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REVIEW SECTION.

I.—THE MIRACULOUS ELEMENT IN THE EGYPTIAN PLAGUES.

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THE popular interest aroused by Mr. Henry Drummond's recent volume "Natural Law in the Spiritual World," illustrates the strength of the instinctive human demand that some sort of real harmony should be made out between the world of Nature and the world above Nature. And the question that arises in regard to Mr. Drummond's suggestive and brilliant argument, whether, after all, that argument does not itself involve a subtle and latent materialism—a suspicion which there seems to be some ground for affirming—this question, we say, puts us still more upon the guarded search for the real truth behind Mr. Drummond's theory. And if we must still put the old name of Bishop Butler above that of Drummond, and still assert that Butler's word "*analogy*" is a truer word than Drummond's word "*identity*," by which to designate the relation between the laws of the natural and those of the supernatural realms, we must yet also obey the further demand of our age, and seek to show that this analogy includes the notions of vital co-operation and harmony.

The present paper may be perhaps regarded as in the nature of an exegesis upon the 23d verse of the tenth chapter of Exodus, which reads as follows: "All the children of Israel had light in their dwellings." We single out this passage, partly on account of the beauty and splendor of the miraculous incident it so tersely describes, but especially because this ninth of the ten Miracles of Egypt—the wonderful daylight in the dwellings of Goshen—while all the land was as if drowned in an horror of darkness, is the natural culmination of the chain of events, which we propose to examine.

This chain of events, we shall contend, is distinctly miraculous, but miraculous, not as against natural order and law but rather in har-

mony with natural order and law. What was evident in Egypt is not in subversion or suspension of Natural forces, but rather a supernatural sublimation of those very forces. The drift and purpose of our argument is therefore apologetic, not rationalistic. It is not to destroy or dilute the faith, but to defend the faith.

I.

WHAT THEN IS A MIRACLE ?

As everybody knows, the question of miracles is an ancient and still thickly-trodden battle-field, and no doubt here upon this field we discover the exact line where the sharp knife-edge of scientific observation and assumption meets the unyielding claim of Scriptural testimony and Christian faith. We say scientific *assumption*, for something of assumption certainly often intrudes into scientific conclusions. Neither assumption nor presumption are confined to the theologians. There is an invisible gnome in the laboratory of our scientific friends, who manages to slip in to the midst of their careful deductions, a quite incalculable amount of *guessing*. This little supra-scientific wizard we may name by various names. In happy cases we may call him imagination or intuition, or inspiration; in unhappy cases, we must give to him the name of Prejudice, Bias, Fantasy, but in either instance whether he suggests a truth or induces error, he is non-scientific; he is outside of the retort, not in it; he hovers above the crucible and behind the lens, and adds his potent magic drop, unseen, to the scientific residuum, and does it so deftly and so infallibly, that despite the protests of our scientific brethren, we must really often insist upon our word, "assumption" in defining their methods and determining the intellectual value of their conclusions.

Calling attention then in passing to this slight alloy in the afore-said scientific blade, there is no doubt that where it strikes and cuts upon us, is at the point of alleged miraculous historic events.

But the force of its stroke is mainly due to our own lack of skill. It is due to two things; first to the fact that we have foolishly abandoned a Theistic ground as the basis of argument about miracles; and secondly to the fact that we have defined miracle itself so abominably.

The question of miracles for us as Theists is not, as we often put it, how to reconcile miracles with Natural Law, for God is ruled out of an issue so stated at the start, and we are at the mercy of our adversaries. Stating the question in this way is half or wholly to abandon the theistic ground, and hand our shield to our enemy. The real question is, and we should insist on putting it so, how to reconcile *God in miracle with God in nature*.

A man wastes his breath in reasoning about miracles with an Atheist or an Agnostic. Some real and valid Theism must be admitted on both sides, before the issue of miracles can even be set up on a fair intellectual field. Nor is it just to say in reply on the other side,

that such an admitted Theism begs the question of miracles on the side of faith. Not at all, for certainly we can conceive of a God as acting so invariably according to what we call Laws of Nature as that no exception shall ever occur.

This, then, is the real question. Can a God, who works in the occasional outburst of miracle, be identified as the *same God as He who at the same instant and in the same place*, is also working according to the invariable power and sequence of Natural Law? This is the real question, and it rules out at once that antique (would that we could say obsolete) definition of a miracle, which seems formed expressly for easy manipulation by our scientific opponents; viz.: that a miracle is "an event contrary to or in suspension of the laws of Nature." That definition is about the worst boomerang that ever became mixed up with the true weapons of faith. It hurts nobody except the person who throws it. Because, if God be in Nature in any strong and steady way, as we insist that He is, why, then, it is not *Nature* that is "suspended," contravened and set aside when a miracle occurs, according to this definition, but it is *God in Nature* that is so contravened and set aside, and this is a very serious thing to say, for how can God set aside God? And the more honor we put upon God as actually living in His own world, immanent and operative, the sharper becomes the back stroke of the boomerang, when we define a miracle as calling for a stoppage of that invariable and immanent energy.

Is there not then some different notion of a miracle which may be defended and justified—a notion which will include all the facts both of Nature and Revelation, and so be in the line of a broader and more vital Theism? May there not be a conception of a miracle according to which the God in Nature whom science celebrates and the God above Nature whom Christians adore, may be shown to be one God, unified in a coincident and co-operative energy, *at once* natural and supernatural?

It has seemed to us that a careful study of a single great series of miracles, will tend to throw light upon this question, and perhaps we shall be led toward the surmise if not the conviction, that so far from involving a suspension of the ordinary laws of Nature, a real miracle calls for the most vigorous action of those very laws, and then adds to them so acting a certain higher and supernatural quality or energy, often modifying or even transforming the results obtained, yet never so as to suspend the operation of the natural law; so that a miracle always honors God in Nature *and also* testifies to a God above Nature. In other words, it seems admissible to suppose that a miracle discloses the intensest degree of natural energy, *plus* something more which is supernatural and divine, that both nature and the supernatural co-work and coalesce in a genuine miracle, and that here precisely is the

noble and infallible test of a genuine miracle, and the distinction between a real and a spurious or pretended miracle.

In the pretended miracle Nature *is* ignored, its presence disavowed, its powers contravened, its proprieties violated, its reasonableness set at naught; whereas, in the real miracle, the case and situation plainly disclose natural law and force, not only present, but active and acting at their highest pitch of open energy, neither hidden, suppressed nor suspended, but *supplemented* at the very acme of their free and unhindered might, by the different and still mightier push and pressure of a supernatural Hand. The result in an extreme case might be a transformation, but never a real reversal of natural law.

II.

We propose then to illustrate this hypothesis by recalling briefly the grand and familiar story and scenery of the Egyptian Miracles.

The purport of the argument will not be misunderstood. It is not at all to diminish the evidence of the supernatural; it is to establish that evidence free from cavil; it is to show that, while nature and miracle are two, the God of Nature and the God of Miracle is one, and that He uses nature so far as it will go on the way up toward His miraculous acts. It is not to lessen by a fraction the sense of that solemn and splendid and divine majesty by which God, Jehovah Himself, delivered Israel by His stretched-out arm, but it is to show, if we may use the metaphor, that He did it with *both* arms—the one arm of natural forces and laws, the other arm of supernatural—we will not say *intervention*, but the nobler word *supervention*.

The Miracles of Egypt were a series of Ten Plagues, which descended upon the land in connection with that wonderful method of divine surgery by which a nation of slaves were to be cut off from a nation of slave-holders, separated not only physically, but mentally and morally, and made a nation of freemen.

To accomplish this—to disengage and develop so many thousand bondmen, ignorant, superstitious and timid, without organization or discipline—was a task of superhuman difficulty and demanded superhuman measures, and here, let us say, although it is a very trite thing to say, that in this fact of the exceptional greatness of the end to be secured is the first beam of light on the subject. A real miracle always possesses and usually discloses an end sufficient to justify it. A part of the reason of the case is that in the instance of a genuine miracle, there must exist an imperative necessity that something should be done for which ordinary natural means are insufficient.

Now here it seemed to be necessary to withdraw and isolate one nation among the corrupt nations of the earth in order to educate the sense of righteousness and the knowledge and fear of God. Complete isolation was necessary. The moral salvation of the world demanded it.

It was necessary also that this withdrawal should be effected and

accompanied by the most imposing signs and wonders, in order properly to affect the dull minds of the people chosen. The epoch of separation from the idolatrous world must be burned into every individual memory.

Here, then, was a warrant, a justification, a necessity for the employment of the most extraordinary measures. The end to be secured matched with the miracle, which was to secure it.

This, of course, is a very old and familiar point in the discussion of the subject, but it seemed best to touch upon it in passing, lest whoever reads this paper might suppose that some new fangled theory of miracles was broached in it, discarding all the sound and established doctrine on the subject. No approximation to such a folly is intended. We wish simply to direct attention to what is certainly a series of the most extraordinary coincidences between the order of natural law and the order of the Egyptian miracles, and thus ask whether these coincidences do not point to a broader and more truly and deeply Theistic statement of the doctrine of miracles, than the statement popularly received.

III.

Now turning directly to the Ten Plagues, we find that the entire ten fall naturally into three groups or classes. The first group comprises the first six of the plagues. The second group comprises three plagues, the seventh, eighth and ninth, the third group or class includes only one plague, the last and greatest of the ten.

Now confining our attention to the first group, the first six plagues, we find five of them, viz.: the second, third, fourth, fifth and sixth naturally and necessarily dependent upon the first.

The first plague was that of the turning water into "blood."

Then followed in their order the second plague—that of the frogs, third the lice, fourth the flies, fifth the murrain upon the cattle, sixth the boils upon the human body. Three pests and then two pestilences.

Now if you wished by natural means and under natural law to produce three pests and two pestilences; if you wished that these three pests should be in the form of an inroad of vermin and foul creatures and that the two following pestilences should descend one upon beasts and cattle, and the other upon men, what would be your device to produce this result? There is but one possible method which would produce the double result of the pest and the pestilence, and that is to touch the water of the land, to render the water of the land impure. To deteriorate the water and fill it with decaying organic material, would be the one sure way to produce in the first place vermin, the spawn of corruption, and after that pestilence, and this pestilence might, as with us, take the form of fever, or, under other conditions, would take the form, as in Egypt, of cutaneous and suppurative disease.

While we do not question, then, that in the coming and course of these

great curses, there is distinct and emphatic evidence of supernatural and miraculous energy, we cannot but notice, also, how *law-abiding* is the miraculous energy. Once the force in operation, it follows exactly the channels and sequences of natural law.

In Egypt, not only is the water the life, but of the water there is only one source of supply—the river Nile. Disturbance far in the interior, even in the mountains of Abyssinia, would fill every sluiceway, every pond, every canal in Egypt with the precise equivalent of that disturbance. What natural means may have been called in to aid the supernatural power in order to produce that first reddening, thickening, poisoning of the water, which in the narrative is called “blood,” we do not know, but the proof is clear that the supernatural energy, which we do not question, availed itself, in its very initial stroke, of precisely that agent and channel, by which all Egypt could be reached in the most telling and simultaneous way.

To this extent, then, even in the first burst of the miraculous power, natural propriety was complied with. In the first movement of that divine dealing, by which a nation was to be excised and educated, natural conditions were not antagonized, but utilized, and made the most of. We not only admit, but maintain, a miraculous element and energy at every step of the process. We believe that the great engine of retribution about to roll over Egypt was set in motion and pushed forward by the Divine hand; but we see, that even in that first stir of the great drama, ordinary law and condition were used just so far as possible.

Now, let us observe carefully what followed. Seven days elapsed—the only indicated instance of any long lapse of time between the successive plagues. The ensanguined poisoned waters brought death, to the fish. The fish died, the river became turbid, rank, laden with decaying organic material. What would be the result? Evidently, the creation, *not instantly*, but within the few days of interval specified, of immense swarms of those foul or small organisms which carrion and putrid waters always breed. The frogs, the lice, the flies, are not arbitrary selections; they are simply the successive battalions in that loathsome army whose coming was natural as well as supernatural. Miraculous energy was added; we do not question that. It intensified the process; but it also went along with the natural law. If the order had been reversed—if, for example, the flies had bred and brought forth the rotting fish, and the fish had produced the bloody water, the difficulty would have been much greater. This would have been an inversion, a contradiction of nature, and would have constituted a good miracle for the Apocrypha or mediæval legend, but the actual fact, viz: that the fishy corruption bred and brought forth the flies, was precisely the supernatural pushing forward of the natural process applicable to the case.

