. ("He that believeth not God hath made him a liar."—1 Jno. v : 10.)
20. Miracle-working Demons. ("They are the spirits of devils [demons], working miracles, which go forth unto the kings of the earth."—Rev. xvi : 14.)

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. Preserving the Formularies of Religious Truth and Deepening their meaning. ("And Isaac digged again the wells of water which they had digged in the days of Abraham, . . . and he called their names after the names by which his father had called them."—Gen. xxvi : 18.)

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D. D.

SEPT. 2-7.—POWER, OR ONE'S MIGHT FOR DUTY.—2 Kings ii. : 14, 15.

I WAS riding one night in the late winter on the elevated road through the Battery Park in New York City. As I looked out of the window I saw that the electric lights were blazing with almost the brilliancy of the sun. Their sharp, scintillating beams fell on the branches of the trees that filled the park. But as those beams fell upon them I noticed that not a single leaf-bud stirred. I saw, too, that all the leaf-buds and all the twigs were cased in ice, and the imprisoning ice flashed back haughty gleam even to the powerful electric light. I began to think, if those trees were never to be touched by any other light there could never hang upon them any beautiful wealth of summer foliage. There is no force in that shining to push into movement the latent energy folded in those leaf-buds. There is only one force which can stir the trees to energy and that is the marvelous power of the spring sun.

Do you not think that Christians are often very like the folded dormant buds and the icy branches? Much light and various falls on them—light of knowledge, of worship, of Sabbaths, of preaching, of harmonious song, of culture; all the wonderful light of our Christian civilization. But often they do not seem to stir much; they do not greatly grow; some churches, if they have a prosperous time financially, are not much discontented if there are no conversions. After all, is a tree with its leaf-buds folded snugly in and its branches ice-covered so bad a symbol of many a Christian, many a church?

Is there any power that can stir them, as in the spring-time the wonderful sunlight stirs a tree, sending the life-currents thrilling through all its substance, swelling the leaf-

buds till they must push out their folded banners, piling on to each least twig the succulent growth of another season? One cannot believe the Scripture and say anything but yes to such a question.

(a) There is the *old gospel*. Paul calls it the *power* of God unto salvation.—Rom. i. : 16. What a power it was in the city of the Caesars! What a power it is! The Dutch farmer, there in Africa, answered to Dr. Moffat's statement that the savage desperado, Africaner, had become a humble Christian, "Well, if what you say is true I have only one wish, and that is to see Africaner before I die, although he killed my own uncle." The man did see the once savage chief and did become assured of his conversion. "O God!" he exclaimed, "what a miracle of Thy power! What cannot Thy grace accomplish?"

(b) There is the *living Christ*. The *powerful* hand of Him who is death's victor is on the helm of things.

(c) There is the *abiding* Holy Spirit. The reason why Christianity is not a history merely, like the reigns of the Caesars, told about in books, but holding no particular and vital relation to our day, only a dead fact, is because the abiding and vitalizing Holy Spirit is in the world, charging the historic truth of Christianity with present energy. There is the *power of the Spirit*.

(d) There is for Christians the *promise of power*. "To such as have already become the sons of God, there is a promise given of still greater attainment, the power of the *indwelling* Spirit. But ye shall receive power *after that the Holy Ghost is come upon you*, and ye shall be witnesses unto me. Before it was power to become the sons of God; now it is power to *serve* as the sons of God."

Plainly, such power will make duty *easy and triumphant*. The man-

tle of Elijah in Elisha's hand *easily* and *victoriously* parted the waters of the Jordan.

The *conditions* of the gaining of such power are well illustrated in our Scripture and its surroundings.

(a) *Determination to have it.* Elisha would not leave Elijah (vv. 2, 4, 6).

(b) *Determination to have it notwithstanding dissuases.* The sons of the prophets could not put sufficient obstacle in Elisha's way. Verse 5.

(c) *Such determination to have it as to dare to ask for it.* "And Elisha said, I pray thee, let a double portion of thy spirit be upon me." Verse 9.

(d) *Such purpose to have it as keeps us in communion with Christ at all hazards.* When Elijah went beyond the Jordan Elisha would go over with him. Verse 8.

(e) *Such determination to have it as makes us resolutely obedient to the conditions of its reception.* Elisha would see the rapture of Elijah. Verse 12.

Brave use of what power we have, sure that in the using more power will be imparted. "And Elisha took the mantle of Elijah that fell from him and smote the waters."

Christians or churches need not be like trees in winter with folded buds and branches ice-incased. There is melting, energizing *power* for them.

SEPT. 9-14.—LESSONS FROM THE SYROPHENICIAN WOMAN.—Mark vii.: 24, 30.

First. The gravitation of help to helplessness. Consider who this woman was—a *Gentile*, one outside the chosen and peculiar Israel, toward whom our Lord's ministry was mainly directed. A *Syrophenician*—a member of that Canaanitish race who were the ancestral and plaguing enemies of Israel. A *heathen*, a worshiper of that Baal whose evil rites had been for many ages a menace to the pure worship of Jehovah.

Consider where **this woman dwelt, outside the Holy Land**, to the north and west of it, divided from it by a difficult and rugged journey. *In an evil city.* Tyre or Sidon, corrupted with foul Baalitic rites, the Salt Lake City of the time, and worse than that.

But she was in great need! Consider now what difficult and rough journey our Lord must take to reach her. He must go forty miles as the crow flies; but, by the only practicable paths, a journey much longer, consuming not less than two days' heavy traveling. *And so to a longing helplessness, though separated from it thus by race, by religion, by environment, by distance, the divine help, in the person of our Lord Jesus Christ, has gravitated.*

Great light and comfort in this fact.

(a) In the direction of *difficulties about prayer.* Think of the *divine heart* and they vanish. That heart will find a way to me.

(b) In the direction of the *difficulties about the multiplicities of the divine attention.*

"Among so many can He care?
Can special love be everywhere?
A myriad homes—a myriad ways—
And God's eye over every place?"
I asked: my soul bethought of this;
In just that very place of His
Where He hath put and keepeth you
God hath no other thing to do!

Second. The benignity of a great sorrow. Warren Hastings said: "When I appear at the bar, and hear the violent invectives of my enemies, I arm myself with patience. I reflect upon the mutability of human life, and say to myself, 'This, too, will pass.'"

But such great endurance cannot take the pang out of trouble. Here is a most wise thing said by somebody:

"It is an excellent thing for any person to realize the fact that the world is not all contained within the limits of his own horizon. Some horizons shut in nothing but mountain and valley; some nothing but miles of

plain; some nothing but leagues of sea. An amusing instance of the kind of mistake that is made by people who are ignorant or forgetful of this simple fact is given in the recent experience of a lady traveler in Asia. One of the Malay rajahs confided to her his willingness to learn English. 'But,' he said, 'there is this objection to English, that it is only spoken by about a dozen people in the world, even counting the Governor of Singapore and his followers; while wherever you go—to the north, south, east, or west, or beyond the wind—you find Malay spoken. That Malay was right so far as his own horizon was concerned; but what infinite horizons lay beyond him. And what infinite horizons of truth lie beyond many a prim Anglo-Saxon who mistakes his own little horizon of personal knowledge for the boundaries of God's everlasting universe!'

And here in our Scripture is disclosed a "wider horizon" for sorrow. *The sorrow of this mother forced her to Jesus.*

If things go well be glad; but, if things go well and you amidst them, are thoughtless of your deepest spiritual needs, the most benignant thing that can come to you is a great sorrow, *forcing you to Jesus.*

Third. Faith's sure triumph.

(a) Over an apparent divine unreprovenness. Math. xv.: 23.

(b) Over dissuasions from others. Math. xv.: 24.

(c) Over *peculiarly difficult* circumstances. He answered, I am not sent but unto the lost sheep of the house of Israel.

(d) Over *pride*. Mark vii.: 27, 28.

(e) Over *sight*. Mark xii.: 29. The woman could not see the process of her daughter's cure; she must simply take contentedly *Christ's word* and go to find her cured. But faith willingly did that; and how affluently was faith rewarded.

SEPT. 16-21. — DRIFTING. — Heb. ii.: 1.

The Revised Version reads as follows: *Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them.*

There are three things plainly in

this Scripture—the things heard; drifting; the remedy.

The things heard. These are mentioned hereabouts in this great and wonderful Epistle to the Hebrews. The key-word of this great epistle is *—better*. The epistle is addressed to the little company of Hebrew Christians then in Jerusalem. But the resplendent temple shone still on Mt. Moriah; still the smoke of the sacrifice climbed heavenward; still the splendid and venerable ritual went on; still the multitude pressed through the Gate Beautiful; still the majestic temple and its stately worship of procession and chant and sacrifice were the passionate center of the Jewish heart.

But these Hebrew Christians had turned from all this to the despised and purely spiritual worship of the crucified Nazarene. It was a desperately hard thing to do. Public opinion, wealth, culture, friendship, often the dearest ties of family were dead against the Christians. There was constant danger that such tidal influence become too much for the Christians; that they be swept from their moorings; apostatize.

Then this great epistle comes to these struggling Christians, urging them, warning them against apostasy, striking its grand key-note—*better*.

The Old Covenant ministered by Moses was good; the New Covenant ministered by Christ is better. The old priesthood of which Aaron was the head was good; the eternal priesthood of Christ is better. The old sacrifice of bulls and goats was good as type; the sacrifice of the God-man upon the altar of the cross, the glorious and efficient anti-type to the poor type, is better. So the exhortation steadily sounds—O Christians, hard bestead, do not let yourselves be drifted from the solid and possessed substance to the thin prophetic shadow; from the better back to the worse. And these *better* things

which were heard were things like these.

(a) That God has made a final revelation of Himself to men in Jesus Christ His Son. Heb. i.: 2.

(b) That this Jesus Christ has made complete atonement for human sin. Heb. ii.: 3.

(c) That this Christ is full of a personal sympathy with tempted men and women. Heb. xii.: 18.

(d) That unrepentant sin is doom. Heb. ii.: 2-4.

And such things as these have we heard; they are the staple truths of Christianity. What men need to do is to make a rudder of these great staple truths, and *steer their lives by the rudder of these truths*, and refuse to drift heedlessly any whither.

Second. Some sorts of drifting.

(a) Because of *circumstances*. This was the particular danger of these Hebrew Christians as I have shown.

(b) Because of *intellectual difficulty*. Do not let this cause you to drift: master your doubt.

(c) Because of *moral wrong*. A man knows he is doing wrong; but he loves the wrong, and refusing thought and care about it, heedlessly drifts on and farther away from right and God.

Third. The remedy. "Give thee more earnest heed." Actually take these great truths; make a rudder of them; *steer* by them.

"No ship drifts into harbor."

SEPT. 23-28. — WELL-DOING. — 1 Peter ii.: 15.

Consider a few of the reasons for the wide, tremendous prejudice against the early Christians.

(a) The conquests of Christianity were chiefly among, what men called, the lower classes. Not many wise men after the flesh, not many mighty, not many noble were called. Scoffed Celsus: The Christians "manifestly show that they desire and are able to gain only over the silly and the mean and the stupid

with the women and children." Yet such stood forth declaring, and rightly declaring, that they had pre-eminently come into the possession of the truth.

(b) The strangeness of the worship of the Christians. No temple, shrine, image. So it was supposed they worshiped no God at all. "Away with the atheists," was the customary cry of the mobs thirsting for the Christians' blood.

(c) The fact that the Christians should most adore one who had been crucified as a malefactor. This was constant affront to the intelligence of the time. Paul confesses that the cross was to the Jew a stumbling-block, to the Greek foolishness.

(d) Rumor wafted terrible stories about the Christians, and the rumors grew by what they fed on. The Christians, sharing in like precious faith, were a most loving brotherhood; and smitten by scorn and persecution, they were pressed into closer brotherhood; and, within that sacred and retired brotherhood there was a rite that Christians were wont to celebrate; and concerning that simple service of the communion the most horrible stories spread abroad—that they devoured human flesh; that they slew infants and drank their blood; that they gave themselves over to awful orgies.

(e) The withdrawal of the Christians from the common sports and spectacles and pleasures of the time. Of course no Christian could be present at horrid combats of the arena.

(f) The necessary refusal of the Christians to worship or do homage to the images of the Emperor brought down upon them the hostility of the State and the charge of treason.

Yet these humble, despised, misinterpreted, opposed Christians triumphed. Julian the Apostate—the last of the pagan emperors, dying prematurely and with powers broken by warfare against the Christians,

confessed defeat, as he exclaimed, "Vicisti Galilæ" (O, Galilean. Thou hast conquered).

How was the triumph gained, and against such odds? By many means and for many reasons, but prominently among them, by that which our Scripture states—*well-doing*.

It was in the long run, and in great degree, the *Christian living* which won.

This Christian well-doing is needed still, for there are still numerous and various oppositions.

Consider some of the elements of this well-doing.

(a) Well-doing is *well-being*. It is first of the heart and then of the finger-tips. It is first of the heart and then of the foot and hand and speech. What is internal must be the spring of the external. The order is inseparable. Well-being

must be the fountain of well-doing. It was the heart-life of these early Christians which transformed their home-life and their street-life and their amusement-life and their business-life, and made these telling. To completer yielding of ourselves to Him who is the way, the truth, the life; to more earnest study of His Word; to more facile surrender to the monitions of the Holy Spirit—to such *well-being* are we summoned in our secret hearts, that we may bloom into *well-doing* in the sight of others.

(b) Well-doing is *well-doing*. It is the actual living of the Christian life.

Well-doing is the conclusive argument. It is needed to-day. It is not shorn of its early power. Nothing other can take its place. A church of well-doers—that is a church genuinely strong.

EXEGETICAL AND EXPOSITORY SECTION.

"Accursed from Christ,"—Rom. ix.: 3.
BY PROF. A. C. KENDRICK, ROCHESTER, N. Y.

DID the apostle wish himself, or declare that he could wish himself, accursed from Christ for the sake of his Jewish kinsmen? The question is not whether he might, in any circumstances or in any form, have uttered such a wish; but whether he has *done* it in the form here attributed to him. The affirmative of this is so commonly held that those who deny or doubt are liable to be stigmatized as weaklings.

I would say then at the outset that I do not so deny on the ground of any intrinsic improbability of Paul's uttering such a feeling. That with St. Paul's temperament he might, in passionate hyperbole, express a willingness to purchase the salvation of his people at the cost of his own, I feel no disposition to deny. That he *has* done it in the form here attributed to him by our English Scriptures, I think there are the gravest reasons for doubting. Perhaps the question

may always remain open; but hoping to shed upon it a little light, I beg to offer on the much vexed passage a few suggestions.