Then what followed the pests? Pestilence, just as it should. Murrain upon the cattle, boils and blains upon the men—the exact thing to be expected. These plagues were the reverberation of the first plague, according to the way in which such thunder ordinarily rolls through the world of natural law.

These six are what may be called the first chapter in this dispensation of retribution.

IV.

But the same singular correspondence between the miraculous energy and natural law, is even more striking when we turn to the second group of the Egyptian Plagues, the group of three, the seventh, eighth and ninth.

We have already referred to the water of the Nile as the one universal factor, to touch which was to touch all Egypt at once. There was still one other such factor, and that was the atmosphere itself. Storms are rare in Egypt. Violent and general disturbance of atmospheric equilibrium is almost unknown. All the more, then, would such a disturbance be startling and fatal if it should take place. It did take place. And this, we admit and contend, was God's miraculous work, who "hath his way in the whirlwind." But now observe again how strangely the supernatural energy, once loosened, conformed its method and results to what the natural law of such disturbance would demand.

The seventh plague, then, was that of the storm and hail. This storm was of unparalleled violence. The miraculous energy intensified the natural forces. It did not suspend them.

Now what would follow? Plainly, such a storm would naturally produce great and somewhat prolonged agitation in the atmosphere. Violent and shifting currents of wind would be excited; sharp contrasts and changes of temperature would occur. That ordinarily equable ocean of mellow air which spreads its cloudless depths above the land of Egypt, would be by this storm broken up into tumultuous and warring waves. Now what are the two following plagues—the eighth and ninth? Are they not plagues brought about by just such violent waves of air, namely: *by two great winds*—one from the east, the other from the west? After the storm of hail and breaking up of tranquility, first came the strong east wind, bringing the eighth plague, the locusts, from the vicinity of the Red Sea. This is expressly asserted. We read: "The Lord brought an East wind upon the land, all that day and all that night, and when it was morning the East wind brought the locusts." Surely, no antagonism of nature is indicated here! And how were the locusts gotten rid of? God did not send angels to pick them up in baskets, as an Oriental or mediæval fancy in regard to miracles might assert! The true miracle exhibits nothing of this fanciful or fantastic quality. Everything is appropriate and dignified. No little dexterities are paraded. No gymnastic

display of superhuman powers. A miracle includes the special, powerful pushing up of natural agencies, and of other agencies together with and beyond them, which are not unnatural, but supernatural.

So the locusts were not picked up, nor did they hear the command of the Lord, and march back of their own free will, but there came a wind to carry them back. What wind? Precisely the wind which, according to the law of winds, might follow, namely: the reaction from that east wind, or, in other words, a wind from the *west*—the second great rock of the air after the thunderstorm—and it drove the locusts back to their hot home by the Red Sea. It is said: "The Lord turned a mighty strong West wind, which took away the locusts and cast them into the Red Sea."

But what else did that west wind bring? Did it not bring the ninth plague, that of the darkness? What does the west wind bring in Egypt now? Ride out from Cairo, west of the pyramids, and see! Beyond those pyramids stretch westward two thousand miles of sand, and sand in Egypt is the most pitiless and terrible ally of the wind. It hisses like an adder as it runs before the blast. It rises, wreathing itself into tall columns, shutting out the sun. Not only the larger particles are swept along like fine hail, but the finer particles also are disengaged and whirled aloft, an impalpable dust, which penetrates one's garments, and which the handkerchief at the face cannot entirely shut out from the nostrils. This fills the air. One cannot see the separate particles, but the whole air becomes thick and murky. The sun grows scarlet, then livid, then dull like blood, and finally is buried at midday without a cloud. Twilight overspreads the landscape. A slight specimen of such a storm I myself experienced on the Nile. For two days the palm trees on the bank of the river, two hundred yards distant, were blotted out. Dreary and ghastly beyond expression was that cloudless gloom at midday.* Intensify such a wind, and the result of it would be actual darkness. Literally, it would be a "darkness that might be felt." And was it not precisely this "darkness that might be felt" that became the ninth plague? It lasted, we are informed, three days, just as it would be likely to do. Certainly, it is not expressly stated in the narrative that the darkness was due to the fierce western wind, that swept back the locusts, but a wind strong enough to carry back bodily an army of locusts would be certain to raise the whole shifting coverlet of the Sahara, and bring it in its grey and deathly horror over all the land.

All? Yes, all *except Goshen*! "The children of Israel had light in their dwellings." Now, where was Goshen? Just where it ought to be in order that the sand cloud should not reach it. "The children of Israel had light in their dwellings." Not by a fantastic favoritism of

* I may, perhaps, say here that it was in connection with some months spent in Egypt and upon the Nile that the force of the present argument seemed to develop itself in my own mind.

some demigod, but by the miraculous intensification of a natural law; was this exclusion secured. The land of Goshen occupied the extreme northeastern rim of Egypt. It was a strip of land running along the eastern border of the Delta possibly pushing a slender tongue south to within a few miles of old Memphis, near the modern Cairo at the apex of the Delta. Goshen then in its main part lying far east, would be comparatively free from the darkness of that western whirlwind. "All the children of Israel had light in their dwelling."

The marks of natural correspondence, in all this miraculous story, culminate here. That daylight in the slave cabins of Goshen shines back upon the whole course of this miraculous story. We would not of course maintain, that every literal detail of correspondence can, in the rapid and picturesque narrative of the Book of Exodus, be made out. But enough has been noted to show that certain broad lines and masses of correspondence can be made out, similar to those which Mr Gladstone cites in his late articles upon "Genesis and Geology" in reply to Mr. Huxley. They are at any rate sufficient to meet and silence in reference to the Egyptian Miracles the cavil that objects to miracles as dishonoring nature and the God of nature. On the contrary the true miracles of God stand in the double dignity and majesty of nature intensified and a supernatural added. The last plague of the ten stands alone, as it should; it is more inscrutable than the rest, and ought to be, just as death, its instrument, is more inscrutable.

V.

For in this course and line of argument, we have not the smallest intention of attempting either to explain miracles or explain them away, but simply to secure a better, more natural and more Theistic statement of them.

Our argument, then, does not call upon us to trace the details of natural conformity in connection with the Tenth Plague. Something of this kind might perhaps be made out, but we shall not now attempt to make it out. Not only in connection with the Tenth, but with every one of the Ten, there is something, and there is much, mysterious and inscrutable, outrunning the stretch and reach of natural law. What we are concerned to show is, that the outrunning is *in the line of law, and not against law*, that God in miracles does not antagonize, but supplements, God in Nature.

The Tenth Plague, therefore, we not only admit, but hasten and are glad to admit, transcends more completely than any of the rest, the ordinary sweep of law, but yet the same natural propriety and dignity of method can be observed in this miracle as in all the others.

But we see from this examination of the narrative, how far reason can go up towards the mystery of miracle. We have two series of plagues, one of six plagues, another of three. The first series has to do with the water, and the result of its impurity. The second series

has do with the air, and the results of its disturbance by storm. But the water and the air are the two uniform facts of Egypt, more uniform than in any other land on earth. These are each in turn moved by direct, divine intervention into unusual and retributive energy. Out of the turbid and bloody waters of the first plague came five plagues more, just as according to natural law they must come. Out of the whirling and darkened air of the seventh plague came two plagues more, just as according to natural law they might come. The tenth and last plague wraps around itself the lonely and awful mystery in which death always clothes and conceals his power.

Now look at all this narrative! What could be at once more natural in its method, and yet supernatural in its genesis, degree, and effect, on the one hand to terrify and subdue the tyrant Egyptians, and on the other to invigorate and inspire the crushed and timid slaves? The "light in their dwellings" was a fire in their souls. Such events, if any, would make them freemen indeed, not amusing them by the fanciful prodigies of some demigod who possessed a certain power over nature, but awing them into a reverent and thrilling confidence in that One and the same Supreme Being, who worked evermore in nature, and yet could make nature herself tower into a supernatural majesty of deliverance and destruction.

May we not then come back with a more justified confidence and a freshened faith to the question with which we started? Does God in miracle oppose God in nature? We may answer, No. No real miracle drives us upon such an alternative. We come into a deeper and truer understanding of what a true miracle is, that it is the special active *coincidence of God in nature and God above nature*, that it discloses the highest forms of both Energies operating in the same phenomena. All real miracles are thus in a sense natural and reasonable and also supernatural. Only false miracles seem far-fetched and fantastic. We see that those sublime and terrible events, which quarried the Jewish nation out of the Egyptian sand, were arranged on a plan of natural propriety and justice. Miraculous power is present and evident at every step. But its stroke is not contradictory to natural law, does not dispense with it, does not suspend it, but never uses it, and supplements it, so far as there is need.

Here, then, is the death-blow to spiritual pretense, jugglery and quackery. A true miracle will honor God in nature so far as nature goes. Thus while the evidence for the merely marvelous recedes, under the sifting of science, the evidence for the truly miraculous advances.

As reasonable and yet believing men we hug the shore of God's eternal and natural law; then from thence let our faith fly out over the deep. God is always in harmony with Himself, and His occasional great light-house of Miracle, with its far-flashing light, soars up only from and upon the granite ledges of His Laws.

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II.—SHOULD THERE NOT BE A PROFESSOR OF ELOCUTION IN EVERY THEOLOGICAL SEMINARY?

BY PROF. GEORGE L. RAYMOND, LL. D., PRINCETON COLLEGE, N. J.

IT never would have occurred to me to argue the question at the head of this article, had I not been requested to do so by the editor of THE HOMILETIC REVIEW. As the object of a Theological Seminary is to train preachers, it would seem to follow as a natural inference that some part of its training should be expended upon the voice that is to be used in preaching. The only escape from this inference lies in taking the ground that training of this kind is unnecessary. Some, I believe, actually do say this. As if high excellence in any sphere could be attained without persistent and intelligently directed labor, they tell us that the speaker, like the poet, "is born and not made"; but they overlook the fact, emphasized in the biography of every poet, that, if one "born" with poetic possibilities is ever to obtain sufficient command of the *technique* of his art to insure him reputation and influence, there is a very true sense in which he must also be "made." So with the speaker. From Demosthenes and Cicero down to Clay and Phillips, the testimony of those whom the world calls born orators is almost unanimous with reference to the necessity of training. Who, for instance, is *the* born orator of the American pulpit? Were the question to be submitted to the vote of the country, there is no doubt that, by an overwhelming majority, the answer would be, Henry Ward Beecher. Notice now to what, in his Yale Lectures, Mr. Beecher largely attributes his oratorical powers. "If you desire," he says, "to have your voice at its best and to make the best use of it, you must go into a drill which will become so familiar that it ceases to be a matter of thought and the voice takes care of itself. This ought to be done under the best instructors. . . . It was my good fortune in early academic life to fall into the hands of . . . Prof. Lovell . . . and for a period of three years I was drilled incessantly (you might not suspect it, but I was) in posturing, gesture and voice culture. . . . Afterwards, when going to the seminary, I carried the method of his instruction with me, as did others. We practiced a great deal on what was called 'Dr. Barber's system' . . . which was then in vogue, and particularly in developing the voice in its lower register, and also upon the explosive tones. There was a large grove lying between the seminary and my father's house, and it was the habit of my brother Charles and myself and one or two others to make the night and even the day hideous with our voices as we passed backward and forward through the woods exploding all the vowels. . . . The drill that I underwent produced not a rhetorical manner, but a flexible instrument that accommodated itself readily to every kind of thought and every shade of feeling, and obeyed the inward will in

the outward realization of the results of rules and regulations. . . . There is just as much reason for a preliminary systematic drill of the voice as there is for the training of the muscles of the body for any athletic exercise."