First, the opening sentence, "I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, that I have great grief and unceasing anguish in my heart," probably seems to every one to close somewhat abruptly. Still the abruptness is not without example, and if the following sentence supplies in substance, though not in form, its natural completion we need not be stumbled at it. The apostle's ardent feeling may lead him to break his structure for a more impassioned close. But in the next verse we find words which would form to this a most natural close: "I have great grief and unceasing anguish in my heart for my brethren, my kinsmen according to the flesh." This construction, making the interposed words parenthetical, has been suggested by some critics, and forms a sentence and a sentiment in their

weight and gravity worthy of the apostle. Whether we shall accept it depends on the nature of the interpolated passage. This passage in our version runs thus: "For I could wish that myself were accursed from Christ." This rendering, if correct, rules out, of necessity, the alteration we have suggested. But, brief as is the passage, two of its renderings are certainly, and one possibly, and I think almost certainly, erroneous.

(1) First, the principal verb of the clause is *ἐπιχομαι*, *vou, pray to God* (to say nothing of its classic meaning, *glory*). This is here very inadequately rendered as if it were *βούλομαι* or *θέλω*, *wish or will*, the interpreters (and lexicographers) so weakening it on account of the extreme harshness of the apostle's making even a quasi *prayer* to be accursed from Christ. Thus in Acts xxvii.: 29, "They threw out anchors and prayed (*εἰχοντο*) that it might become day;" xxvi.: 29: *εἰξάμην ἂν τῷ θεῷ, I would to God*, would make my prayer to God. So Xen. Anab. I. IV. 7.: "Some were praying (*εἰχοντο*) that they might be caught, as being treacherous." On the other hand, for *βούλομαι* see Acts xxv.: 22: "I could wish (*ἐβουλόμην*) myself also to hear him." For the weakening of our version and the commentators' there is here no sufficient warrant. The *επιχομαι* always carries with it its special coloring, and here it retains, as we shall see, its natural force with the perverted, but kindred idea, of *imprecating*.

(2) But secondly, the verb is rendered erroneously as to tense. The tense is (as in Acts xxvii.: 29: Xen. Anab. I. IV. 7) imperfect, and its primary and natural rendering is *was praying, used to pray*. True, this verb, with others of kindred meaning (*ἠθέλον, ἐβουλόμην*) may, with ellipsis of *ἂν*, be easily rendered *might or could pray*, and in a proper context this rendering cannot be excepted to. Unless we take the sentence which contains it as parenthetical it

must, of course, be so rendered here.

But this usage, because it is possible, must not be taken for granted. The occasional meaning must not be assumed against the primary and natural one. *Ἠιχόμεν*, then, is inadequately rendered as to the verb, and may be incorrectly given as to the tense. On the face of the passage, till we come to something that forbids it, we should read *I was praying or I used to pray*. The burden of proof lies with the other rendering.

(3) The rendering we advocate (I was praying, or used to pray) is confirmed by the proper construction of the *αὐτός ἐγώ*. Here the common version, with nearly all the versions, is certainly wrong. In this the *ἐγώ, I*, is sunk altogether, and the *αὐτός, myself*, is erroneously connected with *εἶναι*. But this construction is grammatically impossible. The *αὐτός ἐγώ, I myself*, belongs to the principal verb, *ἠιχόμεν*, as a very emphatic subject, and the more emphatic in that construction of the text which removes it from immediate connection with its verb. Were there no accompanying *ἐγώ*, or were the *ἐγώ* separated from *αὐτός*, the *αὐτός* might belong to *εἶναι*, whether it preceded or followed. As it is, *αὐτός ἐγώ* cannot be dissociated, and the two together cannot be connected with *εἶναι*, and, as suggested above, their distance from the verb of which they are the subject only increases their emphasis. The Greek usage is familiar and invariable. If the subject of the finite verb and of the infinitive be identical, the special pronominal subject of the infinitive is omitted and its adjuncts are attracted to the subject of the finite verb (thus, *εἰχόμεν ἀνάθ. εἶναι αὐτός, I prayed that I might myself be anathema*). But with accompanying *ἐγώ* this attraction is not possible. To be subject of *εἶναι* it must then be *ἐμὲ αὐτόν*, or more commonly *ἐμαυτόν*. *Ἐγὼ αὐτός*, with heightened emphasis from its separation in the later texts, goes back to *ἠιχόμεν*, making "I

myself was praying, or used to pray."

The distinction is by no means unimportant. The character of the thought which would determine the two emphases is quite different. The one throws the emphasis on the community of *destiny* of the two parties ("that I myself might be anathema"); the other on the community of *prayer* (I myself, as well as they, used to pray to be anathema). The one nearly compels the rendering, "I could pray to be myself (as they are) anathema"; the other almost equally compels the rendering, "I myself once prayed (as they prayed or as they now pray) to be anathema." The one bids us tone down the *ἑαυτοῦ* into a mild *ἑαυτοῦ* *ἀν*, and necessarily removes the marks of parenthesis. The other keeps the full force of the verb and of the tense, and incloses the clause in parenthesis, making it, with *γάρ* (*for*), express in passing one strong ground of the apostle's intense sympathy with his misguided fellow-countrymen: "Non ignara mali, miseris succurrere disco."

(4) "To be anathema from Christ." I shall not dwell at length on the meaning of this expressive clause. "Anathema" denotes a thing dedicated to God, devoted, accursed, with which the verb *εὐχόμεαι* naturally takes the idea of *imprecate*. The hostile Jews called Jesus anathema, and imprecated upon themselves His avenging blood. That they *consciously* invoked upon themselves irretrievable perdition, we need not affirm; though this was doubtless implied in their curse. Peter in one dreadful moment "anathematized and swore" (Mark xiv. : 71) that he knew not the man. The fuller language would doubtless be *εὐχετο ἀνάθεμα εἶναι*, the apostle's precise language here, and such as Paul in the days of his madness had often used. One thing seems certain. The language is not that in

which the apostolic heart would now give utterance to its compassionate yearnings over his misguided brethren. The language in which he once, and they now, visited their fierce frenzy against the Lord is not that in which the disciple of Jesus would now express his reluctant consent to incur perdition for the salvation of his people. He surely would not throw himself back into the ravings of that frantic time except in remorseful remembrance that *he himself* had been once as they.

A few words on one or two points. In the words "from Christ," "from" may mark the *source*, or be taken pregnantly for *separation*. In the parenthetical clause, *καὶ ἄλλο* and *ποτέ* *once* might be expected; but they are not required, and the pregnant brevity of the language easily omits them. Objection has been taken to the fancied harshness of the parenthetical construction. But it is not harsh, and neither un-Greek nor un-Pauline. The Greek uses the parenthesis as freely as the English, and the failure to recognize or treat it properly sometimes seriously impairs or darkens the construction; as see Rom. i. : 14-15; Heb. vii. : 19. The Epistle to the Hebrews, the most elegant Greek of the New Testament, uses it the most frequently, and Tregelles, one of the best critical editors, adopts it here.

Let me now call special attention to the collective character of the brief sentence. The parts fit significantly into each other; the *ἑαυτοῦ* belongs specifically to the *ἀνάθεμα εἶναι*. The frenzy that invoked the anathema invoked it in the name, and at the hands of God; it threw its sacreligious vow into the face of heaven. The word *ἠέχετο* is no hap-hazard word. It is, I repeat, *chosen*; or rather it chose itself, and is not to be weakened into a *wish* (*βούλομαι*) equally unmeaning and inappropriate. Nobody ever deliberately *wished* to be anathema from Christ, scarcely

any more the Jews formerly than the apostle now. The anathema which they demanded was the utterance of frantic zeal, and it took the form of *imprecation*. *Ἐιχοντο ἀνάθεμα εἶναι* expresses precisely their act, and the act in which Saul of Tarsus remembers but too bitterly having often joined them. Everything concurs, then, in making the passage express not the present sentiment of the apostle, but the former experience of the unbeliever; not a willingness to make a monstrous and useless sacrifice for the benefit of his people, and this couched in terms drawn from the vocabulary of hate and persecution. If the grammatical and lexical structure of the sentence required me to believe this, I should allow no considerations of antecedent improbability to prevent my accepting it. They do not so require it. Every law of grammar and of rhetoric favors a different construction, to which no possible exception can be taken, and which says, in fact, precisely what we should antecedently expect the apostle to say. I beg to present the passage in its entirety, substituting for "heaviness" and "sorrow" the more adequate "sorrow" and "anguish":

"I say the truth in Christ; I lie not, my conscience bearing me witness in the Holy Ghost, that I have great sorrow and unceasing anguish in my heart (for I myself *once* prayed to be anathema from Christ), on behalf of my brethren, my kinsmen according to the flesh."

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.

NO. IX.—THE THIRTY-SECOND PSALM. A Penitential Psalm.

THIS lyric is usually supposed to be due to the same occasion that brought forth the fifty-first, the two-fold crime that darkened David's closing years. But there is a difference between them. The latter was com-

posed in the midst of a spiritual conflict. It is the bitter wail of a heart-broken man, crushed to the earth under the burden of blood-guiltiness. Yet seeking and anticipating the return of God's favor, he declares that when it is received he would strive to make his painful experience useful to others (li: 13) that they too might return to the Lord. The present psalm is the result of such a purpose. The conflict is over. Forgiveness has been received, and now the royal penitent puts on record the eternal truths which he had learned in the school of suffering, and which would be a guide and stimulus to any in similar circumstances. This fact seems to be hinted at in the title prefixed of "Maschil," usually interpreted to mean an instructive or didactic psalm. That the composition is justly ascribed to David is apparent from the resemblance of its tone and language to his acknowledged lyrics, and from the distinct recognition of the fact in the New Testament. "Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven," etc. (Rom. iv: 6, 7).

The psalm opens with an assertion of the blessedness arising from forgiveness (vv. 1, 2); then sets forth the need and propriety of confession of sin (vv. 3-5); urges the usefulness of prayer (vv. 6, 7); gives counsel and warning to the impenitent (vv. 8, 9); and closes with the usual contrast between the lot of the ungodly and that of the righteous (vv. 10, 11).

I. The Happiness of the Forgiveness (vv. 1, 2).

Happy is he whose transgressions is taken away,

Whose sin is covered.

Happy is the man to whom Jehovah imputeth not iniquity.

And in whose spirit there is no guile.

The three-fold designation here seems to be borrowed from Exod. xxxiv: 7, the original utterance con-

cerning the divine mercy, of which there are many echoes in subsequent Scriptures. The first term, *transgression*, denotes the deliberate violation of God's command; the second, *sin* (*lit.* missing of the mark), the falling short of one's duty in general; and the third, *iniquity*, a perversion or distortion, including wrong-doing and guilt, and sometimes punishment. Taken together they comprehend the whole idea of sin in all its manifestations. This is said to be *taken* away or removed, to be *covered* or put out of sight, and to be *no longer imputed*, or set to the account of the transgressor; terms which the apostle (Rom. iv: 6-8) justly interprets as equivalent to the imputation of righteousness, since there is no negative state of innocence, none intermediate between acceptance for righteousness and rejection for sin. The forgiven man is a justified man, upon whom penal sanctions have no claim. The last clause states an indispensable condition of attaining this happy estate. There must be no guile, no dissimulation of one's real character, no reservation, no excuses, but a full and hearty confession. "He that makes half repentance makes none." The great peculiarity of the Scriptural idea of repentance is that it seeks no concealment of one's offenses nor any palliation of their number or enormity, but ingenuously acknowledges the whole, and relies for pardon only on the mercy of the Most High. The man who has not reached this state of mind, and still retains guile, has yet to learn the true ground of the divine forgiveness.

II. The Necessity of Confession (vv. 3-5).

When I kept silence, my bones waxed old
Through my moaning all the day long.
For day and night Thy hand was heavy
upon me;

My moisture was changed into the
drougths of summer.

[I said] "I will acknowledge my sin unto
thee,"

And my guilt I ceased to conceal:
I said, "I will confess my transgressions
unto Jehovah,"

And Thou, Thou didst take away the guilt
of my sin. Selah.

A vivid picture of the misery caused by sin known but unconfessed. So severe was it that the singer's bodily framework gave way, and his very bones seemed to wear out and waste away. He compares his groans with the roaring of the inferior animals when in want or suffering. Like them his voice gave expression to his inward agonies, but it was the cry of pain, not of penitence, and therefore brought no relief. All day long the fierce struggle went on. Nay, even the shades of evening brought no relief, for by night as well as by day he felt the heavy hand of the Most High. "He would not be humbled by the confession of his sin, and therefore he was humbled by the weight of God's hand." The juices of life were dried up, and he was consumed by intense and parching heats. The language here is strong, but not exaggerated.

The spirit of a man will sustain his infirmity,

But a broken spirit who can bear?

(Prov. xviii: 14.)

The sense of guilt is a smoldering fire within the breast, and it burns on and on. Occasionally it may for a time be interrupted or even seem quenched, but it revives again, often most unexpectedly, and renews a torture like that of one broken on the wheel.

But after long lingering there came a change, a change that brought instant relief. The Psalmist did what he ought to have done at first; that is, make confession. This now he resolves to do, keeping back nothing. And he executed his purposes fully and faithfully "to Jehovah," for this was the Being whom he had offended, and against whom all sin is committed. Other confession may or may not be required, but this is always indispensable.

He that covereth his transgressions shall not prosper,
But whoso confesseth and forsaketh them shall obtain mercy.

The record here of the Divine forgiveness is made emphatic by the repetition of the pronoun. "It was THOU that didst take away," etc. He performed that miracle of omnipotence, a declaration of pardon that wipes out guilt, takes away its keen sting, and sheds abroad in the soul a sweet sense of peace and acceptance with God. Nor was there any delay. As Augustin says, "Hardly is the word in the mouth before the wound in the heart is healed." Alas how many in every age are kept away from the enjoyment of God's favor by the pride that refuses to make the humbling acknowledgments which truth requires!

III. The Encouragement to Prayer (vv. 6-7).

For this cause let every gracious one pray to Thee

In a time when Thou mayest be found;
Surely, when the great waters overflow,
They shall not reach unto Him.
Thou art my hiding place; from distress
Thou preservest me:
Thou dost compass me about with songs
of deliverance. Selah.

Here begins the instruction of the psalm. The poet uses his experience for the benefit of others, and invites every gracious penitent soul to apply without delay to Him who deals so kindly with such. The time of finding stands in opposition to a time when seeking is of no avail (Prov. i: 28), for the day of salvation has its limits. Saul, we are told, could get no answer (1 Sam. xxviii: 6) though he sought diligently. But whoso comes in the acceptable time with penitent confessions and importunate petitions escapes the judgments otherwise inevitable. These may come in rushing torrents like the great floods of the East which sweep away all before them, but they will not reach the devout suppliant. He stands secure when all else is afloat. To confirm this assurance the Psalm-

ist turns to recite his own experience and the calm and resolute confidence it has given him. Jehovah, instead of being an object of dread and apprehension, is his hiding place. He was hidden in God Himself, and therefore safe. Distress might come, but Jehovah would ward it off, and encircle him with songs of deliverance, so that whithersoever he turned himself there arose a new occasion for rejoicing. Right and left, above and beneath, the air was full of music—and this for the man who a little while before had been moaning all the day long! Surely one who had undergone such a wondrous revulsion had a right to speak confidently of the benefits of penitent confession; and well may any other sinner take courage from the recorded experience of one who had so grievously transgressed.

IV. Counsel and Warning (vv. 8, 9).

I will instruct thee and teach thee the way
thou shouldst go;

I will counsel thee [keeping], mine eye upon
thee.

Be ye not as a horse or as a mule
That are without understanding,
Whose trapping is with bit and bridle to
hold them

Else they come not nigh thee.

Here the Psalmist puts in practice the promise given in Ps. li: 13 to teach transgressors the ways of God when he himself should be forgiven and restored. The words are not, as some have supposed, the words of God, for the assumption of two different speakers in two successive verses without anything to indicate a change is gratuitous and harsh, but the words of the Psalmist, who is entitled to assume the tone of a teacher, speaking both from human experience and divine illumination. The second member of the 8th verse which in the authorized version is obscure, if not unmeaning, as rendered above becomes forcible by adding to the promise of counsel that of friendly supervision and watchfulness. David will do all that he can

to render his instruction and guidance effectual. The next verse by its comparison with the irrational animals sets forth the folly of a stubborn persistence in evil. The latter portion of it is difficult, though the general sense is plain. The ornamental trappings of the beasts are intended to make them obedient—not, however, as the common version supposes, to keep them away as if they were wild animals—but to bring them near for use. It is only by coercive means that they can be made to do what is required. Too often men made in the image of God are just as irrational as the horse or the mule. They will not come to God though He is their only help, and must be tamed by severity, or endure inward agonies before coming to a right mind. It is a sad reproach when men need to be warned by reference to the inferior creation. Compare Isaiah i.: 3; Jeremiah viii.: 6-7.

V. The Final Contrast (vv. 10-11). Many sorrows are to the wicked :

But whoso trusteth in Jehovah, loving kindness compasseth him about.

Be glad in Jehovah, and exult, ye righteous; And shout for joy, all ye upright in heart.

The song returns to the theme with which it started, and winds up with the statement of a universal truth that sin produces misery while trust in God brings salvation. The wicked may at times be so situated as to be objects of envy to others, but their joys are evanescent; they are not at peace with themselves; and when conscience is aroused they suffer as from a whip of scorpions; nor is there any escape from this condition so long as they remain wicked. On the other hand the trusters in Jehovah, *i. e.*, those who, conscious of their own unworthiness by nature, and by practice, rely simply upon the mercy of God as revealed in His word, these are compassed about with loving kindness. They dwell in an atmosphere of grace. They may have trials that

are keen and painful, but these are salutary in effect and temporary in duration, and therefore not inconsistent with that divine favor which surrounds God's people like His own omniscience and never really forsakes them. Hence the call to a ringing joy, not, however, in the men themselves, though they are men of faith and therefore upright, without guile and free from crooked ways, but in Jehovah, that is, in their knowledge and possession and enjoyment of Him. So suitable is this that the apostle reiterates it (Phil. iv.: 4) in almost the same words: "Rejoice in the Lord alway: again I will say, Rejoice."

It is no wonder that Augustin is said to have incessantly pored over this psalm, and even to have had it written on the wall in front of his death-bed. It is remarkably free from allusions to outer and legal forms, and is thoroughly evangelical. What David learned first in suffering he pours out in spiritual song. He had gone through a hard struggle not with outward calamities but with the far deeper trials of the heart and conscience, and then had come out into the sunlight of assured restoration and peace. Hence the impressiveness of his words alike in regard to the conflict and the victory. The one was painful to the last degree, the other proportionately joyous and triumphant. In both the experience has had many a counterpart in the records of subsequent ages, and will continue to have so long as the Holy Ghost convinces men of sin and leads them to a just apprehension of the divine mercy.

The Ark at Kirjath-jearim.

BY HOWARD CROSBY, D.D.

"And it came to pass while the ark abode in Kirjath-jearim that the time was long; for it was twenty years."—1 Sam. vii.: 2.

THE period during which the ark was separated from the tabernacle

was one of marked significance in the history of Israel. The text above quoted has led many commentators to mark that period as one of twenty years. A more careful examination of the sacred record will show the error of that view and will help us to understand better the peculiar character of that period.

In 2 Sam. vi. : 2 we read : "And David arose with all the people that were with him from Baale of Judah to bring up from thence the ark of God." Baale or Baalah, we see from 1 Chron. xiii. : 6, was another name for Kirjath-jearim. This statement, in 2 Sam. vi. : 2, forms the beginning of the account of David's removal of the ark to Jerusalem. On the way it abode three months at the house of Obed-edom. After that its course to Jerusalem was completed with great pomp and it was set "in its place in the midst of the tabernacle that David had pitched for it" (2 Sam. vi. : 17. Comp. 1 Chron. xiii., xv., xvi.).

The ark was now in a consecrated tabernacle and regularly served by Asaph and his brethren. These Levites, of course, did not enter into the presence of the ark, but ministered in an outer portion of the new tabernacle before the veil which hid the ark, as we must suppose the same sacredness of the ark that it had in the old tabernacle at Shiloh was maintained in this new tabernacle of David. Obed-edom and sixty-seven others acted as porters; they were descendants of Korah, the Levite, hence Kohathites, while Asaph was a Gershomite Levite. With them were associated another Obed-edom, a son of Jeduthun and Hosah (1 Chron. xvi. : 38), who were Merarite Levites. So all three of the great Levitical families were represented in this care of the ark.

From 1 Chron. xxvi. we gather that the court of this new tabernacle was very spacious, perhaps equaling

that of the old tabernacle (verses 13-19).

But while the tabernacle of the ark was thus arranged in Jerusalem, the old tabernacle, saved from the Philistine destruction of Shiloh, had been set up "in the high place that was at Gibeon (1 Chron. xvi. : 39), and the great brazen altar before it, where Zadok the high priest ministered, assisted by the celebrated Levites, Heman and Jeduthun. (Compare 2 Chron. i. : 3-6.)

Now the bringing of the ark to Jerusalem could not have taken place till the eighth year of his reign, for in that year he conquered Jerusalem from the Jebusites. During all Saul's reign the ark must have been at Kirjath-jearim, and the first battle of Ebenezer, at which it was captured by the Philistines, could not have been later than fifty years before Saul's election as king, for that battle was in Samuel's youth, and Samuel was very old when Saul was elected (1 Sam. xii. : 1). So we have $50 + 32 + 8$ (if we take Saul's reign as extending over 32 years) as the number of years during which the ark was at Kirjath-jearim. It was there at least 90 years, probably much longer. It was therefore separated from the people and from its regular use in worship for that time. That was very largely the period of Samuel's life. And he was raised up to be a second Moses, combining in himself prerogatives of both political and spiritual leadership, during this transition between the theocratic republic and the complete monarchy. His peculiar and exceptional position was marked by the fourfold places of worship, Gilgal, Bethel, Mizpeh and Ramah, at each of which he ministered as priest at the altar, although he was not a descendant of Aaron, but only a Kohathite Levite. Shiloh had perished, the Jerusalem temple had not yet taken its place. It was altogether an exceptional time.

The double tabernacle (at Jerusalem and at Gibeon) was merged into the temple about 40 years after David had erected the new tabernacle in Jerusalem. Then the restoration was complete.

We may add that the "high place

of Gibeon" was probably *Neby Samwil* or *Mizpeh*, which rises close to Gibeon and overlooks it. The "20 years" of our passage at the head of this article refers only to the time before the next event recorded, the gathering at Mizpeh.

EUROPEAN DEPARTMENT.

Notes.

Professor Bernhard Weiss. This eminent exegete is too orthodox for the liberals, and yields too much to modern thought to please the confessional party. The charge was recently made against his *Leben Jesu* that it does not clearly enough advocate the personal pre-existence of the Son of God. Prof. Weiss replies that this criticism is based on the first edition, while the later ones are ignored. He then makes the following definite and emphatic statement: "Whoever has a knowledge of my academic and literary activity, or has heard me preach and make public addresses, knows that always and everywhere I have fully and joyfully confessed my faith in the eternal divinity of Jesus."

Socialistic. The Section on Morality in the Paris Academy of Moral and Political Science has brought to light important socialistic facts. Mr. Henri Baudrillart gave an account of the physical degeneration and the moral degradation among the working classes, particularly so far as attributable to their wretched dwellings. He warns the upper classes that they are ignoring at their peril the bitterness and hate engendered in the overcrowded districts. One reason for this overcrowding is found in the rapid increase of workmen on account of the great industrial development. They number 1,300,000 in the Department of the Seine, including Paris. Many of them are virtually homeless, living in furnished lodgings. In 1876 Paris had 9,050 keepers of lodging-houses, and 142,671 lodgers ;

in 1882 the former had increased to 11,538, the latter to 243,564.

The remedy suggested is that the old, miserable, lodging-houses be replaced by new ones ; but in many instances the laborers oppose this innovation. Inveterate bad habits assert their power. Especial efforts should be made to promote independent family life instead of mixing together so many different persons as is now the case. So far as possible each family should have its own home, whether this be secured by governmental action, by co-operative societies as in England, or by private enterprise and charity.

In common with other students of socialistic problems Mr. Baudrillart has no hope of improving the condition of workmen by merely attending to external conditions. He emphasizes the need of moral training, the development of character.

In an essay on the condition of the working classes, sent to the Academy by Mr. Chas. Bertheau, a lawyer, he resolves the problem into the question: How can the workman save himself? Moral force and individual effort on the part of the laborers themselves are the conditions of making material interests and social organizations effective for good. M. Bertheau argues that family life must be promoted if the free unions now so common and so degrading, especially to women, are to be destroyed. To these unions are to be attributed, in large measure, the frightful number of illegitimate births in the large cities. These children, comprising in some places one-fourth of the total births, are in

many cases not only a burden to society, but also a peril. To the enfeeblement of the moral sense in the family relation Mr. Bertheau also attributes the diminution of the population. He asks: "Where can the workman best learn that authority is a necessity, and that nothing, not even the most miserable household, can endure except by the practice of reciprocal duties? Where shall we find the most efficacious preservatives against anti-social ideas?" We can say with all assurance: One thing we shall never see, a laboring population consisting of good fathers of families, conscious of their duty as well as of their rights, among those that adopt for their motto the too popular saying: "Neither God nor master."

From the various facts of interest presented to the Academy the following are selected: When the cholera first invaded Paris it had about four times as many victims in the poorer as in the wealthier districts. Typhoid fever also prevails to an unusual degree among the poor. France contains 219,270 houses without windows. In these windowless houses it is estimated that 1,309,600 persons live. In Paris there are 4,000 families in dwellings which have no heating apparatus. From twenty to thirty thousand families live each in a single room, five or six persons of different ages and of both sexes living together; two, three or four in many instances sleeping in the same bed.

The Press. Social reform involves the whole of society and all its interests, and must be viewed as the deepest and broadest reformatory movement of the age. Many reforms with other names are really social in character. Next to social reform we may place in importance that of the press. The vast influence of the press and the great need of a change in its matter and spirit have led to numerous discussions in different

lands on the best methods of improvement. From an article in the *Saturday Review* on "The Newspapers" we gather some important statistics and interesting facts. Since 1846 their number in England has been nearly quadrupled. There are now 174 dailies with 300 publications per annum, while 43 years ago there were only 14. "This enlightened generation has not only four times as many newspapers as its groping predecessor, and twelve times as many daily prints, but the rate of circulation has risen prodigiously." They count by hundreds of thousands what used to count by tens. The evening papers print daily a quarter of a million copies, while ten years ago they did not issue ten thousand altogether; and two of the morning journals together print over half a million copies.

Respecting the character of the journals of the day the article declares that the press has grossly deteriorated. The newspapers are charged with depraving the public taste. While the newspaper press is not less clever than formerly, "for the most part it is a shallow, flip-pant, flibbertigibbet sort of cleverness, vicious in its inspiration, vulgar in its methods, and incalculably mischievous in its effects on the public mind. . . . It is a truly abominable thing to feed the tens of thousands of minds newly born to reading and reflection, in these school-board days, with the trashy verbiage, the vixenish tattle, the foul meats peppered with inuendo, to which they are treated in the most widely circulated journalism of the time; and yet more abominable it is because the purveyors of this garbage know as well what they are about as the sausage-maker who resorts for his material to the knacker's yard, and acknowledge to themselves the sausage-maker's excuse."

Besides degrading the taste, the press is also charged with slander

and perversion of the truth. Listen to the indictment: The papers are charged with "the practice and inculcation of slander in dealing with public men; the perversion of truth for party ends; the subversion of respect for law; the degradation of the minister of law—all being done without disguise and taught without concealment as the right thing in a free and enlightened community. Offenses like these may not have been unknown when newspapers were few, but now they are common; they are becoming more frequent and more audacious every day; and that not only in the newer or the more obscure publications of modern journalism, but in sheets that have long claimed rank with the highest."

Statistics. In Dresden there is one church to 21,700 souls; in Leipzig, one to 22,200; in Chemnitz, one to 18,400. Even where there are several ministers to a church the number of souls to each minister is very large—in Dresden, Leipzig, Chemnitz respectively to a minister 6,400, 8,720, 7,400 souls.

The number of churches in Berlin, exclusive of chapels and halls used for religious services, is 36. Just one-half of these are in the center of the city, and the souls belonging to them are 210,000. The other 18 have over one million souls. The number of sittings in all the churches is about 50,000, whereas the number of servant girls alone is some 60,000. The parishes are enormously large, that of St. Mark containing 120,000 souls. Probably no other city in Christendom is so poorly provided with churches as Berlin. The ministers are burdened with pastoral cares. Besides the present insufficiency of church accommodations, the annual increase of population is about 50,000.

The parishes in the German cities are so enormous that the pastoral work is necessarily very much neglected. The pastors are overworked, and even then they cannot meet

the demands made on them. Court-preacher Stoecker recently gave some facts respecting the spiritual neglect of Berlin. He said that a poor widow who had just lost her husband called on seven preachers to conduct religious services at the grave, but not one of them had time to comply with her request. In another case nine ministers were appealed to for similar services, but declined on account of lack of time. One woman called on the three preachers of her church to administer the communion to her dying husband, but not one of them could come. A laborer refused to have anything to do with the church, because he had lost twelve children and no pastor had ever paid the least attention to him in his affliction.