What Mr. Beecher is to the American pulpit, Mr. Spurgeon is to the English, and, a few years ago, Dr. Guthrie was to the Scottish. Spurgeon has written a whole book on elocution, showing the careful study that he has given to the subject, and Guthrie, in his *Autobiography*, says: "I had, when a student of divinity. . . . attended elocution classes, winter after winter, walking across half the city and more after eight o'clock at night, fair weather and foul. . . . There I learned to . . . be in fact natural; to acquire a command over my voice so as to suit its force and emphasis to the sense, and to modulate it so as to express the feelings. . . . Many have supposed that I owe the power I have of modulating my voice, and giving effect thereby to what I am delivering, to a musical ear. On the contrary, I . . . have not the vestige even of the musical faculty, never knowing when people go off the tune but when they stick."

The testimony of preachers like these will have more influence with the readers of this Review than anything that I can say; but my experience may enable me to add to the force of their testimony by presenting a few reasons why it should be what it is. Many traits must enter into the composition of the successful pulpit orator—intellectual, emotional, spiritual and physical. A man may have all but the last of these—the average theological student usually does—and yet fail of success. Thought, feeling and earnestness cannot exert their appropriate influence, if the speaker's voice be too weak to express them at all, or too harsh and inflexible to express them adequately. "Very well," it may be said, "if a man's voice is deficient let him go into some other profession." This, of course, would end the difficulty; but, unfortunately, if applied by one with a high standard, it would end most of our preaching. For myself, after an experience with large classes of students for thirteen years, I can say that I have never yet come in contact with a single American voice which did not need at least a little training. And I can say more than this—that a large proportion of those who needed it most—so much that no friend would have dreamed of advising them to become public speakers—have proved themselves to be possessed of the genuine gift of eloquence, just as soon as their organs have been developed so as to enable them to express what was in them. Would it be wise to deprive the Church of the services of such as these?

Most Americans need this training because, as a result of heredity and habit, few in our northern climates use their organs of respiration and utterance in such ways as to produce the best vocal effects. Instead, for instance, of expelling the breath from the lower part of the

lungs, where there are large muscles fitted to do this work, and from which place all the air in the lungs can be made to pass into sound, while the bronchial tubes of the upper chest are left in a passive condition in which they are free to vibrate and render the tones resonant, many, especially those of sedentary habits, expel the breath from the upper chest, overtaxing the weak muscles there, utilizing only a part of the air in the lungs and rigidly contracting the bronchial tubes. The same persons or others misuse also the muscles at the back of the nostrils, tongue and palate. Like the bronchial tubes, these, during the process of speaking, should be left in a passive condition so as to act as a sort of vibratory sounding-board to reinforce the tone and throw it forward. But often with every effort at articulation they are contracted, producing, as a result, the smothered or harsh nasal tone so common among us, if not, as frequently happens, on account of the irritating effects of a wrong use of the organs, chronic catarrh or laryngitis—the latter so characteristic of our clergy as actually to go by the name of “Clergyman’s Sore Throat.” In aggravated cases, the sympathetic connection maintained between these muscles and those of the lips and front of the tongue where the work of articulation belongs, causes stuttering; and it was undoubtedly in order to break up this connection that Demosthenes, as every schoolboy knows, practiced with his mouth filled with pebbles. While thus curing his stammering, he necessarily developed also that strength and sweetness of tone, which are heard only where the organs of resonance and articulation are used properly.

Instead of filling the mouth with pebbles, there are other methods employed in our own day, which are the results of the experiments of physicians and teachers continued through many years. They consist of exercises very simple in themselves, but which differ according to the different requirements of different voices, or of different stages in the development of the same voices. Hence, the necessity of having some one who understands his business to take charge of elocutionary training, which, as Mr. Beecher is careful to say, “ought to be done under the best instructors.” I have frequently found students coming from schools or colleges where there was some tradition of elocutionary training but no instructor, who were practicing with the utmost scrupulousness and persistency, exercises whose only effects could be to confirm them in faults which it was of prime importance for them to overcome. They needed a teacher to show them both what to practice, and how to practice; for, at first, it is, for most, a physical impossibility to produce properly the combinations of sounds that they require. They needed a teacher, too, to keep them from practicing advanced exercises. Indeed, to effect this, is often the most difficult part of his task, inasmuch as elementary exercises are always monotonous, never otherwise than indirectly benefi-

cial, and seldom productive of results which the student is prepared to appreciate.

Voice-building, of which I have been speaking, constitutes the most important part of the elocutionist's work. But, in addition to this, he must give instruction in gesture and emphasis. The meanings and methods of gesture can be taught in a few lessons to any diligent pupil who is not positively deformed. To teach emphasis is more difficult. But no one, I think, can teach either this or gesture who has not made a special study of the principles underlying each subject, and of what is required in putting them into practice. I have known of a theological professor who, for twenty years, had been asking all his friends who were not elocutionists, what was wrong in his delivery, and had never obtained a correct answer. An ordinarily intelligent elocutionist could have given him a true diagnosis in three minutes, and possibly cured him in three weeks. Faults of emphasis may result from a wrong use of the elements either of time, pitch, volume or force, and that too in very subtle matters, like the habitual application of the most force at the beginning, the middle, or the end of a syllable. How can a man of inexperience be supposed to be able to perceive the source of a fault like the latter, or to know what kind of exercises can overcome it? The same question may be asked with reference to faults less difficult to analyze. A very common one among those who are called natural speakers and who, too, when schoolboys, usually carry off the prizes for declamation, consists merely in ending every sentence of a speech in a manner appropriate for its concluding sentence. Where the fault is manifested, an audience can listen for five or ten minutes, perhaps, without becoming wearied, but generally not longer than this. The manner, irrespective of the matter, begins, after that, to make them feel disappointed, because the speech does not end. I have never heard of an uninstructed critic who could even detect, much less who could correct a fault like this. I speak from an experience of many years, in which I have watched the effects of the training of some of the very brightest of students upon each other, when I say that what this kind of a critic often does is to make a mistake in his diagnosis, and to cause those whom he criticises to cultivate unduly, often by way of imitating himself, certain elements of emphasis to which their attention should never have been directed. The effect produced is artificiality, which, in speaking, invariably results from paying attention, and therefore giving importance to something that is of little or no importance.

Just here, I am aware that I am treading upon disputed ground. The one reason why some object to elocutionary training is that they suppose that elocutionists, rather than those of whom I am now speaking, cause artificiality. Might it not be more sensible to attribute

this result to a lack of judgment on the part of any, whether elocutionists or not, who direct the training; and, other things being equal, will not a man who has made a special study of the subject be apt to direct this training the most wisely? Some deery all physicians on the ground that they kill off their patients. But this is true, as a rule, only of quacks. There are certainly physicians who benefit their patients; and the same is true of some elocutionists. If those called upon to select the latter would only exercise a little common sense, it might be true of almost all of them. A man's credentials for such a position should be examined. Has he studied the art, and with whom? Has he had experience in teaching, and with what results? More than this, what kind of a man is he in himself? Has he good judgment and insight? Has he modesty, so that he will give his pupils merely what they need, not what he thinks that he himself needs in order to increase their regard for him? Above all, has he the artistic temperament?—that supremacy of instinct over reflection and that flexibility, mental and physical, which enable a man to remain master of himself and of his material, notwithstanding any amount of the latter with which instruction and information may have surrounded him? How does he himself, in his own reading and speaking, manifest the results of the system that he purposes to teach? Occasionally one meets candidates for such positions who articulate with such pedantic precision that he feels like shaking them to see if teeth and tongue, which appear to have cut connection with head and heart, will not actually drop out. There are others who emphasize with so much artificiality that the chief impression conveyed comes from the dexterity with which subordinate words and clauses are kept dancing up and down, in order to assume an importance that the sense never intended to give them. It seems needless to say that the pupils for whom instruction is desired, as well as the cause of elocution in general, will be best served by giving such as these a cold shoulder, or, if necessary, a decided elbowing. This may turn their thoughts toward some course of life where they will be less likely to do harm. But there are plenty of teachers who are not of this sort; and to the instructions of some one of them, all the fully equipped orators with whom I have ever talked on the subject, have attributed a part of their success. I say fully equipped orators, because I have, indeed, known a few partially equipped, with harsh voices that could penetrate the ear but never touch the feelings, or peculiar antics that could attract the eye but certainly not charm the soul, who prided themselves on not having studied that of which it was their first duty to become masters. Not unfrequently, however, I have found that these same men had tried one elocutionist, at least once, and I have concluded that he probably told them the truth, for they have assured me that they had never gone to him a second time.

Were my space not exhausted, I should like to dwell upon the fact, that the reading, whether of the Scriptures, the liturgy, or the sermon, is something in which even good speakers often require special instruction. I should like to show, too, the indirect influence which a study of elocution has upon many related forms of expression, by bringing a man into connection with principles and experiences common to all the arts. But I have time to mention only its effects upon rhetoric. When I read a letter written by Wendell Phillips, stating that, when in Harvard College, he and Motley, the historian, had together gone through a special and thorough drill in elocution, I could account for some of the charms of the latter's written style. A man who knows just where to pause and emphasize in order to produce the best elocutionary effects, will know also how to arrange his words the most effectively, when writing. Still greater will be the influence of the same fact upon his oratorical rhetoric. He will instinctively come to present his thoughts not only rhythmically but pointedly and dramatically. His good elocution will secure him an audience when he speaks, and often too when what he speaks is put into print.

III.—A SCHEME OF CHRISTIAN ETHICS.

PART I.

BY J. B. HEARD, D.D., ENGLAND, AUTHOR OF "OLD AND NEW THEOLOGY," "TRIPARTITE NATURE OF MAN," ETC.

ETHICS or morals, terms borrowed, the one from the Greek, the other from the Latin, both point to the same source of the idea of duty. It sprang from the age of unwritten law, when custom was the test of conduct. There is this customary standard of right, running side by side with statute law, in every age and country, and as this varies everywhere, the same actions, tested by the code of honor become right in one stage of society, and wrong in another. Hume and his school, have denied *in toto* any immutable standard of morality. This effacement of conscience, this reduction of all morals to the *mos pro lege*, is the lowest point to which the ethical standard can sink. It is needless to add that when we take custom for law, and are honest only from policy, we have reached the point in which men are naked and not ashamed.

The first step then towards a scheme of Christian ethics is to rescue the term from this degradation, and to point out that right conduct is something higher than what is customary. We must set out with an immutable morality, not resting on custom or convention, but which in Cicero's words, is that *vera lex recta ratio nature congruens constans sempiterna*, which in his *De Republica*, he points out is "not one law at Rome, another at Athens, but is one eternal, immutable law, and of which there is one common, as it were, master and ruler of

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all, God, who is "*inventor, disceptator lator hujus legis.*" Here at last we have a base for ethics, and to Cicero's credit we should add, it is found in a writer who is non-Christian, but whose Theistic base for duty is a rebuke to many modern Utilitarians.

Not then in Epicurean Endæmonism, not in Stoical self-assertion are we to seek for a standard of ethics. All duty consists in a conduct agreeable to law, but that law is above and antecedent to statute law which is only its pale reflection. It is the inner law of conscience, of which God is, as Cicero has well said, "*inventor, disceptator lator.*" He is its author; it is He who promulgates it, and He who enforces it. In this sense we see the position of ethics; it is midway between statute law and custom on the one hand, and religion on the other. All duty springs from a divine sanction, and finds its last expression in a legislative enactment.

Positive or statute law rests, as we have seen, on the unwritten law of conscience as its ultimate sanction. In the same way duty, or the unwritten law of conscience must rest on some other sanction than itself, which is the will of God, revealed either from without or within. God's revelation of himself must thus be the ultimate sanction of all duty, in the same way as duty, or the *Jus Gentium* of jurists, is the sanction of positive or statute law. It may be open to question whether God has ever revealed himself in any other way than through the interior court of conscience, but to those who admit a historical religion in any sense of the term, there can be no sound scheme of ethics which does not rest on revelation for its sanction, in the same way as statute law relies on the unwritten law of conscience for its sanction and support.