German Poetry. Scherer, one of the most eminent of recent writers on German literature, has frequently taken occasion to lament the decline of German poetry. He was at the time of his death professor in the University of Berlin, where his lectures on Goethe and on German literature attracted much attention; he is also the author of an able work on the *History of German Literature* and of a posthumous volume on *Poetics*. Surveying the entire field of German literature he says: "We can hardly doubt that the increased learning in connection with the growth of religiousness and with the augmented scientific and political activity has gradually undermined the power of our poetry and the interest of the nation in earnest poetical efforts during the nineteenth century, just as was the case in the thirteenth. . . . Many Germans in our day are predisposed in favor of practical activities of general benefit and favorable winds swell their sails, while those who live like Goethe, and regard poetry as a sacred concern of our people, are obliged to contend with wind and weather, and put forth unusual energy."

Intellect and Character. How far character is affected by education and by superior intellectual powers is an interesting problem. It is evident that a bad man can use education for evil as well as a good man for good purposes; and superiority of intellect does not insure goodness of heart. The matter evidently depends on the kind of education and the quality of the intellect, and it cannot be made merely a question of degree. Although a Spanish proverb says that stupidity never exists without wickedness, we find Schopenhauer affirming that the greatest intellectual excellence is rarely united with a superior character, but that the reverse is very common. He declares that we never infer that a man has a good will because he has a fine intellect, or that his intellect is superior because his will is good. The two are regarded as in no way connected, and if they exist together it can be learned only from experience. There may be great goodness of heart and at the same time excessive intellectual limitations.

As an illustration of the total separation of intellect from character he refers to the Italian historian Guicciardini. "He will be placed among the greatest of his century by such as esteem mind and learning above all other human attainments; but those who place virtue highest will never be able sufficiently to curse his memory. As far as persecuting, executing and banishing persons are concerned he was the most cruel of the citizens."

Schopenhauer's view finds confirmation in Pope's saying respecting Bacon: "The wisest, brightest, meanest of mankind," as well as in the view so common, that genius and morality are not congenial.

Works That Are Life.

LIFE-THOUGHTS we want, springing from life, instinct with life, begetting and promoting life. There is

soul and personality in such thought, so that it has a likeness to ourselves and fits into our beings. The utterances into which men put themselves are the most effective; all utterances which come short of this are somehow mechanical and affected, and lack reality.

He who can put himself into his work so that others perceive and feel that self is a genius. Genius is life in an eminent degree, with the power to communicate itself to others. The artist goes out into his art; each picture, each statue, contains a part of himself, his ideal, his feeling, his faith, his hope. In his music we follow the movements of the composer's mind and heart. In the poet's song you hear the breathing of his soul. In the sermon, if true, the preacher gives himself, his best self, to his hearers.

Abstract truth is independent of its author; it is the same no matter who utters it. But art is always concrete, individual; it is however the embodiment of a general idea in an individual object. Beauty, charity, heroism, are all general ideas; but the painter and sculptor seeks to make a particular picture or statue the type or symbol of the general notion. Into his art the artist puts his ideal of the general idea. Hence the art is necessarily personal although the idea represented is general.

This explains the importance attached to the personality of the artist and writer. A great artist declared that it is the personality of the artist and not the art in his productions which makes his work great. The product is the person in the same sense that the plant is the seed from which it sprang. Fichte regarded even philosophy as dependent on the personality, and said that the kind of philosophy one accepts depends on the kind of person one is. Schiller held that it is the aim of poetry to give the fullest expression of what

humanity is. Goethe said that one must be something in order to produce something. He himself attempted to put his life into his poems. By giving full expression to them in his writings he rid himself of the thoughts that harassed and the feelings that troubled him. He put them into poems, made objective what was subjective, and thus dismissed a part of himself by putting it outside of himself. He did not attribute to abstractions or ideas the occasion of his writings, as was so often the case with Schiller; but he declares that his poems had their source in actual occurrences. What he observed and experienced he expressed and idealized. He said that he could not describe what he had not experienced. "Only when I loved did I write love poems." Thus he speaks of his various productions as but fragments of a great confession. Of his "Werther" he says: "They were individual, near circumstances which brought me into the state of which 'Werther' was the product. I have lived, loved, suffered very much! That is the explanation."

Art is the reduplication of self. In their art the artists are conserved, in their work the workers live. True art is a sacrifice; it is himself the artist offers.

The application of these reflections to preaching is too evident to require remark. The pulpit is no exception to the rule that we do what we are. In the pulpit, as much as in poetry, music, painting and sculpture, there is room for genius. And there, as everywhere, genius is sensitive life with deep experience, able to create before men what the inner life has realized and become.

The Real Danger.

No Christian can contemplate the religious situation in Europe without sad reflections and serious apprehensions. Only the faintest outline of this situation is given when we men-

tion the antagonism between Christianity and culture, between the church and the masses, between Protestantism and Catholicism, and between the orthodox and the liberal tendencies in the church. Of the depth, the breadth, and the confusion of the religious agitations, these words give no adequate conception. Infinite details are compressed into the words Infidelity, Socialism, Romanism; and we should have to examine minutely all these details in order to get a correct view of the sad reality. Without dwelling on this reality we want to inquire into the actual grounds of apprehension so as to discover the real danger in the situation.

† Earnest men and live religious journals complain that the church is not fully aroused. One journal declares that the church is utterly oblivious of the great needs of the day. Just as in Christ's day, the signs of the times are not discerned. Far less to the foes of Christianity and the bitter attacks on religion than to Christians themselves must we look for the greatest dangers which threaten the church.

It is painfully evident that the earnestness of the situation is not understood. In many instances the preachers seem least aware of the great revolution which has taken place in thought, and of the consequent demands made on them and on the church. At best they regard only the immediate needs of Christians, not the way to the minds and hearts of the millions who have become hostile to the church. They hold it as an axiom that the gospel will triumph; but they forget that the truth is powerful only when it is made personal. They use old words, when the world speaks a new language; they dispute about old forms, when the world needs substance; they wrangle over methods, when the world needs that living truth which makes its own method and works its own way; they fight over

metaphysical abstractions, when the world asks to know the reality of conscience, of the soul, and of God they dispute about hell, when men are anxiously asking: Is there a hereafter? Every effort to unite Protestants against Jesuitic aggressions fails, on the plea that they cannot unite in fighting a common foe until there is doctrinal agreement among themselves. So they are intent first of all in destroying one another; and when that is done the remnant will attack Romanism!

"Let reason rest," is the dictum of a Catholic scholar. What he preaches many a Protestant practices. This has helped to widen the breach between the church and various phases of culture. Not a few ministers make the great problems of the age altogether too easy, and of the depth of intellect involved in their solution they have no conception. For the honesty and the agony of doubt they have no more appreciation than for the right of the most thorough investigation of all religious problems. Some ministers treat with such a degree of indifference or even frivolity the momentous questions which agitate thinkers that those who have grappled with the great realities of the soul and are earnest inquirers are repelled. And then, as if in defiance of all that is holiest and most needed, some take refuge in their ministerial assumptions and their hierarchical arrogance. They forget that "a character not Christian is nearly always proud; and that a Christian character is humble."

"Piety is not synonymous with ecclesiasticism," was recently said by a Berlin professor. "All the religion is not in the churches," is a saying frequently heard in Germany. Often the deepest struggles, the most earnest inquiries after light, and the most ardent longings for communion with God, are found among those to whom the church does not extend

its fellowship. This fact is sadly ignored.

If the situation is discouraging it is largely due to the state of the church. The real danger is in the apathy of professed believers, especially in those who are recognized as leaders. There is a lack of earnestness, a lack of the insight to which earnestness leads, and a lack of the efforts which flow from earnestness.

Knowledge and Faith.

WHEN we consider the progress, the extent and the blessings of science we can well understand the devotion of the age to it, a devotion which comes little short of worship. Not a few look to it as the redemptive power of humanity. Knowledge, in defiance of history and biography, is treated as if it instead of the will were the great ethical factor. The fact is overlooked that the quality of the knowledge and the character of the truth have an important bearing on their blessedness. A newspaper need not be filled with lies in order to be unfit for the family circle.

Scientific knowledge is heralded as the basis of a new religion and as a substitute for faith. With surprise we read the following at the close of Haeckel's "History of Creation," and wonder whether he does not judge all the churches by Roman Catholicism. He says:

"The monistic religion of nature, which we must accordingly regard as the true religion of the future, does not like all the religions of the churches stand in opposition to a rational knowledge of nature, but in harmony with it. While the latter religions all end in deception and in superstition the former is based on truth and knowledge. The history of all the religions of the churches proves to the unprejudiced how little the subjection of human reason to the yoke of authority, and the alienation of man from nature, are able to make men better and happier. The so-called golden era of the middle ages, when Christianity unfolded its world-wide dominion, was the time of the grossest ignorance, of the most revolting barbarity, and of the deepest immorality."

Haeckel expects the knowledge of nature to make men purer and more heroic in morals than has ever been done by "the religions of the churches."

Others who advocate the overthrow of faith by means of natural science clearly state that when this overthrow is accomplished religion will be impossible. They know that a religion of nature is an absurdity. Thus Buechner declares that the advance of science destroys the notion of a future life and of all supernatural objects. He makes science synonymous with materialism, proclaims the end of the ideals and centers the hopes of humanity in the Nirvana of Buddhism. Hellwald makes science the destroyer of ethics as well as of religion. "It is the mission of science to destroy all ideals. Its business is to show that faith in God and faith in religion are a deception; that morality, love, freedom, human rights are a lie, mere inventions of men for the sake of self-preservation."

Is it strange that men turn away from a science which aims to destroy all that is dearest to the human heart and which becomes the worst enemy of humanity? Some now, as was the case with Rousseau of last century, become suspicious of what is called the acme of culture. Seriously the question is asked whether the science of the day is a blessing or a curse. The Russian novelist Tolstoi vigorously opposes the prevalent science with its materialism, its exaltation of brutes, and its degradation of man. He holds that we know self best and matter least of all, and that the knowledge of self is the key to the knowledge of the universe. Love and the spirit of helpfulness, not materialistic science, he regards as the redemptive social forces.

While there are scientists who treat faith as a station that is passed on the way to knowledge and to which we never return after science

is reached, there are also philosophers who regard faith as inferior and as destined to be superseded by knowledge even in religion. This view prevailed among the Hegelians. Faith was viewed as but the stepping-stone to knowledge, which is regarded as the essence of Christianity. Faith is to be absorbed by the ideas gained by means of the dialectic process; it therefore represents a lower stage of culture than that in which knowledge prevails. An arrogant and cold intellectualism is to annihilate the warmth of faith.

But opposed to these views we find a long list of eminent thinkers from Kant to the present. Cherishing the most exalted view of knowledge, they at the same time admitted that there are important domains which positive science cannot enter. Problems are continually thrust upon us by our own being which demand solution; and yet they pertain to subjects which admit of no demonstration. These are the very problems which concern us most; they are the problems which involve all that we include under the term *values*. They spring from our moral nature, from our spiritual longings and aspirations, and involve our peace here and our welfare hereafter. One must cease to be human to ignore these problems. But their solution lies wholly within the region of faith. Thus the very needs and impulses of philosophers and scientists have driven them to faith for solutions which science cannot give. All that is highest in man lies in the sphere of faith and hope. We cannot ask what? whence? whither? without looking to faith for the answer. And to quit asking these questions you must destroy reason itself. Ethics as well as religion, and the spirit as well as God, thrust us into the realm of faith.

It can safely be pronounced one of the best assured results of modern thought that faith is not made void

by knowledge, is not an inferior standpoint, and is not to be absorbed by knowledge. Neither can it be superseded by a direct intellectual vision, as advocated by Schelling, nor by an insight of reason, nor by any theory of intuition. Knowledge cannot take the place of faith; faith cannot take the place of knowledge. They are both necessary and must exist together. They are circles which touch each other but do not coincide. Knowledge itself leads to faith, and faith builds on knowledge. Where knowledge ends, faith begins. Faith does not dream; it is not visionary; it acts according to the most valid data and the most rational methods. It does not ignore or oppose nature, but neither is it limited by nature; it gives the intellect its due, but it also recognizes the heart and the will; it recognizes the body, but also the personality, which is not the body, but which controls the body. So far as the objects are concerned we must acknowledge that faith deals with the highest conceptions of which the human mind is capable: and so far as the human faculties are concerned we know that their highest exercise is attained in faith.

Faith is a demand of our nature, a necessity of our being. Only when he has lost himself in nature can a man ignore the rights of faith. "Faith in God is human instinct," said Lichtenberg. Many eminent thinkers have pronounced religion innate and thus have made faith, the basis of religion, an element of humanity. Schleiermacher affirms that "man is born with the religious faculty, just as his other faculties are innate." Hence the universality of religion. Peschl, a recent writer on ethnology, says: "If we ask the question whether a people has ever been found without religious emotions and objects, the question must be emphatically negatived." Thus humanity itself rises to testify in favor of religion and faith.

We can safely adopt the views of the eminent thinker Julius Mueller when he declares that in this world there is nothing higher than Christian faith. So far as our life here is concerned faith is not preparatory, but final. But it is preparatory to sight in heaven.

Statistics.

THE third edition of Zoeckler's *Handbuch der theologischen Wissenschaften* contains important statistics of the strength of the various churches of Christendom. Exact results are, of course, out of the question; but the greatest pains have been taken to get correct figures. The conclusion reached is as follows:

Greek Church.....	92,000,000
Roman Catholics.....	210,000,000
Protestants.....	150,000,000

Significant is the progress of the various churches within the last one hundred years. From 1786-1886 the Protestants in Europe increased from 37,000,000 to 85,000,000; the Catholics from 80,000,000 to 154,000,000; the Greek Church from 40,000,000 to 83,000,000. That is, the percentage of increase was: Protestants, 2.30; Catholics, 1.92; Greek Church, 2.07.

The mission-field shows the following results. Rome had in its various missions about 1,325 converts in 1890; now it has 2,426,000. One hundred years ago the Protestant missions had but 30,000 converts; now they have 915,000. In India the Catholic missions have scarcely doubled their converts in a century, while the Protestant converts have increased twenty-fold. Catholic converts have been doubled since 1790 in China; in the same country Protestant converts have been doubled every ten years. Catholic missions are on the decrease in Japan, while the Protestant missions are growing rapidly. Taking the total results of the century we find that the converts in Catholic

missions have increased 0.85 per cent.; the Protestant, 29.50.

REV. MERENSKY, Superintendent of Missions, and for a number of years missionary in Southern Africa, gives the following statistics of missions in Africa: There are at present in that country 550 evangelical mission stations. The members of the churches number 400,000 souls; 70,000 children daily attend the evangelical schools. The annual increase of evangelical Christians is 35,000. Within the last five years about 200 negroes died a martyr's death.

The Individual and Humanity.

THE philosopher von Hartmann has subjected Lotze's philosophy to sharp criticism, and his conclusion is that Lotze has contributed little or nothing of lasting value to philosophical thought. There are many who differ from von Hartmann in this opinion; but it cannot be questioned that Lotze has not gained a deep or general influence on philosophical thinking in Germany. Some who hoped to get support from his philosophy for theism are beginning to question the validity of his contributions in that respect. Before me lies a religious journal which admits this, and pronounces just the severe criticism of men like von Hartmann and Staehlin in their reviews of Lotze.

Evidently the time for the final estimate of Lotze's philosophy has not yet come. It has not been sufficiently tested to permit the determination of its place in the history of thought. Lotze, among other things, deserves credit for the emphasis he placed on ethics, and all that has supreme value for the soul, at a time when man had almost been lost sight of and nature had become the object of absorbing study. But the fact that neither in books nor journals nor in the universities Lotze's philosophy has gained any great power, but has

rather been losing prominence since the author's death, is significant. "It is simply the fate of all philosophical systems," says a theological journal; it is in fact the usual fate of nearly all systems. "Whoever has for the last three decades followed the German philosophical works has learned to know a number of men who gained great respect as teachers and authors of philosophical systems so long as the might of their personality carried their systems and served to hide their defects, but who soon after death were either forgotten, or at least lost their former prominence.

What philosopher of the century is an exception to this? But why confine the remark to philosophers? Is not the same true of men in every department of thought? Even those who were the great theological lights about the middle of the century have sunk below the horizon of the present generation. Rothe, Tholuck, Mueller, Hengstenberg, Beck, Dornier are rarely mentioned. Not long ago an eminent historian spokesadly of the fact that all the labors of the historian were likely soon to be superseded by the labors of other investigators, and to be pushed aside by other interests and later researches.

Thought grows. Its fruit is seed which enters into new growths. Who would keep the seed as it is rather than let it disappear in the new plant which it contains? Whatever is fit to enter the marvelous process of human evolution cannot abide by itself or remain what it is. Even eternal truth and unchanging principle have a variety of application.

The seed dies to live. Men and systems lose their isolated prominence because they are absorbed by humanity. The thought of one man becomes the thought and the life of a nation; what was striking because singular becomes so common that it

is taken as a matter of course. But what is leaven good for except to lose itself in the meal which it is to leaven? Thought is great in proportion as it is universal in its character and adaptation.

Men and systems for humanity—that is the cry of the age. Kings are for the people, not the people for kings. "I will not conduct my government as a private matter, but as the affair of my people," said the Great Elector of Brandenburg. "I regard myself as but the chief servant of the State," said Frederick the Great. These sentiments helped to make them and their country great. Even capital is beginning to feel humane, is becoming ashamed of its egotism. Perhaps when capital has become humane, men will also learn that the welfare of humanity is worth more than personal glory.

Not only the superficial facts of socialism, but also the deepest tendencies of European thought indicate a struggle to rise from the selfish individualism, which has so long prevailed, to a conception which conserves the dignity of the individual, but only by making him an integral part of the community, the nation and humanity. God as personality and yet as immanent in the universe has been pronounced the great philosophical problem of the day; only less great than this is the problem of individuality and its organic connection with the whole race. It is surprising that he who lives solely for self can expect anything else than to be ignored by those whom he ignores.

There is, however, a reaction in Germany against selfish individualism, which can claim neither the sanction of reason nor of Christianity. The social organism is magnified and the individual is treated as if he had value only for that organism. But only because he has value himself can the individual be valuable to society. Therefore the high-

est personal development is the condition for the greatest benefit to humanity. Hence, instead of so emphasizing society as to ignore the individual, we regard the best work for self as also the best work for society. But selfish reputation is not a part of this best work. Men may be great, and may continue to live and to speak, though their names are forgotten.

There are also conflicting theories of education. One theory claims that the great aim in education is the training of the pupil for society, for the state and for the church. The other theory makes the development of the innate powers the essential thing. But why need the two conflict? Let the individual be viewed as a member of the human organism, which is the only way to view him correctly. Then let this member be developed to the utmost and the entire organism will be benefited. In this way the growth of the individual is the growth of the organism itself. Jean Paul wanted education to make real the ideal man lying concealed in each individual. This ideal man is the person himself, not, however, a selfish person, but a constituent part of humanity.

Vacation in Switzerland.

IMPAIRED health and the need of recreation have driven the editor of this department to the Alps. Driven, for work is incomparably better and more enjoyable than rest. The value of rest consists in its preparation for work. But there are times when change is relief, and when freedom from pulpit and study means a new and enlarged life. Then the Alps distill a tonic for the body, as they breathe their majesty into the soul. We lose books and manuscripts and cares while absorbed by the sublimity of the rugged mountains with their eternal snows and glaciers. But not less characteristic than its overawing grandeur is the sweet

loveliness of Switzerland. Often the sublimity is but the frame of the most exquisite beauty. Macaulay saw in this union of the sublime and the beautiful an illustration of Milton's poems. "His poetry reminds us of the miracles of Alpine scenery. Nooks and dells, beautiful as fairyland, are embosomed in its most rugged and gigantic elevations. The roses and myrtles bloom unchilled on the verge of the avalanche."

Freed from labor we play. But play here means creative spontaneity. Everywhere types and prophecies. Thought is easy, comes of itself, like feeling. The soul enters the symbols which abound and finds them an expression of its inmost self. Sometimes the life and forms of nature interpret to the soul what lies latent in it as a mystery or a prophecy. Some men are seers, revealers; they express clearly what others but darkly feel. So in the individual's life there are seeing, revealing moments, as when the power of nature lures us beyond our ordinary selves into the deeps of our own souls and up to the heights of God.

Nature is dumb thought which finds utterance in the human heart and mind. Are not flowers, streams and mountains but mirrors in which humanity beholds itself? There is more thought *in* these awful rocks than can be written *on* them.

Suggested is often more powerful than expressed thought. Suggestion is a hint which sets the constructive powers at work; it impels the mind to create, and creation is delight. Power exercised is power satisfied. Our thoughts and feelings take the shape of the things about us.

Around the summits the clouds gather and linger; there the storms are fiercest, but there, too, the storms are broken. On that highest summit the sun drops the first golden rays of morning, and a glory rests there when the evening shadows have fallen on the valleys. Thus we

read on the mountain's summit the lesson taught by those who constitute the summits of humanity. Every great mind is solitary; perhaps there is also loneliness in his solitude.

How muddy the lake formed by water from glaciers! As that water leaps down the mountain side and dashes wildly over rocks its agitated whiteness is pure as snow. Indolence is impure ugliness; a grand character is formed by action, by opposition, by agitation, by conflict. The trials of life develop into sublimity that beauty of soul which is lost in ease.

The flora on the heights is marvelous. The edelweiss blooms at the side and foot of the glacier; on the verge of perpetual snow the forget-me-not; amid piercing winds the unrivaled gentian unfolds its deep beauty; the Alpine rose hides the barren rocks which unwillingly permit it to strike root in earth; for acres the mountain sides luxuriate in rare blossoms whose singular beauty you would seek in vain in the lowlands. To the heights of life for what is rare and perfect! Even from precipitous rocks lovely flowers bloom, just as from them break forth the purest streams of refreshing water. No wonder Pythagoras taught that there is a soul in the whole universe, and a soul in each of its parts, and that Thales found nature full of gods and of demons.

When tourists visit Switzerland it is for the grandeur of its natural scenery. Except so far as they minister to the traveler as guides, porters, waiters and landlords the inhabitants are but little considered. This is the age of natural science, it is said; but it has likewise been called the age of humanity. During former visits the scenery absorbed my attention also; but the study of socialism has convinced me that man, with his suffering, is of more human concern than nature with all its sublimity. Therefore I was inter-

ested, as never before, in the life, the toils and the wages of the masses. Perhaps some slight regard for the burden-bearers would improve the humanity, not to mention the Christianity, of the tourists while intent on gratifying their love of nature.

At Frutigen I learned that many of those occupied in making matches earn about ten cents a day. Frequently their health is ruined and they are hurried prematurely into the grave. A man who carried my baggage across the gemmi told me that his whole family, including himself and wife and eight children, make wooden match boxes in winter, and earn less than two dollars a week. A few days before that he had taken to Frutigen 18,000 boxes, for which he received 18 francs. In climbing the Eggishorn I passed many men, women and children, carrying heavy baskets on their backs to the hotel on the mountain side. The road is very steep much of the way, and the hotel is three hours from the valley; but these toilers require one or two hours more. I passed boys of fifteen and girls of twelve or fourteen weighed down by their burdens of charcoal, salt, and other articles. They literally groaned under their heavy loads, and could hardly raise their heads to greet me as I passed. I asked a boy what he received for carrying his heavy load of charcoal, and he answered seventy centimes, about fourteen cents. One girl of twenty was carrying the large dishes, a burden of 150 pounds. The reward was 30 cents. It took the greater part of the day, and, she added, "It ruins the health. I have already suffered greatly." She had spent the entire winter in making a beautiful bed-spread, and was anxious to sell it for \$10. Facts like these enabled me to understand why these people so often annoy tourists by persistent offers of their services. Dire necessi-

ty is the explanation. One meets types of humanity which are exceedingly repulsive; inquiry into the causes convinced me that these are to be found largely in excessive work, particularly in early life, and in food poor in quality and insufficient in quantity.

The religious condition of Switzerland presents many interesting facts. According to the statistics of last December the country contained 1,750,000 Protestants, and 1,200,000 Roman Catholics. There is perfect liberty of creed and of conscience. The person who exercises paternal authority or acts as guardian can determine the religious education of the children till the age of sixteen. The Jesuits are forbidden, but the priests are much more numerous than the Protestant ministers. As is so often the case, the church in the minority is especially vigorous; in the Reformed cantons the Catholics are on the increase, while the Reformed are gaining in the Catholic cantons. The Catholic Church is a unit and is domineered by ultramontaniam; the Protestants are divided, fierce controversies raging between the evangelical and the liberal parties. In point of zeal the Catholics are far ahead of the Reformed. In the Catholic canton of Uri, I inquired into the attendance at church, and was told that, as a matter of course, everybody went except the little children and the infirm. "In winter the people fill the church, even on week days, coming from the mountain sides and the valleys, through the snow and over the ice, to attend divine services." I rode through the Rhone valley on Corpus Christi Day. I saw not a person at work the whole day; even the cows were kept in stables that their keepers might attend service. Every village had its celebration. The processions were large; the display was surprising, revealing a splendor which, under the circumstances, seemed impossible, and contrasted

strangely with the apparent poverty and squalor of the villages.

Never before did I understand Zwingli's iconoclasm. Of all the reformers he was most intent on removing images and pictures from the churches. One need but see the Catholic cantons to-day to appreciate his iconoclastic zeal. Many of the images and pictures are worthy of savages rather than of Christians; and the devotion of the people to them cannot but be debasing. This is true of the representations of Christ, as well as of pictures of the Virgin and the saints. In the Reuss valley I saw in front of a chapel the representation of a saint with a hog leaning against his legs, apparently rubbing its itching side. I asked for an explanation, but, of course, received none.

I can give but one instance of the superstitions which are worthy of Spain. In passing up the Rhone val-

ley from Brieg to Fietsch, my companion, a Catholic, proprietor of a hotel in the valley, called my attention to a church at our side. "This church is peculiarly rich in grace," he said. "Emblems of wonderful cures performed are hung about the altars. And the church has this wonderful power: it often occurs that children die without baptism. They are then brought to this church for the rites of burial. Now it frequently happens that during these exercises some sign is given by the deceased child. Then the priest immediately baptizes it." Thus the child is supposed to give some evidence of life, but just enough to make it fit for baptism; then it is buried. What the sign is and how it is recognized I could not learn. But a rare chance is given to the priest and to the credulous and excited parents to establish a miracle which redounds to the glory of the church.

MISCELLANEOUS SECTION.

*Extemporaneous Preaching vs. Written Sermons—which?**

PERSONALLY, I am a strong believer in the written sermon, but I would not lay down a rule which would be binding upon all young preachers, some of whom may find the so-called extemporaneous method more advantageous. My creed on this matter is "Let not him that useth the manuscript despise him that useth it not; and let not him that useth it not judge him that useth it; for God hath received him." Whether the young preacher in starting out on his ministerial career determines to preach his sermons from notes or to do without written memoranda, let him look to it that he does all "to the glory of God," and it will be well.

After all, it is not so much the method as the man behind the method that makes success in preaching. Although, as I say, I am strongly in favor of the use of the manuscript,

*By a distinguished Congregational clergyman of New York City.

I do not urge that it is necessary for every preacher. Every man with any force of character will select the method he finds best adapted for the work. If a man is going to be an effective preacher, he must, to a certain extent, be independent of all methods. The young preacher finds out after awhile the method which suits him best, and he will work along on that line and make himself as effective as possible. Because he is successful in his way it does not argue that others will be equally successful by following the same method. Young preachers are very apt to take certain famous preachers for their models. But, as Emerson says, "imitation is suicide," and in striving to follow some great master you are quite likely to imitate, even exaggerate, his faults as well as his virtues.

In a certain sense there is no extemporaneous preaching. The preacher who does without notes thinks out his subject, broods over the manner in which he shall treat

it, lays out the whole plan of the discourse in his mind instead of on paper, and makes notes of such illustrations as he wants to use in the sermon, as they come to him from time to time. When he goes into the pulpit to preach he gains a certain amount of helpful inspiration from the place and its surroundings and, with the aid of the mental training he has forced himself to go through in the matter, he is able to preach what is called an extemporaneous sermon. There have been great preachers who have pursued this method. During the days of the Reformation I can recall the names of Luther, Latimer, and Knox, and among the modern examples can be named Spurgeon, McLaren, Robert Hall, Robertson of Brighton. Spurgeon's sermons are reported, and when that distinguished preacher revises his stenographer's notes he obtains about the same kind of discipline that he would have obtained had he written the sermons in the beginning. Robert Hall memorized his sermons so that he could repeat them almost word for word as they had been pictured in his mind, and Robertson was accustomed to write out his sermons after they had been delivered.