In the same way as a law which is opposed to the unwritten law of conscience becomes a mere tyranny, it is might without right at its back, and is met first with resistance and then with open rebellion—so with all ethics which want a spiritual sanction outside the bare sense of right. The Stoic sets up a tyranny of one kind, and the Epicurean of another, and the common conscience of mankind has always revolted against the bare and bald Deontology of the one and the no less misleading Endæmonism of the other. Ethics, in a word, must be suffused with a religious sentiment in the same way as statute law is with a moral sentiment. The more legislation is moral the more cheerfully it is obeyed, and the same holds good of ethics, for "what does Jehovah, our God, require of us but to do justice, love mercy, and walk humbly with our God."

It is thus that the germ of all ethics is latent in the Old Testament, as we begin to see its bud and blossom in the New. Thus the germ of Christian ethics is summed up in justice, mercy and humility, and this is its tripartite division, the body, soul and spirit as we may so describe it of duty in the interior man. Justice is the body or the

principle of external fair dealing between man and man. It is distributive, rendering to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor. Mercy we may go on to compare to the soul of duty, of which justice is the body. Love wishing well to his neighbor is justice elevated by an interior principle and animating our conduct much as the soul animates the body. Humility again, or faith, is the centre of all, the very pulse of the machine and is to mercy what the spirit is to the soul.

Thus Christian ethics and Christian psychology correspond each to each. To each there is an outer court of the people, a court of the priests, and a most holy place of all. The body is the shrine of the soul, and the soul the shrine of the spirit. In the same way justice, which is our duty to our neighbor; must be animated by love, which is the soul of justice, while behind both there must be an inner sanctuary of all which we may call indifferently, humility or faith. It is that posture of the soul which casts it in adoring wonder at the feet of God, of Him who, as light unapproachable dwells in thick darkness in the same way as the lightning slumbers in the cloud. No ethics deserving the name of Christian can be based on any other generalization than the threefold one we have indicated.

Seeing then that the end of ethics is the good or the duty for its own sake, and that the only standard of right is the sanction of conscience, as the expression or mouthpiece of the will of the invisible God, we are at once brought face to face with the question, What is the ultimate standard of right? Is the conscience to be considered a law unto itself, or is there behind that law of duty or doing right for its own sake, another law which to us must be the final end of all right, and which we at once describe as the will of God? This is after all the problem of ethics, and at once decides all our after inquiries on the subject.

All schools of non-Christian ethics are involved in this dilemma, from which there is no escape. Either the good in itself is the ultimate standard of duty or not. If it is not, then we must set up some test of duty, either the *utile*, or the *dulce*, or the two combined, and then ethics loses itself in the sands of Utilitarianism; it becomes a mere calculation of consequences. If, on the other hand, the right in itself, is the absolute standard, then all doing when done earnestly becomes duty, the old stoical standard *quiquid vult valde vult* becomes the only guide of action, and man on the heights of the absolute Ego is lost, like the Alpine climber on the height where the mountain goes up into the cloud, and the cloud descends on the mountain.

Kant's Categorical Imperative, like the Stoical duty (*το καθήκον*) labors under the same defect. In all language which is here only the reflection of thought, to command and to obey are never quite identi-

cal. If I command, you obey, or *vice versa*; but for a being at the same time to command himself and also obey himself is somewhat of a paralogism. The intention of good can never be quite the same as the good in itself; for if so, man becomes his own end and being's aim, and we are shut in within brazen walls of Egoity, out of which there is no escape. The imperative of duty then is categorical only in a relative, not an absolute sense. Duty commands and desire obeys. "Go, and he goeth; come, and he cometh; do this, and he doeth it." This is the whole duty of man on the animal side of his nature; but beyond the law of conscience there lies another law which is alone final, and we never can rest till we say there is none good but one, that is God. *Cor inquietum semper donec requiescat in te.*

From this contradiction of ethics, there is but one escape, which is to call in a new attraction to the soul as superior to duty, as duty is superior to pleasure or self-interest. The moon revolves round the earth, but the earth in its turn round the sun. The old astronomy made this mistake, that because the moon was a satellite of the earth, that consequently the sun must also be the same. Thus, a half truth became a whole error, and the Ptolomean astronomy based on a geocentric theory, true in one case, but false in another, only made confusion more confounded. It is the same in ethics, when the half truth of the subjection of desire to duty is turned into a whole truth. Duty in its turn, waits on a superior attraction, which is summed up in the Psalmists' words: "There be many that say, who will show us any good, Lord, lift thou up the light of thy countenance upon us."

This brings out the vital defects of all non-Christian systems of ethics. As they make duty or living right an end in itself, so they set up perfection as the standard of virtue. The perfect man is the full-orbed character, whose culture, physical, intellectual and moral is all complete, in whom the good, the beautiful and the true meet in just proportion. This is the harmony of a Grecian god, the symmetry of a statue, but it is not human nature as we have to deal with it in real life. This cold, classical theory of culture overlooks the more truly human account of human nature of our own poet, "most men are moulded out of faults," which is only the French saying turned inside out, that each man has the faults of his qualities.

Since perfection, then as virtue, in the old classic sense of the phrase, is not the ultimate standard of ethics, we have to seek it in the direction of pleasing God, and of trying to do the will of God from the heart. This at once brings in a new standard of conduct, in which the will of another than self becomes the ultimate rule of right. It is this which throws the soul off its old geocentric notion of duty as an end in itself or to the new attraction, which is God. "Whom have I in heaven but thee, and there is none upon earth that I desire in comparison of thee."

CONDUCT AND CHARACTER.

One more preliminary must be settled before we can go on to the heart of the question, which is this: What is the relation of character to conduct? Does character mould conduct, or conduct form character? Are we good by doing good actions, or, in the other order, being good do we bring forth good actions even as a good tree brings forth good fruit? To this difficulty, Aristotelean ethics had no answer save the truism that virtue was a kind of habit, the result of many little acts of well-doing. But there the moralist breaks off. He has no remedial system, no medicine for the sick soul, no place of repentance here or hereafter. There are two charmed circles of good and evil, conduct and character, all are good in the one, all evil in the other, and between the two there is a gulf fixed which ancient ethics never could pass.

The answer to this difficulty of the reciprocal action and reaction of conduct and character on each other, lies alone in the Christian doctrine of redemption. Of all evil, there is this terrible Nemesis that one wrong deed leads us to another, till the character is caught and taken captive in the net of retributive justice. Out of this there is only one escape, which is in the power of a new life, and the fresh start given to the soul by the possibilities of repentance. This is the vital defect of all non-Christian systems of ethics. They know nothing either of repentance or faith, whereas repentance, or a new life towards God and faith, in the Lord Jesus Christ as the source of this new life, are the true key-notes of Christian ethics.

Hence, the antinomy of all ethics is solved in the Christian system, and by that alone. That antinomy is this—The law of duty calls for perfection, *i. e.*, a character complete, and of conduct faultless. But how can a character be complete which is self-centred? "There's the rub." The better a man is, the more he desires to escape from self to lose himself in others. This self-consciousness, which is the height of virtue in the old classical standard, thus leads to the discovery of a defect in the character, which of ourselves we never can get over. The better a man's outward conduct is, the more painful his sense of an inward defect of character. There is a worm gnawing at the root of his self-satisfaction, till, like Jonah's gourd, it withers in the night, and he makes the great discovery, which kills self-esteem.

That discovery is the sense of indwelling sin. The phrase sounds too theological to find its place readily in our usual ethical systems, but there is a fault on both sides, and theologians especially, err by failing to give a definite meaning to sin. By sin we mean selfhood—the Ego painfully present and drawing as in two contrary directions. The evil that I would not that I do, and the good that I would that I do not. Whoever has been brought to this pass of moral impotence, has opened up to him a new vista of being. He never

can be the same as before. His self-satisfaction is at an end. Culture, or moral progress of a calm, equable kind, good conduct leading to the building up of a good character—this is seen to be an impossible ideal, and he sinks back under a conviction of sin into the state in which he exclaims: "O wretched man, who shall deliver me from the body of this death."

Such, then, is the first of these contrasts between the Christian and all non-Christian systems of ethics. In the latter, there is no place for a doctrine of sin: in the former, no place for a theory of virtue, based on moral perfection. The two theories are incompatible. We cannot hold both: the one is the logical contradiction of the other, and the defects of the ordinary text-books on Christian ethics, is that they do not go at once to the root of this difficulty, and point out how irreconcilable the two are. The one is based on self-perfection, and the other on the discovery of an inner disharmony between the ideal and the actual, between what we are and what we ought to be, which never can be bridged over by any discipline of our own, or any theory of culture, based on the *indulge genio* and the *ne quid nimis* principle, which, together, summed up Goethe's philosophy of life.

There are just men who "need no repentance," and for such the old school ethics, with its perfectibility of human nature, and its virtues set each in a golden mean between the opposite and contrasted extremes, is all that they need. Not so with those whose minds, though set on righteousness, discover that strange contradiction between willing and doing right, which lies at the root of our sense of sin. To such there is no rest till the soul has found a remedy for this inner disturbance and disharmony. Repentance and faith are the two turning points of the new life—repentance toward God and faith in the Lord Jesus Christ, and these two are in essence one, since before a change of mind occurs as to the fatherly and pitying character of God, how can we put faith in Christ the Savior? So, on the other hand, without faith in that Savior's redemption, what power is there to bring the soul into a repentant mood?

The contradiction between Christian and non-Christian schemes of ethics is not got over by saying, as too many do, that the defect of fallen human nature lay in the will, not in the understanding. As far as theories of virtue go, we are told that we have nothing to teach the ancients. They knew what was right as well as we do, but how to perform they knew not. Thus, the defect of the non-Christian world is laid on the disability of the will, and there is a measure of truth in this, but only a certain measure. After all, human nature is more than a machine, wanting only the motive power to work. It is not a Pygmalion form waiting to be breathed into life by the magic of the single word Grace. Mistakes as to the nature of Grace lie at the root of this shallow theory of the old ethics patched on to the new garment of the gospel.

This mistake as to Grace being an improvement on nature, explains the other error, that Christian Ethics is only the old ship of the old school morality with a new propeller fitted to it, and driven by the redeeming power of Christ's cross. This is akin to the error which accounts for the strange conclusions reached by Jonathan Edwards on the will. It is assumed that the will is acted on by motives, as a ship is propelled by sails or steam, whereas the motives are the will. The metaphor of a bird is more near the mark. The wings and the bird are not separable, and as each bird has wings adapted to the nature of its flight, so the will evolves to itself motives noble or sordid, according to its character. Hence Grace is not nature improved, but a new nature, one that is renewed in its root principles.

Grace is thus something more than nature over again under a new name. This account of Grace is defective since it fails to see that there is only one bridge across the chasm, between fallen and unfallen natures, and that is through death. There must be the death of the old selfhood, and the birth of a new selfhood. The one Ego must die under a sense of sin or hopeless defect, and the new Ego spring up in its room as the result of Christ's death and resurrection. We must be planted together in the likeness of his death, and so in the likeness of his resurrection. As soon as we have assimilated this truth, so humbling to the pride of the natural man, then there is the foundation on which we can rear up a Christian psychology, and a Christian ethics, the one based on the contrast of soul and spirit, the other on the contrast between the old and evil Ego of selfhood, and the new Ego which lives, "and yet not I, but Christ liveth in me."

At this point, then, of the death of the psychical or selfish nature and the new birth of the pneumatical or Christ-like nature, we have reached the true basis of a Christian system of ethics. Discarding all dreams of reaching perfection in our old and evil selfhood, dismissing all theories of the formation of character as a golden mean between two leaden extremes, such as Aristotle has based his ethics on, or of four cardinal virtues in which Cicero, after the Stoics, traced the perfection of the wise man in, we set out from this point of departure, that in Christ we learn to die to our old selfhood, and rise again to a new selfhood in which we live no longer to ourselves, but to Him who loved us, and gave Himself for us. Christian ethics thus grows out of Christian theology, as a shoot out of its root. Hence a high standard of conduct becomes attainable only when we are rooted and grounded in love, that love by which Christ first gave Himself for us, and we in return give ourselves entirely to Him.