Other famous preachers have written their sermons, committed them to memory and then delivered them. Some of the celebrated French preachers have adopted this method. Bourdaloue is one of the most prominent examples of this method. The ministers of the dissenting churches in England and Scotland followed the same plan; Bishop Leighton and Whitefield practiced this method, and of the latter it has been said that in order to preach a sermon effectively he had to repeat it over in private a score of times.

And then we have the plan of preaching from the manuscript, the method that has been used by the clergymen of the Church of England in former times, and by famous

preachers of Scotland and New England. This method was successfully pursued by Jonathan Edwards in our own country, by Thomas Chalmers and by R. S. Candlish in Scotland.

I will speak briefly of the advantages of this method. According to Lord Bacon "writing maketh an exact man." The exact and important statements which a preacher makes ought to be written; the composition is not apt to be diffuse; the thoughts are condensed and to the point; the sermon is not jerky and disconnected in its style; the preacher is able to give each section of the sermon its proper proportion of space. True, a man may "dash off" a sermon on paper as he may speak extemporaneously, but the writing, though hastily prepared, is subject to revision the next morning after the heat and glow of the work is over, when corrections may be made and the manuscript prepared for actual delivery. A man who speaks extemporaneously is apt to say some things which he does not mean, or say things in such a way that they will be misunderstood by his hearers; the man who writes his sermons will not fall into that difficulty. James G. Blaine once spoke to a body of Congregational clergymen on the advantages of speaking without notes, but his eulogy on President Garfield he read from manuscript. The Rev. Dr. Storrs is famous as an extempore preacher, but his oration on the occasion of the opening of the Brooklyn Bridge, and his well-remembered sermon on missions before the American Board, were both carefully written and delivered from manuscript.

The preacher who uses a manuscript will be relieved from a feeling of nervousness while in the pulpit. When I pursued the extemporaneous method I could not sleep on Saturday night, for I was trying to frame in my mind the sermon for the next day, and Sunday night I lost my rest while recalling the fact that I had

omitted to say certain important things, and said other things which I should not have said. By the use of the manuscript this trouble is avoided, and the preacher can concentrate more attention on the devotional parts of the service.

I think it is best to write sermons on the usual quarto-sized paper, writing on both sides and stitching the sheets together after they are written. The preacher must not be so chained to his manuscript that he cannot look at his audience; he must not bury his head in his notes. He should write in a large, legible hand, using good black ink, and, if he underscores the words, he will find he can read the manuscript much more easily. See that there is enough light in the pulpit to read by. Study the sermon beforehand; become imbued with it. When you are writing it imagine that you are speaking it to your congregation and your written sermon will never become simply a cold and powerless essay.

The Kind of Wife that will Help a Preacher.

BY J. E. TWITCHELL, D.D.

HE who would venture an answer to this question, if a benedict, must be either a *brave man*, or must have been remarkably fortunate in his selection; for *one*, at least, will read his answer with peculiar interest. But *brave* or *fortunate*, or both ¹ venture.

1. *The right kind of a wife is vastly helpful to the preacher.* She is not *hired* by the church, as her husband is, or *paid* for any services which she renders. She, however, occupies a position of peculiar opportunity and responsibility. Her life, more than that of any other woman in the church or parish, has, or may have, connection with the people. They look to her for an illustration of interest in them, and in all good things, and of womanly grace in whatever she does or says. There can be no

question but what churches, as a class, assume to *own too much stock* in the minister's wife, lay too heavy burdens on her, and expect too much of her in the way of service and sacrifice for their good. There is no reason why *she* should be president of all the societies which are composed of women, or be more active in outside Christian work than the other women of the church. She, the same as others, has her home to care for, and her husband's heart to cheer when he is overloaded with cares, and sometimes fearfully overtaxed with the strain upon him for sympathy with his people in their trials and sorrows. Let no church think that the minister's wife is *their property*, to be used according to their wishes or whims, or consider her a woman to be discussed or criticised because of her domestic habits, her social or even her Christian qualities. She is but *one woman* among the many; and while she may be *blessedly helpful* to her husband in his ministry, she is *his wife*—not the *people's slave*!

2. *The minister should have a wife.* Ordinarily he should be married at or before the beginning of his ministry—I mean before his settlement as a pastor. Reasons for this are many and obvious. It would not be safe to say that the minister, if unmarried, will be sought for marriage, by all, or by any large number of the marriageable in his parish. Many, however, would begin, at once, to wonder if he might not find or might not think he had found, among this number some one who would joyfully, and helpfully, share with him the responsibilities of his position! Such wonder is always distracting, and often hazardous.

Then, further, leaving out of the question all sentiment in this matter of marriage, the question of *who?* is a serious one, and sometimes bewildering. Besides, no minister is *fully equipped* until he has a wife!

I think the first business of a theological graduate—if he has not attended to it before—is to settle this one great question of his marriage, and consummate the union, so that he may take his treasure with him to his new home, and start fair in his blessed work. He will thus save an immense amount of anxiety on his own part, and an immense amount of wonder on the part of his people, to say nothing of the *exposure* to which he would otherwise be subject, or of the *help* he may expect to find in a wife, at a time when, especially, all ears are open and all eyes are upon him?

3. *The minister's wife should be a Christian woman.* This goes without saying. It is, however, said with the thought in mind that she should be more than a *mere church member*; more than a hopeful follower of Christ; more than a woman of *ordinary Christian experience*.

The position which she is to occupy demands thorough and hearty consecration to the work of doing good. She is to be no insignificant a factor in church and community life, and in many ways will exert exceptional influence by the Christian graces which she possesses or fails to possess. Her husband, sooner or later, *may become* pastor of a large parish, with income of generous proportions; or he *may spend* his whole life in small parishes, with meager salary, which calls for many sacrifices and self-denials. In either case cares and crosses will be neither few nor small. Patience will often be tried; the heart will be often grieved; there will be many discouragements, and many duties will be demanded which call for the exercise of a heroic faith. No woman in all the world needs more of the spirit of Christ than the preacher's wife. She will have opportunities of illustrating the love and grace of God in her own life, thus encouraging and inspiring as few others can. Nothing but love

for the lost, and a close walk with Christ, will enable her to do and endure so as to be blessedly helpful to her husband.

In saying this I do not admit that the church or parish has any *just claim* upon her time and strength. Her *position*, however, is such that, above all other women, she may be helpful in many ways.

4. *The minister's wife should be in full sympathy with him and with his work.* I mean by this that she should have a high estimate of her husband's calling, and count it a great privilege to *be a minister's wife!* She should find her joy in the kind of work demanded of her husband, and in the opportunity afforded her, because his wife, of ministering unto others. She should be a woman who believes in the power of the gospel to save souls; should delight in nothing so much as in *souls saved*; should be willing to sacrifice many a quiet hour of home communion, that her husband, or they together, may counsel and comfort those who are in any wise distressed; should be a cheerful, sunny, hopeful woman; with so much good sense and grace as not to censure her husband because he does not rise to the position which others attain, or because of hardships occasioned by the faults and failures of others. She should consider their mutual life dedicated to unselfish service; should be glad to go with her husband into the most forbidding places and among the most uninviting people, if duty calls him there. She should have a tender and warm heart toward the poor and the afflicted, and by her very bearing should make the least and lowest feel at home in her presence! *Should never indulge in favoritisms so as to make them manifest.*

5. *The minister's wife should be an educated woman.* I do not mean by this that she of necessity should be a Greek and Latin or a French and

German scholar, or that she should be proficient in philosophy and the higher mathematics, but that she should have a broad and generous intellectual equipment, causing her to sympathize with her husband in his studies, and making her helpful to him in many incidental ways. The minister's life of necessity is intellectual. If he is wise, however, he will not give himself wholly to theological studies. Philosophy, history, biography, and the sciences will engage him. He will seek to keep abreast of the times; will continually refresh himself with facts from the wide world with which to illustrate and enforce his message from God. Along these lines his wife may be delightful as companion and assistant. She should be able, therefore, joyfully and intelligently to read with him and talk with him on themes of common interest and of large concern; should have a ready eye for quotations and illustrations with which to adorn and emphasize his utterances; in a word, should have such mental furnishing as to hold her in full sympathy with his intellectual pursuits, and should add to all this education a *culture*, by which I mean a *grace of manner*, making her very presence a refining force.

6. *The minister's wife should be a woman of discretion and of rare common sense.* Her husband will often feel the need of counsel in his preparations for the pulpit, in his pulpit efforts, and in his relations to the people. His wife, sitting in a pew, while that may be a poor place for her to grow in grace, is in close contact with the people, and often knows better than her preaching and praying husband how the prayer or sermon is received, and what the impressions made. She will watch him with warm affection, and sometimes with intense anxiety. No one of all his audience will be so susceptible as she to excellences or faults. No

attitude of his, or angle, will escape her eye. No one of all his utterances or intonations will escape her ear. There will be *one who never sleeps in church.* She will feel even the thoughts of those around her.

Then further, mingling freely with the people, she more accurately than he, will gauge the common estimate of her husband's ministry. She therefore should be a woman able to give her husband good counsel as to what he shall do, and how do it; as to what he shall say, and how say it. Woe to that minister who does not hear and heed a wise wife's words!

But this wife, further, must be quick to discover the condition of things in the church and parish—not over suspicious or over confident. One who will not *make trouble* for her husband by indiscretions of speech or manner; and who can *hear* trouble caused by the indiscretions of others! One who can brave storms and is not frightened at speculators. One who can keep her own counsels, and is a safe repository of the counsels of others.

The *instinct* of women often outstrips the *reason* of men. Sensitive to all influences of good or ill, woman often detects the presence or the approach of the one or the other, when man is oblivious of anything unusual in the air. Many a preacher's wife has saved her husband serious trouble by scenting it afar off, and has tided her husband over dangerous shoals by the sweet speech and the sanctified wisdom with which she carried herself when calamity was close at hand.

These are some of the qualities or characteristics of a wife who will help the preacher.

Rare woman? Yes; but there are such women in the world. Some of them are already preacher's wives, and some are *waiting to become such!* Every preacher is to be congratulated who has a wife even faint-

ly answering to the above description! Any woman may well covet the position of an earnest, devoted preacher's wife.

Be careful, unmarried minister! Very much more depends upon the choice you make than most imagine.

Thomas Not There; or, Absent from the Prayer-Meeting.

BY TRYON EDWARDS, D. D.

NOT where? At that evening meeting of the disciples just after the resurrection of the Saviour. It was a prayer-meeting, for they met for supplication; a meeting for mutual conference and exhortation, for they communed together as to the things of the kingdom; a meeting for counsel and instruction, for Christ Himself came with them, to show His approval of their meeting as well as His love to themselves, to confirm their faith, encourage their hearts and to grant them a special blessing.

And yet Thomas was not there! Sad record to be made of an avowed disciple in the book of inspiration, as of not a few modern disciples it is to be feared it may be made in the book of judgment, that at such a time, in such a place, in such circumstances of deep and tender interest he was not there when Jesus came! But *why was Thomas not there?* As to this point we are not informed, whether it was that he forgot the appointment or was engaged with business, or was occupied with other things, or that he felt but little interest in the meeting. But whatever the reason, he did not avail himself of a blessed privilege, and was evidently neglecting a plain duty. And now see what he lost by his absence.

He lost the presence of the Saviour. Jesus his risen Saviour, was there, but alas! Thomas was not, and so he lost this visit of the blessed Redeemer. And so it may be with us if absent from the worship of the Sabbath or from the church prayer-meeting in the week, for Christ has prom-

ised to be always present at such gatherings of His disciples. If asked, you would probably say, "I would do anything, go anywhere, to any distance, if I might but see the Saviour." Go to the prayer-meeting, and you may find Him there. Thomas also, by his absence, *lost the instruction and counsel that Christ gave.* It is plain that Christ spoke of His resurrection, for he showed them His hands and His side—the marks of the nails and the spear, the visible evidence that He had risen from the dead. He doubtless also explained to the disciples their duties and the nature of His kingdom, and gave the instruction, consolation, assurance and directions for the future, the need of which they so much felt. But all this Thomas lost, *for he was not there!*

As of old, so in the modern gatherings of His people, Christ is present to counsel and comfort and direct. Be always there, and you will find something for yourself—some whisper from God's voice to your ear, some direction as to duty, manna for your spiritual hunger, strength for your spiritual weakness, armor for the Christian conflict, support for trial, comfort for sorrow, promise and blessing and help, whether for life or death. All this *from Christ and for you.* But *stay away*, and like Thomas you lose it; and it may be that neither time nor eternity can ever make up the loss.

By his absence Thomas also *lost the express blessing of Christ and the joy that attends it.* Not only was Christ there, but he said and took pains to repeat it, "Peace be unto you." "And then," it is added, "were the disciples glad when they saw the Lord." But Thomas—poor Thomas—was not there to receive that blessing and the joy that it so richly gave. As then, so now, there is always a blessing from Christ and its attendant joy for all who go to the place of prayer with

prepared and expectant hearts. There the weary find rest, the fainting refreshment, the wavering are confirmed, the doubting settled, the sad comforted, and the longing Christian is aided to spiritual food and growth. Multitudes have found such seasons precious and sanctifying to the soul, and have gone from them saying, like Jacob at Bethel, "Surely the Lord is in this place;" gone from them freshly furnished for duty, and enabled more patiently and faithfully to fulfill their part in all the relations of life. In the presence and blessing of the Saviour they have found the joy of the Lord, and in that joy their strength. And all this, if faithful to the place of prayer, *you* may gain; and all this, if absent like Thomas, like him you may lose, though offered by Christ Himself. By his absence, Thomas also *lost the special influence of the Holy Spirit*. Christ not only taught and blessed the disciples there, but he breathed on them and said, "Receive ye the Holy Ghost." And the hallowed influence of that blessed gift Thomas by his absence lost. And now, as well as then, when God's people meet for His worship, the special influence of the Holy Spirit is often sent, and souls are refreshed, and revivals begin, and not only individuals but families and entire communities are richly blessed. And those who, like Thomas, are not there, like him receive not the special influence of the Spirit with which Christ comes to the faithful.

Once more, Thomas, by his absence, *lost the confidence and vigor of his faith, and was left to doubt and unbelief*. Absent from the gathering of the disciples, where he might have seen Christ and felt the power of the Holy Spirit, and been confirmed in His faith, he is left to doubt and to sad and guilty unbelief. Instead of believing that Christ had risen as He had promised, and believing the disciples when in the joyous

earnestness of their souls they exclaim, "We have seen the Lord," he coolly says, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." So he was left to doubt the witness of his fellow disciples, and even the declaration of Christ himself that He would rise again.

And in modern times many have suffered a loss like that of Thomas. Neglecting the peace, and undervaluing the privilege of prayer, and so losing the presence and instructions and blessing of Christ, and the promised influences of the Holy Spirit, they have declined in spirituality, and the world has gained and Christ lost in their affections, and their zeal has grown cold, and the truth which once had constant power over their heart and life now seemed to them almost as a dream, and they are left, it may be, to coldness and doubt, and to sad wandering from Christ.

But how, on reflection, *did Thomas regard his own conduct?* On this point the sacred record does not speak directly, but it does tell us how he acted, and this is the best evidence of how he felt. At the next prayer-meeting Thomas was there. As he talked with his fellow disciples and saw how they were blessed, he undoubtedly felt the loss he had suffered by his absence from their meeting, and as the week rolled round, and again they met, *Thomas was there*. And as Jesus again came, in gracious condescension, to His doubting disciple, He satisfies his unbelief and shows him His hands and His side, so that every doubt is gone, and in the fullness of conviction and faith Thomas cries out, "My Lord, and my God!" Ashamed of his unbelief, satisfied now that his Saviour is risen, he confesses his sad neglect and sin, and is afresh owned by Christ, and penitent and faithful now shares the

Master's favor and blessing, and through all his future days, as tradition tells us, was most active and zealous in preaching the gospel to the ends of the earth.

And so if, like Thomas, you have been unfaithful and neglected the place of prayer, and the gathering of the disciples for worship, if like him you see your error and turn from it, like him you may find your faith confirmed, and your Saviour with you to

bless, and your life as a Christian more consistent, more joyous to yourself, more honoring to Christ, more active for duty, and more useful to the world. Loving the place where Christ meets with His people, you will more and more become like him, more spiritual, faithful, exemplary and obedient on earth, and more rapidly ripen for that world where you shall be with Christ and Christ with you forever.

PREACHERS EXCHANGING VIEWS.

Misapplied Passages of Scripture.

(1) *Looking unto Jesus, the author and finisher of our faith.*—Heb. xii. : 2.

THE word "our" is supplied and spoils the sense or meaning of the passage. Paul is not here speaking of our Lord as one who bestows faith, "but as He who has Himself run the whole career of faith" from the cradle to the cross, from the beginning to the end—a perfect example of faith, even in view of the cross. The connection makes this plain. The examples just given in the eleventh chapter are remarkable; but the faith of these eminent worthies sometimes failed them, and what is singular, the chain broke at its strongest link. Abraham lost his faith, Moses his meekness, Job his patience, but the faith of Jesus never failed from the beginning to the end.

(2) *Examine yourselves whether ye be in the faith.*—2 Cor. xiii. : 5.

Perhaps there is not a passage so little understood and so fearfully perverted by Protestants as this one. Paul is not here exhorting his Corinthian converts to institute an analytical process of self-introspection to see whether they had faith or not. No one sees by examining the optic nerve. No more can faith exist apart from its object. We know we have faith by exercising it and not by analyzing it.

The thing here to be proven or "tested" (R. V.) is not whether *they* are in Christ, but whether *he, Paul,*

was an apostle or not. "Since ye seek a proof of Christ *speaking in me*" (v. 3). Paul had already said that they were "washed and justified and sanctified in the name of the Lord Jesus and by the Spirit of our God" (1 Cor. vi : 11). Does he here call that in question which, by divine inspiration, he had assured them was true? Nothing of the sort. He is only justifying himself as claiming to be an apostle. As he did not belong to the original corps of apostles it began to be hinted that Paul was not an apostle, as he claimed to be—that he was an impostor, and this puts him upon his mettle. "What," he says, "do you doubt my apostleship and want a 'proof' of it?" Then prove it yourselves; or you are the proof of it. Since ye are in Christ you deny my apostleship by which ye are put into Christ; then do you put your own Christian standing beyond proof." "Truly, the signs of an apostleship were wrought among you in all patience, in signs and wonders, and mighty deeds" (2 Cor. xiii. : 12).

The point in dispute, and to be proven, was not whether they were in Christ, but whether Paul was an authenticated apostle or not. "Since ye seek a proof of *Christ speaking in me.*" They were not exhorted to examine whether Christ was in them, but to "test" the question whether Christ was speaking through Paul—of which they were the proof.

T. H. CLELAND.

Our Weak Sermons.

It is safe to say that there is not a pastor who has not been surprised at the results of what he has regarded as his "weak" sermons. He had looked upon them, before he preached them, as being much tamer than the majority of his sermons. For some reason, he did not have any special freedom of thought and heart in preparing them. Perhaps the subjects did not "open up" with much vividness, and he seemed to fail to get down into their depths. In fact they were to him very unsatisfactory; and this feeling became intensified when the sermons were delivered. They seemed to him failures, and humiliating ones, too. But, shortly after this, and before the reaction had fairly spent itself, some one had told the preacher that one of these sermons had done him more good than any sermon of his for a long time. How astonished the preacher looks! He tries to say something, in reply, but is embarrassed so much that he makes poor work of it. Perhaps he thinks clearly enough to say that this hearer must be quite mistaken, for he does not see how such a weak, flat sermon could do anybody any good. It was so commonplace that it did not appear to possess any moving power. Nevertheless, God made that "weak" sermon one of real power to some heart—perhaps to several. It seems to especially please God to take advantage of those "weak" sermons of ours, and make them strong in their effects upon our hearers, both saint and sinner, often when we least look for it. And when we have prepared with much study, what we, in our conceit, call a "strong" sermon, and expect that its delivery will produce unusual results, we have not heard of any special good done by it. Why? Probably because we trusted in our own strength and wisdom. Shall we try to make

strong sermons? Yes, if we can keep humble. C. H. WETHERBE.

"The Prophecy from Olivet."

THE exposition of the "Prophecy from Olivet," in THE HOMILETIC REVIEW for June (p. 544), which in substance the common interpretation, has for many years appeared very unsatisfactory to me. The words of Christ, interpreted as the "strong figurative language of prophecy" are very plain, and almost identical in the three synoptic gospels: "Verily I say unto you this generation shall not pass, till all these things be fulfilled" (Matt. xxiv. : 34). A careful comparison of the three passages will show that these words do not close the prophecy at all, but in every instance they close the parable of the fig tree (Matt. xxiv. : 32-34; Mark xiii. : 28-30; Luke xxi. : 29-32). Upon what principle of exegesis is it necessary to make them refer to the whole chapter? The parable of the fig tree was to teach that when the leaves come forth the summer is near, and hence when the first signs of the world's destruction come forth, the final destruction is at hand. That generation shall not pass away till all these signs, *i. e.*, the destruction of Jerusalem, the putting forth of leaves—should be fulfilled, and indicating the nearness of the final destruction. The darkening of the sun, and the falling of stars are features, not of the putting forth of leaves, but of the coming of summer. This passage, then, agrees with the words of Paul (1 Cor. vii. : 29, and John, Rev. xxii. : 10). Leaves come forth in three days, and the summer is at hand, *i. e.*, 60 or 90 days away.

C. S. NICKERSON.

WAUKESHA, Wis.

A "Two-Sided" Picture—Which is Right?

IN the June number of the REVIEW

(p. 492), Prof. Murray in his article on "Luther's Table Talks" quotes Dr. Thayer of Rhode Island as having once said that "the existence of such a man as Napoleon I. was an *a priori* argument for the existence of a personal devil." In the same number of the REVIEW Dr. King of New York, in his sermon on "My Father's House" (p. 518), quotes Napoleon I. as saying on one occasion that the greatest need of France was "mothers."

How can these two estimates of Napoleon be harmonized?

Prof. Murray is endeavoring to bring out Luther's idea of a personal devil and illustrates with Napoleon, Dr. King is endeavoring to picture an ideal home and makes Dr. Thayer's and Prof. Murray's "incarnate devil" put in that home its crowning glory. Can we imagine anything more incongruous? Surely, these brethren have read the life of Napoleon with different glasses on.

CHAS. M. BRAGG.

WHAT DID NAPOLEON MEAN?

A WRITER in the June HOMILETIC (p. 518) quotes the familiar *dictum* of Napoleon, that the greatest need of France was mothers, and adds the comment: "That simply meant homes." Is it certain that Napoleon meant that?

I raise this question modestly and tentatively, and in the hope that some one will do what I cannot—give an authoritative statement of his meaning. I have formed an impres-

sion that Napoleon's answer is not the true and tender thing it is commonly supposed to be, but something altogether ghastly; that he wished for mothers so that the armies of France, wasted by the sword, might be replenished from the cradle; in a word, that he wished for mothers just as he wished for munitions of war, to serve the ends of his cruel ambition.

Whence my impression is derived I cannot say; perhaps only from a general estimate of the character of that great, bad man. If it is false, I should be glad to have it removed.

ELMIRA, ILL.

J. F. R.

An Addendum.

I HAVE read with great interest the article of my esteemed friend, Professor Painter, on "The Papacy and Popular Education," in the July number of THE HOMILETIC REVIEW. I beg leave to add a *sixth* to the deductions he has drawn from the facts he has so ably presented.

f. Protestants should imitate the zeal of Roman Catholics in providing religious schools for the instruction of their children on days of the week other than Sundays.

With the Bible and religion ignored in the public schools, with Roman Catholicism taught daily in every papal parish in the country, where will Protestantism be a hundred years hence, if Protestants remit the education of their children to the State?

LEXINGTON, MO. E. C. GORDON.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

The Love of the Holy Spirit.

The love of the Spirit.—Rom. xv.:30.

THE love of the Father and of the Son often dwelt upon. The love of the Spirit, equally impressive and inspiring, is less thought of because of the too common failure to recognize His *personality*, and also from the *subjective* character of his work.

I. Love of the Spirit revealed in immediate connection with the love of Christ, even as His work is connected with the work of Christ.

(a) In leading the soul to God along the way Christ opened by His cross.

(b) In revealing the love of the Father and the Son. The sinner would never find the way nor walk

in it but for the loving ministrations of the Spirit. Hence :

II. Revealed in inditing the word of truth. Holy men spake as moved by the Holy Ghost. It is His pure, warm love that kindles the sacred narratives, promises, warnings, invitations.

III. In applying these teachings, vitalizing dormant soul, turning the heart, the will to God, revealing Christ in all His fullness, awakening faith, inspiring gratitude, constraining obedience, etc. All this involves wonderful patience, gentleness, faithfulness, compassion, sympathy—every feature of love.

Also in helping our infirmities as intercessor.

Also in carrying on the work of sanctification, infusing light, joy, peace, purity, all the gifts of patient love and fellowship.

Lesson. Love the Holy Spirit and beware of grieving Him. J. S. K.

The Constituents of a Strong Church.

Thou hast a little strength.—Rev. iii. : 8.

CHRIST exalted to heaven still cherishes great concern for struggling churches, such as these to whom John by His direction writes. The condition and special features of each He notes, as set forth in these chapters. The church at Philadelphia is highly commended. They had kept His word, had not been ashamed of His name, and now He promises them a wide field of usefulness. For this new opportunity they had a little strength and it could be made great.

I. A church's strength does not consist in worldly elements as large numbers, prominent families, great wealth of gold or talents, popularity of creed or brilliancy of the pulpit.

II. It does consist in :

1. The spiritual intelligence of its members.

2. Their unity and co-operative harmony.

3. The purity of the doctrines held and the energy of their faith in those doctrines.

4. The singleness of purpose, recognizing the evangelical design of its existence and steadfastly pursuing it.

5. The abiding presence and power of the Holy Spirit in its worship and work.

J. S. K.

Criterion of the New Birth.

Whoever is born of God doth not commit sin. We know that we have passed from death unto life because we love the brethren.—1 Jno. iii. : 9, 14.

REGENERATION a spiritual fact, a conscious experience, a visible, concrete demonstration. It may be tested and proven as accurately as by a crucible. Its reality is revealed in :

I. A Holy habit. "Doth not commit sin." That is, does not desire, love or practice it, but rather hates, shuns and resists it. In every form of every kind, sin as sin, and because it is sin his face is steadfastly set to avoid it.

II. The love of Christians. Because of their Christlike character, a love of sympathy and kinship, shares in their joys and sorrows, casts in His lot with them, glories in the name.

J. S. K.

Revival Service.

It is finished.—John xix : 30.

Dying words of the great and good and loved always cherished, often very significant; a window letting us look into their very soul, a summing up, it may be, of the teachings of their life. I. What did these dying words of Jesus mean? II. Why were they spoken? III. Lessons involved.

(1) The consummation of his earthly life. What a life it had been! Never such a one before nor since; nor ever shall be. Solitary, suffering, sacrificial, saving. Full of wonders, inconceivable burdens, and responsibilities involving the well-being of the race. At last it has run its course, achieved its ends.

(2) The specific work of Redemption completed. Obedience to the Law perfected, penalty exhausted, gateway of heaven reopened; all things pertaining to salvation set in order.

II. Why were they spoken?

1. His own oppressed soul now found relief in the utterance.

2. He would proclaim it with "a loud voice" that heaven and earth and hell might hear. He calls them to bear witness, and none pretended to deny the word of truth and triumph.

III. Lessons. The uselessness, folly and presumption of attempting to add anything to His finished work. It is an attempt to detract from His glory and is in fact making Him a liar.

Christians may proclaim redemption as an accomplished fact with confidence. Sinners may build their salvation here without fear; an open door let them enter and be thankful.

J. S. K.

Funeral Service.

In Thy presence is fullness of joy, at Thy right hand there are pleasures forever more.—Ps. xvi.: 11.

I. THE life beyond is in the immediate presence of God. To all who enter heaven a place is given of exalted honor and endless security—"At Thy right hand."

II. Completeness and "fullness of joy." God's own joy. They drink of the river of His pleasures; no element wanting, no limit in abundance, no discordant pain or grief. Everything that can delight to utmost satisfaction without satiety, all parts of our nature.

III. Eternal in duration. The knowledge that our joys and treasures here are but for a season, and the liability to the loss of them at any moment a great source of unhappiness. Once across the flood all is secure forever. "Eternal weight of glory," no fear and no desire for change.

J. S. K.

An Ordination Sermon.

And I will give to Jerusalem one that bringeth good tidings.—Isa. xli.: 27.

I. MINISTERS are divinely ordained. They come from God. "I will give." The ministry not one of the literary professions, nor a secular office. Colleges and seminaries do not make them.

II. They are a *gift* of God's grace. Neither the church's merit, wealth or respectability has a claim to them, nor does a salary hire them, nor ordination commission them in the highest sense. They are a benefaction.