In the old school ethics there can be no room for a doctrine of the death of an old and the birth of a new selfhood. Indeed, it is foolishness to any moralist the key-note to whose teaching is self-help. Much of the teaching and preaching of the last century struck this note, that

we were to do our best, and that Christ would make up the rest. What was known as the "merits of Christ," a mere theological figment, based on the immoral theory of the transfer of quantitative merit from one account to another in the Divine Treasury, was brought in to supplement our own shortcomings on the score of merit, and the result was a strange jumble of bad ethics and worse theology. That which is crooked could not be made straight in this way. But the true method is first to root up these misleading notions of salvation by merit, as if God required a *quantum suff.* of good deeds, which if not done by us would be done by another and put to our account. Till theology and ethics have alike purged themselves of this "merit" theory, the true doctrine of Grace can never spring up in its stead.

All non-Christian systems of ethics are egoistical, and, therefore, as they set out on a wrong track, never can reach a right conclusion. The "Egoity of the Ego," about which modern metaphysics bombinate so much, and all in vain, like a bee in a bottle "buzzing of second intentions," is at best only a poor and shriveled form of self-assertion by which we try and stuff our little manhood out as the distracted Lady Constance did the form of her dead Arthur. This boasted self-assertion is at best a child's philosophy of life. Graceless human nature is at best but a conceited child that will do this and will not do that; it will strut on the stage of life, brandish a sword, or drive a quill, and thus grow into a captain of men, or aspire to a monument in the market place, or a niche in the Walhalla of Fame. "Oh, hollow wraith of mortal fame." This is pride's first purge, the physic that we give ourselves when sick as children are, and charged with the sweets of the world's cup of sorcery, which is success. Happy, thrice happy, those who at Gethsemane learn, "not my will, but thine be done," as the key to a divine philosophy.

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

BY AN EMINENT PROFESSOR OF HOMILETICS.

NO II.—REV. HENRY WARD BEECHER.

"THE most myriad-minded man since Shakespeare," was, twenty years or more ago, the tribute generously paid by the youthful Spurgeon to the genius of Beecher, then himself in the midst of his long and glorious prime. If Mr. Spurgeon now, sobered with years, with experience, and with sense of responsibility, would hesitate to pay the same tribute again, his hesitation, we may be sure, would be due to other considerations much more than to any change in his estimate of the intellectual powers of the mighty departed. Departed! The present paper is in no sense to be a threnody or a eulogy on Mr. Beecher; but to the writer—and the like must be true of the reader

—it was, with the death of this world-famous man, as if a sun had gone suddenly out in the darkening sky. It would require a strange insensibility, either to write or to read of Henry Ward Beecher departed, without some sense of a darkness from the shadow that his withdrawal has thrown. The shadow does not seem so deep as it would have seemed had it fallen twenty years earlier; for the brightness was greater, that it then would have followed. But “the cloud that cometh betwixt” cannot wholly extinguish the sun still above the horizon, and sombre change is perceived when even a clouded sun has finally abandoned the firmament. Farewell, O sun! Glorious, indeed, wert thou in the zenith of thy sphere! Some of us can remember when thou wast as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race. What fair, fresh splendor then was thine! How the heavens rejoiced, how the earth was glad, with thy shining! Almost it seemed for a season that God through thee was going to renew the face of the earth. That was thy morning. Alas, that there should have been an evening and a morning to thy day! At least, why did not God make such a day cloudless, if it could not be endless?

We have here to study Mr. Beecher simply as preacher. *What*, in this capacity, was he? *How* was he such? These are our two questions. We seek to analyze, first, his power, and then the secret of his power.

We need be at no loss. Mr. Beecher was very open with the public. He took the whole world into his confidence, when, in his Yale lectures on preaching, he told everything that he knew himself concerning himself as preacher. Never before was genius more communicative as to its own mystery. It was a revelation, then to be informed that the mighty madness of Mr. Beecher’s pulpit oratory had so self-conscious and so intelligent a method of its own. Genius actually seemed to be reducing itself to the terms of common sense.

“What is preaching?” Mr. Beecher began by asking. The very question had in it the reaction and stimulus of originality and of power. The answer showed that Mr. Beecher understood perfectly well what he himself sought to do in the pulpit; whether or not what he sought there to do was proper preaching, according to any standard deducible from Scripture. Mr. Beecher defined preaching by its object. Its object, he said, was “reconstructed manhood.” This formula, at any rate, truly states Mr. Beecher’s own object in his pulpit discourse.

The lecturer’s way of arriving at the idea of what he affirmed thus to be the distinctive object of preaching, was characteristic, instructively characteristic, of the man. His path of approach to the point was ostensibly Scriptural; really, it was “subjective,” to use a philos-

opher's word, that is, individual, personal, independent. Peter, Mr. Beecher said, aimed at "reconstructed manhood,"—when, on the day of Pentecost, he opened the Christian dispensation of preaching with that great inaugural sermon of his. There could scarcely have been made an assertion more audaciously independent of fact. The fact is, that what Peter then aimed at, he himself unmistakably stated to be—what? "Reconstructed manhood?" No. Anything like that? No. The conception was something totally different. Peter's object he himself says, was to make everybody take Jesus Christ for "Lord"—that is, for *master*, to be obeyed. These are the words in which he reaches the conclusion, and states the purpose of his argument: "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both *Lord* and Christ." "Reconstructed manhood" might indeed result; but what Peter *aimed at* was obedience to Christ from men, not "reconstructed manhood." The difference of aim and aim is enormous; and all this gulf of difference yawns between Peter as preacher and Mr. Beecher as preacher. Peter's aim, namely, obedience to Christ, was Paul's aim, too; for Paul expressly says: "We preach Christ Jesus as *Lord*." Paul's aim, and Peter's, was—not Mr. Beecher's.

But did Mr. Beecher's preaching in fact conform to the idea of his own definition? I have already implied my own opinion that it did. Mr. Beecher's pulpit discourse is singularly destitute, more destitute than probably Mr. Beecher himself, with all his extraordinary self-knowledge, was aware, of the idea of absolute submission on the part of the human will to authority outside itself. Mr. Beecher, in the very act of deducing his definition of preaching, unconsciously illustrated the insubordinate instinct and habit of his own mind. He treated Scripture in the manner of a man who never had dreamed of anything but having his own way with the word of God, and making it mean whatever he chose. The master idea of *obedience* accordingly he missed. He did not find it, because he did not bring it. There is conspicuously, glaringly absent, and that not only in this Yale lecture, but throughout the body of Mr. Beecher's pulpit discourses, the one idea fundamental and paramount in New Testament teaching, namely, the idea of obedience to Christ. Strange, too, it seems that this should be so; for Mr. Beecher held on, in singular inconsistency with himself, to the belief of the divinity of Christ.

Of course, I am perfectly aware that I make a serious criticism on Mr. Beecher in saying that he failed to teach obedience to Christ. But I make my criticism deliberately, and I have even hitherto guarded myself needlessly in making it. For in fact the fault in Mr. Beecher was worse than a negative, it was a positive fault. He not only failed to teach obedience; he taught insubordination instead of obedience.

Let me not be misunderstood. Mr. Beecher taught a great many things that Christ taught. But Christ taught obedience to himself, and this article of Christ's teaching, the capital thing in it, the distinctive thing, Mr. Beecher managed to miss. Mr. Beecher's morality—I mean the morality he preached—was a good morality in the main, except for the lack in it of the saving principle of *obedience due to Christ as Master*. This lacking, it was not a true gospel morality.

"What is Christ to Me?" is the title of a sermon of Mr. Beecher's, preached in 1873. I have just looked this over—to find that in answering the question of his title, Mr. Beecher has made exactly nothing whatever of that relation of Christ to the human soul which Christ himself, and Christ's apostles, made the central one of all relations, namely, that of *Lord*. And in Mr. Beecher's text, "Christ" is not even named at all, *except* as "Lord."

Another sermon of Mr. Beecher's, preached in 1874, is entitled "St. Paul's Creed." Now Paul wrote himself down "servant" of Jesus Christ. He said his mission was to bring men to "obedience" among all the nations. He taught the bringing of "every *thought* into captivity to the obedience of Christ." He described his way of preaching Christ to be the preaching of him as *Lord*. He described a saved man to be one who confessed Jesus as *Lord*. The idea of personal obedience to Christ is the regnant thought of this man's life. His "creed" is obedience to Christ. Virtue was nothing, if virtue was not obedience. For whatever we do, Paul teaches, we are to do it to the Lord; that is, as obedience.

But what does Mr. Beecher teach, nominally discussing "St. Paul's creed"? Does he make "St. Paul's creed" consist comprehensively of the article of obedience to Christ? No. Does he make "St. Paul's creed" *contain* the article of obedience to Christ? No. Does he at least carefully abstain from anything to conflict with this idea? Read and judge. Mr. Beecher says:

"All society, all *religion*, all *churches*, all institutions, come as servants to him [man], who is the master of them . . . and who is independent of them—or can be, or ought to be, if he is not."

Again:

"Paul . . . cared for nothing so much as for that ennobled manhood which is the result of the divine influence upon the human soul. . . . Paul was the apostle of manhood—manhood in Christ Jesus—he being both the model and the inspiration."

"Apostle of manhood"—Paul! That is Mr. Beecher's conception of Paul; but it is not Paul's conception of himself. Paul's conception of his own apostleship was that of "apostleship unto obedience." Christ to him was, indeed, as to Mr. Beecher, "model" and "inspiration,"—but more, far more, he was *Lord*.

"If," Mr. Beecher asks, "a man becomes a Christian outside of a

church, must he not come into it?" His answer is: "If he wishes to—not otherwise." In short, Obey yourself—no matter about obeying Christ. And this in a sermon on "St. Paul's creed"!

But Mr. Beecher is "very bold." He says:

"In regard to ordinances, those from which you can abstract benefit, those which do you good, observe. If ordinances come to you and say, 'What can we do for you?' and you see nothing that they can do for you, they retire. They are not obligatory on you."

Christ says: "Do this in remembrance of me." Mr. Beecher says: That is "not obligatory on you"!

Readers might well doubt—did Mr. Beecher ever really teach thus? I therefore explain that all the citations made in this paper are from authorized editions, in volume, of Mr. Beecher's sermons, with the single exception of the one next to follow, which is from a report in the columns of the *New York Tribune*, a journal, at the time of the report, recognized as, for matters pertaining to his interests, a kind of organ of Mr. Beecher.

The spirit exemplified in the foregoing quoted expressions, does not by exception belong to that sermon alone from which the expressions were drawn. It runs through the whole course of Mr. Beecher's preaching, from the beginning to the end. It naturally grew more and more pronounced, as the years went by; and it took, perhaps, a sudden start into violence toward the last; but it was present from the first, and it never for a moment was absent. Mr. Beecher never preached, he would seem never to have known, Christ Jesus *as Lord*.

You may say: "Mr. Beecher's idea of love to Christ superseded with him the idea of obedience, was, indeed, the Moses' rod to all other ideas whatever of human relation to Christ and swallowed them up. I will not dispute or question the greatness of the idea of love to Christ, in Mr. Beecher's conception. The same idea was great also with Peter, with Paul, and with John; but with no one of these did it swallow up the idea of obedience; or, indeed, make that idea anything less than the master idea of their teaching. Nay, it was the "apostle of love," so-called, himself, it was John, who said: "This *is* the love of God that we keep his commandments;" and, "Hereby we know that we love the children of God, when we love God *and do his commandments.*" Love as a sentiment is good; but love as obedience is the gospel idea. Mere effusive affection, Christ seemed even to check, when he taught: "*He that hath my commandments and keepeth them, he it is that loveth me.*" It was as if Christ had said: "Do not protest your affection. Convert your affection into obedience."

But Mr. Beecher had great faith in protestations of affection. How great, let this one following example of utterance, on his part, suffice to show. The passage to be quoted is, I doubt not, as sublime a thing in the passionate eloquence of mere sentiment, as the oratory of all the

ages could produce. Mr. Beecher was in the midst of the most dreadful experience of his life. Sunday after Sunday, throughout that protracted agony of exposure and of suspense, this superhuman man stood in his pulpit and preached more as if the sky was serene over his head, than as if the elements about him were dissolving. I describe what was apparently the case. To the deeply considering mind, the particular passage now about to be shown is full of the interior personal passionate anguish of the speaker. Did ever, think you, before, out of the depths, a sinking soul send up a cry like this of hope refusing to despair?—a cry how intense, bursting into imaginative expression how splendid!