III. The minister's chief work is to be the bearer of "good tidings." Does not exclude other things that accompany salvation, but the gospel proclamation is to be his specific, constant, cheerful, enthusiastic, confident employment. In season, out of season, in pulpit and private his heart and lips are to overflow with the "good tidings." Because (a) they are what men, *all men, all men everywhere and always* need, and need most imperatively. (b) The more the good tidings are preached the easier, more open the way for everything else connected with the pastor's work, and the more effective all departments of his ministry. (c) It, and it alone, the power of God and the wisdom of God unto salvation and sanctification.

J. K. S.

Communion Service.

The Song Before the Sorrow.

And when they had sung an hymn they went out unto the Mount of Olives.—Mark xiv.: 26.

THE supper ended the parting before the death full of pathetic sublimity. Imagine the various emotions swelling in the hearts of disciples and of Jesus Himself. Christ as choir-leader. He had blessed God for the cup though it mirrored His blood, and now sang swan-like in anticipation of the cross so near at

hand. The disciples bewildered, scarce comprehending what it all meant, yet sad with vague forebodings.

I. As Christ is our Passover so is He our Song. We may sing at this supper while we sorrow that our sins pierced Him. Because the agony is ended, the victory won, He himself rejoices and we even now enter into His joy.

II. The Psalm before the sorrow helps us to endure, braces the spirit, lifts to heaven the heart. No sorrow anticipated but we may anticipate

the triumph and end of it and the blessed fruits of it. We should praise God for the privilege of suffering with Him since we are to reign with Him.

III. We should go forth from the Communion Table with the high praises of God upon our lips and a two-edged sword in our hand. We should part from this feast with a song of the pilgrim to Christ and the new song which only the redeemed can sing will usher us into the marriage supper of the Lamb.

J. S. K.

LIVING ISSUES FOR PULPIT TREATMENT.

Parochial Schools.

Render therefore to Caesar the things which are Caesar's, and unto God the things which are God's.—Matt. xxii : 21.

THE Roman Catholic question is not a question of religion or of education, but of allegiance. It is well to clear the mind of the public about this. The United States Government requires no church to prescribe its forms of worship, utters no command as to what text-books shall be used in schools. It does, however, demand that worship shall not be a cloak for treason, that education shall not strike at the root of the duty of the citizen to the State.

It is a part of allegiance that every citizen in his civil and political life should be a hearty supporter of his government, "renouncing for ever," in the words of the Revised Statutes of the United States, "all allegiance and fidelity to any foreign prince, potentate, state or sovereignty." This implies not merely actual obedience to all laws, but a cordial support of laws and co-operation with all fellow-citizens. The contest over the parochial school system is not one of dollars and cents, but one of citizenship. Shall the Roman Catholic youth of the land grow to be American citizens or papal subjects? This will be most forcibly de-

nied, and good, earnest, patriotic Roman Catholics will point to many a noted general in our army in refutation of the charge. No doubt they are sincere, but are they well informed? Let them look at a sister State, at the contest going on in Canada.

A writer in the *Roman Catholic World* sums up the whole question there in two sentences: "Quebec is an out-and-out Canadian province, and has a hearty contempt for everything not French-Canadian. The best standard is itself. It has refused all things English, even those that were good, more than content with its own systems and inventions. . . . The general laws of the British Empire they have honestly obeyed, but they have not permitted the Ottawa Parliament to Anglicize them. The home rule principle is their platform. It is thoroughly American, and the man who opposes them is a traitor to American ideas."

Then read the definition of "home rule" in a recent papal encyclical. "The Romish Church has a right to exercise its authority without any limits set to it by the civil power. . . . The Pope and the priests ought to have dominion over the temporal affairs. . . . The Romish Church and her ecclesiastics have a right to immunity from civil law." Cardinal

McCloskey of New York says: "The Catholics of the United States are as strongly devoted to the maintenance of the temporal power of the Holy Father as Catholics in any part of the world, and if it should be necessary to prove it by acts they are ready to do so." To call this "home rule" is to juggle with words. It is, in truth, foreign despotism. When the papal edict goes forth that "all Catholic teachers should do all in their power to cause the constitution of States and legislation to be modeled on the principle of Romanism, and that all Catholic writers and journalists should never for an instant lose sight of this prescription;" and when that same authority claims, not only religious, but civil and temporal rule over men, it behooves those who love their nation to look carefully as to the extent to which that authority may be carried. The prime question with regard to the parochial schools is not whether they furnish a superior or even equal education at a greater or less cost, but whether they furnish such an education as shall make the pupils American citizens. They have not made English citizens in Canada. Will they be likely to make American citizens here? Nay, more, are they not bound by the very terms of their existence to train up those who shall desert their duties as Americans and bind themselves to a foreign and, it may be, a hostile power. We are not alarmists. We believe in the victory of free institutions, but eternal vigilance is the price of liberty. In more than one quarter the question is raised: "Where shall the pope find a home?" His stay in Italy is becoming constantly more unendurable. Where will he go? Not a few have claimed for him a refuge here. Can we allow him, even as a sojourner? Yet how can we prevent it, when men in high position are doing their best to train thousands upon thousands of our children to look upon

him as far superior to any law or statute? The specious plea of personal and religious liberty, of "home rule," as set forth by men and women who boast of their allegiance to a power that has done its best to stifle thought and repress all growth, is one of the greatest dangers that our country has to meet. It can only be met by public education. Parochial schools are avowedly hostile to public education. The safety of the nation demands their subjection to national superintendence. That superintendence must itself be educated to rightly discern what is Caesar's and what is God's.

Raising Funds.

Let every one of you lay by him in store as God hath prospered him.

—1 Cor. xv.: 2.

WITH the fall season commences again the discussion of ways and means for raising the necessary funds for the numerous departments of church work. There will be anxious faces and still more anxious hearts, as the differing "causes" that must be considered come before the minds of pastors and church officers.

The machinery of church organization has become something wonderful in its complexity, rivaling even Ezekiel's visions. When one reads that the 13,000,000 Evangelical communicants are divided among not less than 70 different denominations, each with their full complement of churches, pastors, buildings, Sabbath-schools, etc.; that they support about 70 missionary societies, home and foreign, with 26 Woman's Boards, necessitating an outlay of nearly \$4,000,000 for the foreign work, and fully as much more for the home field; when one remembers that in addition to these more regular calls there are innumerable local necessities, for additional church work, Y. M. C. A.'s, Sabbath-schools, etc., he begins to

realize what a mass of machinery is required to keep the whole system in motion, so that each part shall receive its due share and no more, and that nothing really needful may be passed by.

There are various ways of meeting the difficulty. Special appeals, definite and sharply marked arrangements covering the whole year, in accordance with which each Sunday has its special contribution.

Of course no rule can be laid down. What will work well in one place will fail in another. Every community should carefully consider its own peculiarities and possibilities, and when a plan is fairly laid down it should be followed; not blindly, as if the church had done all its thinking for the year, but intelligently, and with such freedom as will allow a little change. It has been estimated that the total amount given in the United States toward mission work, in its various forms of foreign, home, and city, averages $57\frac{1}{2}$ cents to each church member per year. The full significance of this is materially lessened by the fact well known in every community that a large portion of the gifts for such purposes come from those who are not church members, but regular attendants on church services. Statistics of this are, of course, incomplete, but it would not be surprising if it should be found that the average to each actual communicant would be considerably less. The point of the statement, however, remains the same. Whether it be a trifle more or less, it is a very small sum, and would be recognized

as such by every one. It means, of course, that there are multitudes who never give anything. The wealth of the country increased from \$7,000,000,000 in 1850 to \$16,000,000,000 in 1860; \$30,000,000,000 in 1870 and \$43,000,000,000 in 1880. Following the same ratio there cannot be less than \$55,000,000,000 now. If it is estimated, as Dr. Dorchester does, that the evangelical Christians number one-fifth of the population, and hold one-fifth of the wealth—it is probable that their proportion would be greater, between one-fourth and one-third—then we should have not less than \$11,000,000,000 in the hands of the Christian men and women of the United States, bringing in an income, say at an average of three per cent., of \$330,000,000. The amount raised for foreign missions is about \$4,000,000, and the total of funds contributed to foreign, home and city evangelization is probably not over \$10,000,000, one-thirty-third of the income of Christian people. To this amount should be added the sum expended for church work. With regard to this no reliable statistics are at hand. There is, however, a very large margin ere the gospel tenth be reached. American Christians are not niggardly, neither are they extravagant. They are realizing more than ever that wealth is a trust to be used for the Master, but they need to know and to feel that "giving is, or may be, an act of worship," just as much as the bowing the head in prayer or lifting up the voice in song, and it rests with the pulpit to make this clear and keep it clear.

EDITORIAL NOTES.

Christian Socialism.

FOR some time we have had lying before us a copy of *The Dawn*, a new paper published in Boston, in the interest of Christian Socialism. We have read it carefully; thought over it earnestly. With much that it says

we heartily agree. It recognizes a great need of life, and seeks to meet that need with the only thing that can satisfy it, the religion of Christ. In the first column it presents the different ways in which it sees light, and in which it hopes to solve the

problems developed. 1. The basing of all relations, social or other, on the Fatherhood of God and the Brotherhood of Man, in the Spirit, and according to the teachings of Jesus Christ. 2. Beginning with the inner and working toward the outer. The aim is not so much system, as the Christianizing of society into brotherhood. 3. Molding the social order. Christianity applied to social order. 4. The failure of this application to be viewed as the main cause of present social ills. 5. Christian Socialism the cure for these.

These five points represent the ideas that dominate through the whole paper, and we suppose may fairly be taken as the expression of the principles of its supporters. The first and second cannot be criticised.

The third seems to us to turn a completesomersault. They start with the idea of a development, the Christ-life working up in the human life, or out through its various phases, and thus permeating each, dominating every department of the social organism. Systems are not what is wanted it is life. Then they turn and their developing influence becomes a mold. Christianity instead of permeating social order is to be applied to it. The very idea of a mold is that of a system. Something external, rigid, superinduced upon the yielding, plastic material, repressing all growth and development, forcing it into certain forms. Business, they say, is all wrong, the exact opposite of Christianity, therefore the system must be changed, and the applied Christianity is that changed system. Here seems to us the fallacy of all these efforts of so-called Christian Socialism. It fails to carry out the principle with which it starts, of a development of the Christ-life in the individual soul, and thus in the community, but seeks a new system by which the general community shall be forced into a certain development. This would probably

be denied, yet, as a matter of fact the *application* of any principle necessitates a system, and we read on of an association. 1. Fraternal, *not paternal* (where is the Fatherhood of God?). 2. Democratic, not tyrannical (have not democracies been the greatest tyrants of history?). 3. Developing true individuality (by molding it into a fixed form?). 4. Holding land and all resources of the earth under some *system* as the gift of God equally to all His children (by abolishing the lazy?). 5. Controlling in some way (?) by the community, for the community, capital and all means of industry (brains with the rest?), and 6. Realizing at last the ideal of Christian Socialism, the Fatherhood of God, the brotherhood of man in the spirit of Jesus Christ. We read and reread, and the mind runs back over the strifes of history to the stories of the Testament, Old as well as New. We cannot but feel that these our friends are raising spirits that they cannot guide, with words that they but faintly understand. Not that we can claim any full interpretation for ourselves, but we seem dulled rather than quickened with high-sounding phrases, and befogged by hazy inferences. Still we welcome the discussion. There is great need, that no one can question; there is much that is out of gear in this social life of ours, but it seems to us that the fault lies not in the neglect to apply Christianity to social order, but to individual Christian life; that what we want is not Christian Socialism, but social Christianity.

Head Winds.

“SHE makes the best time with a head wind.” So said an officer of one of the Atlantic greyhounds to an inquiring passenger. The latter, somewhat puzzled, was disposed to think himself the victim of a sailor’s yarn. But no; it was a simple fact, and the reason was plain, on a moment’s consideration. The ordinary

speed, nearly 20 miles an hour, was so nearly the same as that of any wind except a gale that there was little or no draft upon the more than three-score furnaces. Without draft there was but a low fire; low fires meant low pressure of steam and slow progress. A head wind meant quick, strong drafts; hot fires, high pressure, great speed. But there was another reason. The great ocean is never perfectly still. With even the most placid sky there are the remnants of old storms, and though the waves do not break the swell continues. The result is a very uneven pressure upon the screw, according as it rises to the surface or descends into the water. Speed depends upon even action. A head wind tends to keep the screw at a more equal depth and secures a steady pressure, which more than compensates for the opposition of the waves.

How often our spiritual contests prove that this law of nature holds good in the soul life.

Money Raising.

THE summer vacation is the time when ministers freshen their minds by contact with other minds, revise their methods by learning of the success or failure of other plans.

There is one topic that we would urge upon the thought of those whose eyes read these lines away from their accustomed scenes of work. The attention, not only of the churches, but of the public press, has been very urgently directed to the question of the methods of raising money for church work. Bitter sarcasm and wholesale denunciations have been showered upon church fairs of every kind. It is not necessarily true that all are bad or that those that are not good are equally harmful. The fact is that in some way money must be raised. It is also a fact that what will succeed in one community proves a failure in another. It will

be very helpful if there can be full discussion, personal inquiry and consultation resulting, when the fall and winter work comes on, in the application of methods which will meet the indorsement of all and be in full accord with the spirit of church work.

"If he would spend more time doing his work and less traveling around the country studying methods of work he would accomplish more." This was the comment passed upon a popular secretary of a large Y. M. C. A. by an uneducated but earnest and successful Christian worker living in the same place. Mr. Moody puts the same thought in his terse way: "The only way for a man to learn to swim is to jump in and swim; so the only way to do the work is to do it."

There is a great deal of stress laid in these days, and rightly so, upon the absolute necessity of organization, and organization to many minds means a multiplication of associations, committees, conventions, with officers' records and all the attendant paraphernalia and unlimited opportunity for discussion. Imagine such an idea introduced into the organization of a business house, or of an army. In an organization each part has its own work to do, and does it to the best of its ability. Consultation is good, but action is better—above all steady, consecutive action.

THE following extract from a daily paper carries its own comment. While we do not believe that it represents the habit of any considerable number of ministers, it undoubtedly has too much foundation in fact:

"I am always shocked when I hear people who presumably believe in the existence of hell and the devil, cracking jokes about these subjects. Even the most orthodox clergymen are frequently found among those who can see something amusing in these two tremendous facts, if they be facts. To me this is the most convincing evidence that many Christians who sincerely think that they believe in a literal physical hell and a veritable personal devil really believe nothing of the kind. They have accepted a formula of words about them, without realizing their meaning. Hence their flippancy. I would say to all clergymen especially, who are tempted to tell a good story in which the devil figures, or one in which there are side-splitting allusions to the brimstone of hell. Resist the temptation. If you believe in these things such stories are grossly irreverent. And even if you do not believe in them, it is exceedingly bad taste to cast ridicule on them."