“When I come up before the Eternal Judge and say, all aglow: ‘My Lord and my God,’ will he turn to me and say: . . . ‘You did not come up the right road; . . . go down.’ I, to the face of Jehovah, will stand and say: ‘God! I won’t go to hell; I will go to heaven. I love thee. Now damn me if thou canst. I love thee.’ And God shall say, and the heavens flame with double and triple rainbows, and echo with joy: ‘Dost thou love? Enter in and be forever blessed.’ Let us pray.”

Is it not the sublimity of audacity? And is it not the audacity of despair?

When the mind recovers itself and becomes undazzled from the blinding effect of such sudden magnificence in imagination, it perceives clearly that here is a highly rhetorical expression of what, throughout, is Mr. Beecher’s governing thought, namely, that love as a sentiment, an emotion in distinction from love as obedience to God, is the ideal to aim at. I say nothing against this thought; I need, indeed, say nothing whatever about it, except that it is not the ideal presented in Scripture.

We have thus sufficiently answered the first of the two questions which we began by proposing to ourselves respecting Mr. Beecher,—namely, *What* was he? We find that,—to make a not unreal, though a paradoxical distinction,—he was a pulpit orator, but not a preacher.

Our second question asks, *How* was he such? What was the secret of his power?

To this, the first point of reply is, Genius. If ever in the world a man had the orator’s genius, Mr. Beecher had it. I know that this is not analysis, but only avoidance of analysis, of the secret of Mr. Beecher’s eloquence. It is nevertheless the first thing and the chief thing, necessary to be said. I fully believe that nowhere yet in the tide of time has there appeared on the planet a mightier master of men by speech than Henry Ward Beecher. Genius is the explanation, and the explanation does not explain. He did it because he could do it, and he could do it because he had the power, and the name of the power is genius.

But Mr. Beecher's genius had its own elements and its own accompaniments. What were these? One accompaniment was a well-attuned, wonderfully elastic, wonderfully responsive body. This he cared for scrupulously, to maintain it at the highest point of effectiveness. His voice was a living instrument, in native power unsurpassed, and never impaired through ill-health in the owner. Every muscle of his flesh, every bone and nerve and sinew of his frame, the very blood in throat and cheek and brow, was absolutely obedient to the demand of the orator; and the demand of the orator was immense, for Mr. Beecher's instinct of mimicry was boundless. From long habit, on Mr. Beecher's part, of absolute command over audiences, his face grew leonine in expression, and the leonine expression itself was constantly more and more a means of such command. Audiences love to be mastered—by a master; and they easily recognize a master by his looks.

Such were the physical accompaniments of Mr. Beecher's oratoric genius. The elements of it, even to enumerate, were long. For what possible element was lacking? I know of none. Moral height? No, or at least apparently not—in his prime. Nay, his moral height, real or apparent, was one of the kingliest elements of his power. He swayed men, because he seemed to sway them from above. What an imagination was his! What an intelligence! And what a pair these twain made, working together! He took up, what masses of thought, and lifted them aloft, to what luminous heights! What light streamed on them, what colors played about them—where, like the white Alps in sunshine, they hung glittering, held in the hand of his power, for the delighted contemplation of men! His fancy, too, how beautiful and how sportive, it was! What blithe humor enlivened his speech! What exquisite pathos touched it to tears! Of various knowledge, what wealth! What range of all human sympathy! What infallible ready responsiveness to the feeling, infallibly divined, of the hearer! What easy flow of change from mood to mood! What unerring aim of retort, "incredible how swift"! What affluence of language, rolling out inexhaustibly, like an Atlantic set astream—affluence, not simply in words, but in constructions, endlessly different, and often surprisingly beautiful, as in a kaleidoscope! The greatest pulpit orator that the world ever saw—who might also have been the greatest preacher!

We have thus simply named some of the chief elements that entered into the extraordinary oratoric genius of Mr. Beecher. But side by side with genius in Mr. Beecher, sat another gift of his, worthy to be named as almost, if not quite, an equal power. I mean his common sense. Never before did so much common sense mate with so much genius, in any of the sons of men. The sails of genius in him, with always a reef more to unfurl, could yet never spread wide

enough to gather, in any strongest gale of inspiration, so much breath as to make the gait of the vessel through the sea one moment unsteady. The ballast of common sense was always sufficient to counterweigh what were else the over-buoyant headiness of genius.

This steadying effect from preternatural common sense was seen, not simply on any particular occasion, however unexpectedly trying the occasion might be, of Mr. Beecher's speaking. It was equally marked in the choice of a continuous oratoric line to be pursued, and indeed in the general conduct of affairs. His common sense enabled him both to guess instantaneously and infallibly the present temper of an audience, but also to read the signs of the times and know in season what course on his part would put him into the true current of popular tendency. He never wasted much time or strength in beating up against wind and tide. He felt for the current and found it. The stream of "evolution" had him for a conscious, not an unconscious, swimmer on its breast.

It was the union and equality of genius and common sense in Mr. Beecher, which made him the popular leader that he was—or that he seemed. His genius alone might have separated him from the people and prevented his leading them, or at least prevented his seeming to lead them. But his common sense harnessed him to them. In what other man ever was the superiority of genius so effaced by the universal fellowship and equality of common sense?

Was Mr. Beecher's taste a trait of his genius or of his common sense? For taste in Mr. Beecher was only less remarkable than his other intellectual gifts. It was not an unerring taste, it was not a supremely controlling taste. But the teeming luxuriance of Mr. Beecher's mind being considered, and the tropical heat of his temperament, with the fact besides of his uttering himself so profusely, and on occasions often so exciting and so preclusive of ripe premeditation—all this, I say, being considered, the freedom of Mr. Beecher from sins against good taste must be reckoned remarkable. There was a strain of infinite delicacy in the poetic element of his genius, which guarded him at this point; and his common sense too had a fineness that was almost equivalent to good taste. It was generally his humor that sinned, when the sin was aesthetic. But I have no doubt that his virtue of repression here was greater than most men's, by as much as his humorous temptation was greater.

It was an instinct of taste, an innate sense of propriety, far more than it was any strict educational culture, which kept Mr. Beecher's diction, on the whole so pure and so correct. His felicity of diction was another matter. That was a gift of his genius. I have lately been reading his volume of sermons on "Evolution and Religion"—with the utmost repudiation for its teaching and with the utmost admiration for the intellectual power displayed. I do not hesitate to

say that Goethe, for example, at an equal age, showed incomparably less breadth of mental grasp, incomparably less splendor of poetic imagination. Amid the opulence of language at the speaker's command, how rarely a note of verbal infelicity is struck! "Sectaries" for "sects," in one place, "cure," as if the word meant "minister," instead of the "minister's office," were exceptional, almost solitary, slips observed. "Teleologic," misused as if it meant chronologically final, occurs in another volume of sermons.

Of course, one always describes somewhat ideally in describing a man of genius. Mr Beecher was by no means invariably at his best. He also had to fall back on habit, or even occasionally on trick, when his inspiration failed him. He privately told a young preacher once, who told the present writer, "If you can't think of anything to say, bawl." There were times when Mr. Beecher himself practiced on his own precept. But it was seldom indeed that he failed of something to say which did not need to be "bawled." It was no bawling, but real detonation of thunder carrying thunderbolt, when, upon occasion, after running along for a time on a slender line of vocal sound—and then, perhaps, with finally an ominous pause interposed—he would deliver a sudden, hard, loud clap of voice that startled you like a blow. I remember witnessing in Plymouth Church nigh thirty years ago a remarkable effect of this sort. A woman sat near me eyeing the speaker in fixed and eager attention. Mr Beecher reached a point of climax to be emphasized, when he paused and stood silent, visibly gathering the eloquent blood into his throat, his cheeks, his temples, until it seemed as if they must burst with the pressure. Then he exploded his voice, with a moral, not a physical, effect so terrific, that the woman to whom I have referred, involuntarily, with an audible exclamation, hid her face in her hands as if from a blinding flash of lightning. If *that* had been a "bawl," the effect would have been physical, not moral, and the woman would then have clapped her hands to her ears instead of to her eyes.

My subject is endless, but my paper must not be, and I shall have to crowd one thing upon another in some confusion. Every habitual public speaker must have, consciously or unconsciously, some system of truth or of theory to serve him as a sort of framework to his habitual thought; and Mr. Beecher had his. Theology, as a system to serve for such framework, he despised and spurned. In place of theology he took up—phrenology. No one can wisely read Mr. Beecher without distinct knowledge of this fact as a clue for his guidance through the maze. Mr. Beecher's sermons might, many of them, be regarded as popular lectures in applied phrenology, that is, phrenology applied to the conduct of life, or rather to the "reconstruction" of "manhood." He was constantly talking, in the phrenological sense, of the "higher" and the "lower" "ranges" of feeling. If he had occasion to speak

of pride, it would very likely be by simply naming its phrenological location at "the top of the head."

I trust that I shall seem to have rendered to Mr. Beecher's magnificent gifts a not grudging ascription of praise. I have limited myself, as, from self-evident propriety of place and of purpose, was desirable, to considering Mr. Beecher as preacher. He did a great deal of orator's work outside of the pulpit, as miscellaneous and political lecturer. The standing-place was then different, but the man and the teaching, were essentially the same. If he did not use the platform as a pulpit, he practiced the converse of this, and made of the pulpit a platform. Except for certain accessories of the sermon, the sermon was not widely different from the lecture or the speech.

Mr. Beecher's historic place and opportunity were much, very much, to his career. He appeared at the very moment when a voice proclaiming freedom, freedom of every sort, a jubilee of "unrestrained will"—I quote his own remarkable phrase used by him to describe a leading characteristic of his ideal man—at the very moment, I say, when a voice proclaiming this was the sweetest music that the uneasy ear of a restless and rebellious generation could possibly hear. It happened, too, to be a moment when freedom of a certain sort was the thing most of all *needed*, as well as desired. But freedom that we did *not* need, however much we desired it, freedom from the binding force of obligation to obey God, as God speaks authoritatively in His holy word, this insurrection of "unrestrained will," was unhappily also involved in that audacious scheme of human independence, of which nearly every lecture or sermon of Mr. Beecher's was a more or less open manifesto. He told men to be good and noble—according to their own higher feelings. Above all things else, do as you please—still, please to be noble. Nothing is "obligatory," but goodness is a great privilege. Love and you need not obey.

A delightful gospel, and Mr. Beecher preached it delightfully. It is not indeed the gospel of Christ; but it pleased men, for it taught men to please themselves.

Mr. Beecher's work may be summed up in the one statement that he powerfully reinforced a human tendency, already overwhelmingly strong, moving in the direction of "unrestrained will." What the age needed was a MASTER. What the age wanted, was "unrestrained will." Mr. Beecher offered it what it wanted, and not what it needed. The work of any man who does that, splendid howsoever in seeming it be, must be "burned up" before the time of the consummation foretold, when "to HIM every knee shall bow, and every tongue confess that Jesus Christ is LORD, to the glory of God the Father."

V.—WHERE WAS THE CREATOR BEFORE THE CREATION?

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

"In the beginning God created the heaven and the earth." Put with this a New Testament passage, in which the same form of expression occurs concerning that mysterious period, "the beginning": "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

Thus John repeats Moses: the gospel starts where the history started. Suddenly this vast picture of a time before time began confronts us in the opening of a fresh book of study. What was "the beginning" to the mysteries of which our eyes are turned? Where was God before the Creation? Where was Christ previous to the Incarnation? The words of an inspired man reply promptly: "The same was in the beginning with God."

But this needs patient and careful investigation. We enter upon our task in some sort of order of procedure; for our questions are apt to come in tumultuously, and so we become disadvantageously excited.

I. Where was God before Creation? This is not mere curious urging of ourselves forward into unauthorized speculation; our souls continually cry out after God. We must group together all our details of information, and then we can reach some kind of satisfaction as to the things we know now, and the things we can never learn. "The beginning of an acquaintance, whether with persons or things, is to get a definite outline for our ignorance;" that is put as one of those suggestive chapter-headings, which, in "Daniel Deronda," have attracted attention.

1. Let it be observed, in the outset, that the Scriptures frankly challenge our inquiries on this head. In that matchless address to Job, after his bewildering conversations with his mistaken friends, it is noticeable that the Almighty God in person summons him to an immediate investigation of this very period of mysterious duration in time:

"The Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof: when the morning stars sang together, and all the sons of God shouted for joy?"

He is bidden to learn all he can and tell all he knows about the solemn epoch or era, in which the Eternal lived and acted in creation. This was what Eliphaz the Temanite had been saying to him already in the elaborate discussions they had been holding together. Even this unjust disputant had sense enough to insist that he ought to understand God a great deal more before he should continue to criticise him so much. He was under an awful necessity to be on speaking terms with his Creator: "Is not God in the height of heaven? and behold the height of the stars, how high they are! And thou sayest, How doth God know? can He judge through the dark cloud? Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee."

2. Human reason, however, is at first baffled in all its endeavors to secure an extensive knowledge of the Supreme Being. Some forms of logic do finally suggest themselves as reliefs to our helplessness, if these could only be trusted. There is what is called the "Argument from Design;" even the great philosopher Cole-

ridge deemed this worth a statement and an illustration. "The least of the animalcule to which the drop is an ocean," said he, "contains an infinite problem of which God Omnipotent is the only solution." Then there is also what is called the "Argument from Providence:" the universe is inexplicable unless we recognize a divine hand in its management. It was the skeptic Niebuhr who once said: "There are occasional points of time, at which the entire course of history and the fate of nations is decided by some event which does not grow out of any previous events, and which a reasonable man can explain alone by referring to the manifest intervention of God's providence." Then, too, there is what is suggested as the "Argument from Conscience:" it is claimed that our whole nature cries out after a Maker, a Ruler, a Benefactor. The celebrated surgeon Morgnani is quoted as having once let fall his scalpel, in the middle of a dissection, exclaiming: "Oh, if I could simply love God as well as I know him!" These so-called arguments will help according to one's fitness, according to one's temperament, and according to one's education.

3. Revelation alone furnishes full answer to the question. Some say that this is all any one needs; for the souls of men rest under an impression better than under a mere intellectual pressure. And it has always been wonderful to note the supreme indifference to logic in the Bible, and the serene dogmatism of assumption with which the Scripture asserts the being and attributes of God. Then come the pictures which tell us all we know about Him before the world was in existence. When we turn to our Bibles, we discover that this is the way in which every one of the inspired writers presents the notion of God to our minds; a series of graphic panoramas is brought before our imaginations; so by visions for our eyes, rather than by language for our intellects, have been given us all the ideas we possess of the Creator before Creation. Four classes of texts disclose four simple particulars in turn.

For one thing, there is shown to us the majesty he displayed. A grand picture of an oriental sovereign is brilliantly flashed before a mirror into which we seem to look: and there is the real glory of God! "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of His chambers in the waters: who maketh the clouds His chariot: who walketh upon the wings of the wind: who maketh His angels spirits; His ministers a flaming fire: who laid the foundations of the earth, that it should not be removed for ever."

Then, next to this, there is a whole class of passages, given to show the occupation which the Divine Being pursued. He was creating a world, a race, a star, an angel, as it pleased Him. He is pictured as looking far down the future ages to see the results of His energy, and the fruits of His power. The New Testament relates the same things as the Old. Paul preaches that "known unto God are all His works from the beginning of the world." And David in his turn sings that "the glory of the Lord shall endure forever: the Lord shall rejoice in His works."

Furthermore, there, is shown to us the residence which this Creator occupied. One verse there is in the Bible, perhaps the most truly and solemnly suggestive of all the verses between Genesis and the Revelation. For it contains the word which is used only once in our English Bible, and lays before us in a single utterance the dwelling, the supremacy, the attributes, the ineffable purity, and the indescribable tenderness, of that august Being who brought the world into existence: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." God inhabiteth eternity: what is eternity? The habitation of God: and we can no further go. What do we know of eternal years flowing on?

And then, besides these, there is shown to us the felicity which the Creator felt. Solitariness is not loneliness; nor are we to imagine yet that God the Father was altogether companionless. Heaven contained a brilliant population at the time when "the morning stars sang together, and all the sons of God shouted for joy." And there were even dearer associations than the angels, as we shall know before long.

I pause for a moment, as we turn from the picture of the Creator as he was before the Creation, to ask you to try to appreciate the entire conception. God's thoughts were great, and great thinkers are in some instances deemed to be reserved. Wordsworth wrote of Milton, the old blind poet: "His soul was like a star, and dwelt apart." But this thought which is given us from God's Word represents Him as positively social and loving, seeking his creatures as their Father and affectionate friend. Think just now of the portrait Lord Byron draws as he shows us Manfred in his poem, and puts scornful words on his lips:

"Who would become
A mighty thing among the mean—and such
The mass are? I disclaimed to mingle with
A herd, though to be leader—and of wolves!
The lion is alone, and so am I!"

But God is not reserved, nor melancholy; nor does He wish to be alone. The heathen fable that Buddha lies along the ground, doing nothing for inexhaustible years, sleeping, sleeping, an immortal sluggard. Not so do the Scriptures present our God in the halls of eternity; always doing good and giving kindness; always alive and awake and alert; joying and rejoicing, and taking pleasure in His own works from the beginning of the universe. All the pictures we get of Him are beautiful, grand, gentle, and amiable. Just recollect what He is said to think concerning the Church; how much He loves her, because she is His Son's Bride. "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

II. Thus now, we reach our second question: Where was Christ before the Incarnation? We shall have to admit that there is much unexplained mystery in this matter. There is truth in the remark of Archbishop Trench: "The Bible's silence is oftentimes more expressive than other books' speech." And if any one challenges us with credulity, it may be wisest to quote Thomas Carlyle: "The credulity of unbelief is a faith; it is a faith in mere inert dead masses, with a blank denial or a blind ignorance of the spiritual lightning that alone can set things on fire." We have in Christ "the true Light which lighteth every man." And it is not a mere idle curiosity, but the sincere gratefulness of a real affection, that makes us ask where He was before His incarnation.

1. The sources of our information are just two great passages of divine revelation; one is in the Book of Proverbs, the other is in the Gospel of John; these we shall have to compare wisely with each other. The last of them has been quoted: the three opening verses at the beginning of the earliest chapter: it needs only to be read over once more: (i: 1). The other of these passages is one of the most remarkable in the whole Bible. It does not mention the name of Jesus the son of Mary, nor has any direct reference to it been made in any of the Gospels. Yet by an instinct of common consent has it always been applied to our Redeemer; for the personified Wisdom, represented here as speaking, is identical with the personified Word of whom the evangelist writes in the Gospel.

"I wisdom dwell with prudence, and find out knowledge of witty inventions. I love them that love me: and those that seek me early shall find me. The Lord possessed me in the beginning of his way, before his works of old. I was set up

from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: when He established the clouds above: when He strengthened the fountains of the deep: when He gave to the sea his decree, that the waters should not pass His commandment; when He appointed the foundations of the earth: then I was by Him as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and my delights were with the sons of men."

Observe that this phrase, "in the beginning," is used twice in each of these passages, and so fixes the general period and date. The life of the Father and the Son together was before the worlds came into being.

2. The details of our information receive much corroboration and illustration from other detached verses of the Bible. Mainly, we have just two thoughts upon which our admonition will most safely turn.

Before the incarnation, Jesus Christ was enjoying the companionship of His Father. He was "by Him, as one brought up with Him;" thus He was "daily His delight, rejoicing always before Him." He was "with God." The picture is wonderful as it rises upon our reverent imagination. We find God's "only begotten Son" actually "in the bosom of the Father." How supremely beloved! How honored! How happy! He thought it at that time "not robbery to be equal with God," for He "was God."

Before the incarnation, Jesus Christ was sharing in the purposes of His Father. And now the inquiry becomes wide-reaching and grand as a theme of patient study. What were God's purposes in the Creation?

One of them was His own felicity. God is always happy; but, of course, we are to understand that something makes Him happy. He found His enjoyment in the exercise of His power in bringing the universe of intelligent creatures into life. This is what the song of heaven says: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." It was God's "dear Son" by whom the work of creation was done: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist." And this is what the apostle Paul calls "the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." And here comes to our thought a wonderful vision of Jesus, as yet untouched by grief or pain. There is no sound of sin in the air; no signs of woe are yet in the world below.

But another of God's purposes was the redemption of men. We all know by heart the one great proclamation of the gospel of God's grace: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." That was the divine purpose; He made the world that He might redeem it from the sin into which He knew the race would fall. At last we begin to understand the love of God which could yield up such a Son as that! And we begin also to appreciate the grace of such a death as Christ's: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Now we see why the Father kept such watch of His Son on

the earth. On two public occasions He gave open testimony to his approbation of everything Jesus was doing; at the Baptism, then at the Transfiguration: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon Him, and He shall show judgment to the Gentiles." And then that Son never forgot His beloved Father either. Over and over again He told those by Him how tender were the ties between them: "For the Father loveth the Son, and showeth Him all things that himself doeth: and He will show Him greater works than these, that ye may marvel. And He that sent me is with me: the Father hath not left me alone; for I do always those things that please Him." The sonship of Jesus was eternal; the love in it was eternal also.

Then the remaining purpose of God in which Christ shared was supremacy. Over the pardoned and subdued world there was to be a kingly sovereignty established, full of glory and peace. Hitherto no one had ever seen the Father; now the Son was to "declare" Him unto men. Then those who loved God should come into the same relations with Him as even this Son shared. So now we appreciate the apostle's glowing words: "But God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." And thus we have a fresh interpretation of Jesus' intercessory prayer: "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Some few common truths fairly blaze with new light under such an illustration as this theme brings to our minds. Take the whole conception at once; lift up your eyes and behold the vision where God is always enthroned, the Father in the serene companionship of his Son. See this matchless picture! Then catch these thoughts as you look upon it.

1. We must all enter this holy habitation of God by and by—Eternity!
2. The moment we pass through the vail, we shall certainly see—God!
3. Jesus Christ, the Son of God, is the God we shall behold earliest.
4. The saved will be glad to see Him, glad! "they shall see His face!"
5. The wicked—alas! "they shall look on Him whom they have pierced!"

VI.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.

NO. V.

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

69. *Right and Might.* "Let us hold that right makes might, and firm in that faith so long as life lasts, let us to the end dare to do our duty as we understand it!"—*Lincoln.*

70. *Bible Societies.* A poor Welsh girl, about the commencement of this most wonderful nineteenth century, discovered a few stray leaves of a mutilated Bible, which had benefitted her so much that she grieved because she had not the whole of it, while the tears ran down her cheeks as she read the blessed fragments before her, in the sight of one who felt he must heed this event as a call from God to work; and the result was the formation of a Bible Society in London. Auxiliaries were formed after this, and a most wonderful work has been done by printing the

Bible in nearly three hundred tongues and dialects, and it has been given and sold by the millions over the globe.

71. *Victor Hugo on Punishment.* At Victor Hugo's house one evening the question was discussed as to the commutation of the sentence of Bazaine to perpetual imprisonment. Several politicians present maintained that no one had ever better deserved death than Bazaine. Said Hugo: "Had I been President of the Council of War, I should have convoked to the Champ de Mars the National Assembly; all the troops of Paris; all the people; and there in the presence of that crowd, in presence of that army, in presence of the representatives of the nation, I should have had Bazaine brought forward, dressed in all the insignia of a Marshal of France. Then the President of the Assembly would have read aloud the judgment declaring Bazaine a traitor to his country, and condemning him to degradation. Then the senior subaltern officer would have *torn off his crosses, broken his sword, trampled his epaulettes under foot*, and, the ceremony over, would have said to the degraded man, 'Now, Monsieur Bazaine, go! you are free!'" No one can deny the grandeur of this conception of moral and exemplary chastisement.

72. *Hodge on Salvation.* Professor A. A. Hodge, in reply to an inquiry as to the salvability of Sir Moses Montefiore, said in *The Independent* that: "Whenever a human being is found, as a matter of fact, to be reconciled to God, and by a holy life gives evidence of possessing a holy nature, we, with perfect confidence, attribute the result to the application to the person in question of the expiating virtue of Christ's sacrifice, and of the regenerating power of his Spirit.

73. *Charity to the Poor.* Mr. Punshon said the four great principles of the theocratical government were—worship and sacrifice, the institution of the family in all its various relations, the consecration of time, and the consecration of substance. It seemed as if it were a Divine ordinance that the four should be ever present with us as a check on the rich man's selfishness, and an outlet for the rich man's bounty.

74. *Christ's Miracles.* When Jesus, by an instantaneous process, and without approaching the pots, changed water into grape juice, doing in a moment what nature does only in months, and doing it without her apparatus for distillation, He showed to those present that He knew nature's secrets, and could, without her aid, work the same results; and so He showed Himself the God of nature, and "manifested forth His glory." If you mark closely you will see in His recorded miracles a *progressive character*, and a gradual unfolding of His real self. The second miracle was one of healing and showed power over disease; the third, the miraculous draught, showed control over the animate creation; the fourth, the casting out of the devil, showed His power over demons; and so His miracles grow in importance, till the raising of the dead proves His control over death and decay.

75. *A Sermon from the Face.* The nose, as central, may stand for *God's holiness*, implying hatred of sin and love of righteousness. The mouth, for *man's total corruption*. The eyes for the work of an atoning Christ and of a Regenerating Spirit. The ears, for justification through faith and sanctification through obedience. This may be made very helpful in addressing children, enabling them to remember the leading truths of religious systems.

76. *The Forced Equality of Despotism.* Illustrated by the crafty old Roman walking in his garden, and with his staff striking off the head of every flower that lifted itself above the common level of the bed of poppies. So would socialism level human society.

77. *Relics of Absurd Legislation.* In the time of Blackstone, the legal commentator, one hundred and sixty offences were felonies punishable with death.

78. *The outward man perisheth*, etc. Dr. Jessup tells of a yew tree on Lebanon, itself decayed at the roots, but actually so embraced by another and greater tree,

into which it has so intimately grown as to be nourished by its life. When his father, vice-president of the A. B. C. F. M., had been twice paralyzed and memory was gone; when he did not even know his own house, he recognized his church, remembered the Board, wrote perfectly rational letters concerning missions, and conducted family worship as well as ever. It was like disintegrated quartz falling away from the solid gold it had enveloped in its crystals.

79. *Courtesy is politeness in little things.* Richelieu, the great French statesman, could say "no" so gracefully, and even winningly, that a man once actually became an applicant for a position he knew he could not get, simply for the pleasure of hearing the cardinal graciously refuse.

80. *The Levitical Prohibition against Leaven and Honey* seems to be based on the fact that honey was prone to fermentation, soon turning sour and forming vinegar. Things so dissimilar may have thus a similar tendency to corruption. There is an excessive amiability that is quite as unregenerate as irritability, and lies at the bottom of false notions of benevolence. Parents are too "good" to punish their children, and God is too "good" to punish sinners.

81. *The Word "burn" in Leviticus i: 5*, is a translation of two words, one of which, applied to sweet savor offerings, means to ascend in the flame as incense; the other carries the idea of consumption and turning to ashes. There is a beautiful suggestion in the contrast. Sweet savor offerings were regarded as not consumed on the altar, but ascending as a sweet savor to God. The contrast becomes the key to some five hundred references in other passages of the Word of God.

82. *Style is important even in its details.* Grammatical construction and punctuation are often revolutionary as to meaning. The author had occasion to correct proof in which occurred this sentence: "In India a man, eating tiger, getting a taste of blood, becomes furious." A hyphen instead of comma after "man," will change the meaning very essentially! A minister designed to pay a great compliment to a poor, humble couple in his parish, and after their decease he wrote: "This simple couple lived in this village seventy years together without quarreling all that time"! It is to be hoped so. He meant, "and all that time without quarreling."

83. *Communis Consensus Christianorum* is often almost as decisive as the Word of God on certain questions. We can scarcely imagine the common sentiment of the most spiritual minded, to be untrue to the inward teaching of the Spirit. Canning used to say that "the house as a body had better taste than the man of best taste in it."

84. *The Hanging Gardens of Babylon*, constructed to imitate the terraces of a hill, covered with luxuriant verdure and a celestial wealth of flowers, are believed to have been only the outer enclosure of the Den of Lions, concealed within their pyramidal pile.—See Myers' "Lost Empires."

85. *Not unto us, not unto us, O Lord,* etc. At the battle of Agincourt, Oct. 25th, 1415, that bloody encounter between the English and French, the French, with 50,000 troops, were confident of annihilating the English army, which numbered only one-fifth as many. The English posting themselves between two woods, at the first onset drove back the French into disorder. The victory for the English was very decided, and in celebrating it, it is said that the chaplain read or recited the cxv Psalm, and as he began, "Not unto us," the whole army fell prostrate, even cavalry dismounting, and officers kneeling and falling on their faces.

86. *The Service of Song.* The Psalms, as scriptural songs with their parallelisms, probably gave rise to antiphonal, or responsive singing between minister and congregation; the songs of praise, or hymns, as ecclesiastical songs to hypophonal singing, in which the congregation repeated the last line of the stanza sung by the choir; and the spiritual songs, as Christians, to symphonal singing. Compare Lange on Ephes. v: 19.

87. *Genuineness is evidenced by wise-fishness.* Comp. John vii: 18. The highest manhood is that which is lifted above the level of self-seeking; nay, that is the divine sign in Jesus, the only perfect man. Self-abnegation is the seal of the godlike character.

88. *The mysteries of Faith.* The Epistle to the Romans reaches a climax in the lofty summits of *Justification* and *Predestination*. Such doctrines are among the high things of God; it seems equally hard to bring them *down* to our level, or to climb *up* to their level. They remind us of the Domes of the Yo Semite: a few daring adventurers scale their precipitous sides, but most of us only look up with awe of their sublime loftiness. There is, however, a *practical side*, from which the ascent is gradual and easy; and from which it will appear that these grand doctrines are but corresponding halves of one greater, original truth, as those domes themselves appear to have been once united, but cleft asunder. These great truths present the two main forms of difficulty which face us in the Bible: First, what it is *hard for the mind to grasp*; and, secondly, what it is *hard for the heart to receive*. Of the first, Justification is an example; of the second, Predestination. To understand our acceptance with God, on the basis of an Imputed Righteousness, is not easy, because the great things of God exceed the narrow limits of a human *mind*: but to reconcile God's election decrees with human freedom of choice and action is hard, not only on account of the feebleness of the understanding, but the perverse pride of the *heart*.

89. *Isaiah liii is a central chapter* in that messianic poem. It contains four sections, each of three verses: 1, A Rejected Servant of God. 2, A Vicarious Sufferer. 3, A Submissive Victim. 4, A Vindicated Victor.

90. *Christ in you; you in Christ.* These and similar paradoxes involve no real contradiction. (Comp. Gal. v: 25; Jude 20; Rom. viii: 26, 27.) A vessel dipped in the sea, has the sea also in the vessel. Man moves in an atmosphere, yet has the atmosphere in him. We are to live, move and walk in God, while He lives in us.

91. *The Pride of the Greeks.* They still "seek after wisdom." Dr. Jonas King says that, even to-day, they say that when Christ heard that the Greeks were desirous to see Him, He felt complimented and honored, and said, "Now is the Son of Man glorified."

92. *Charity* must not only be reckoned a distinctively Christian virtue and grace, but the *foremost* of them all, though the *last* often in actual attainment. We are all by nature selfish. We are like the snail: we carry in the shell on our back the little world in which we live, and out of which we do not venture except to pick up delicious morsels here and there. It takes us a long time practically to learn how much bigger the world of humanity is than the world of self, and how much grander it is to live for others. Even when we form unselfish resolves under the moving influence of some melting appeal, we are so prone to lapse into coldness and indifference that, unless the *act* quickly follows the *will*, there is no practical result reached.

93. *We involuntarily bow before a true philanthropy.* We follow with fascinating interest the career of John Howard, leaving luxury's lap to inquire into the condition of English prisoners in France; then, in what Burke called his "circumnavigation of charity," visiting in person nearly all the county jails in England; then passing two years in France, Flanders, Holland, Switzerland, Germany, Scotland and Ireland; and at last dying as a martyr to the infection of disease caught in this holy ministry to sorrow and suffering, refusing the honor of the statue which English friends desired to erect to his memory.

94. *Tradition* was first on a *vassal*, employed to serve the purpose of Scripture interpretation; then it became a *consort*, admitted to equality, and last a *sovereign*, actually making Scripture of none effect.

SERMONIC SECTION.

REV. HENRY WARD BEECHER.

ADDRESS AT HIS FUNERAL

By CHARLES H. HALL, D.D. [EPISCOPAL], BROOKLYN, N. Y.

THE hand that rests so still yonder, laid aside the pen over a page of the unfinished "Life of Christ." Possibly the last flash of thought, as the conviction grew upon him of the probable end of life was that his work was to be left unfinished—that he had not told men all that he would have them know of that precious revelation. Possibly, as the spirit fled away to be with Christ, whom he had been serving, the full knowledge came to him of that shoreless ocean of eternal life, which is to know God and Jesus Christ whom He hath sent. That is the beatific vision, the love of Christ which passeth knowledge.

We dwell on one tiny ray of it here and dream about it. The departed saints of God have already put out on its immeasurable spaces, and learned that the Life of Christ is never finished. It is the one Word of God which is ever being spoken—echoing again and again, on and on with the ceaseless reverberations, down the centuries. If there was one thing that stirred the heart that now rests from its labors more than any other, that has marked his life and makes his memory precious to us now, it was his many sided utterances of a Christ living, as going about among men, a Master who first and last asks us to believe in Him rather than to believe what others say about Him. The radical question of this age has been, "Is there a faculty of illuminated reason to recognize a living Christ, who can talk to us, and by the great communication of His Mind and Spirit, directly lead us into all truth?" As monarchies and hereditary institutions and at last African slavery have fallen to the dust, the question gathers voice and

insists upon an answer. It will not be put off by any compromises with past orders and institutions, but renews itself at every turn, echoes in every advance in science or art, comes up in every development of literature and social progress. "Is there a faith in a Christ behind the consciousness of the individual, that can be to him the very Word of God, the illuminated, mandatory conscience?" In a country that dreams as yet of a government of the people, by the people and for the people, that question is inevitable, and even if it should send the sword among us for a while in the effort for peace, it must be answered. It is not an accident then altogether, that the man, whose life has been moulded by that question and its possible answers, should have paused on the unfinished volume of "The Life of Christ." He has been a man of the people, Christwards. We remind you, that though the English speaking race to-day mourns his fall and recognizes his loss, though Americans feel that he has been a great leader or adviser in the guidance of all manner of substantial interests, though the Legislature of the State has paid him an unusual honor—of adjourning—as his right, though the presses and divines and orators of all degrees are trying to compass the mighty theme in glowing words, in words of exulting grief that we have had him with us so long—and have lost him—yet that as he lies there so quiet, we may look at him as one who has been through all and in all things, an apostle of one supreme thought, a teacher of the everlasting gospel of the ever-living Christ.

You who knew him best—you who have listened to him here in this church, know well that first, last and always, in no barren or dreaming sense,

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

his life has been absorbed in this work, and hid with Christ in God. In the prayers which he breathed out here for forty years so simply, you have been hearing an inner echo as if it had come out of the heart of Jesus. In his ordinary teaching, in lectures and sermons, the one thought in them has been to lead you to believe—not something about Christ, but to believe himself. In his intellect—his heart, his common life—wherever we, his neighbors, have felt him—he has been a witness to the presence of a Word of God, the ideal man, the light that lightens every man that cometh into this American world, that cometh into this Brooklyn life—that cometh within reach of the testimonies of this platform. Perhaps some would have wished him to have shown more tender care of the withes that bound him, as with nine bark, but God has sent on him the fire that burned them and it was not for him to stay its power. His word to us has been:

"Not mine to look where Cherubim
And Seraphs may not see,
But nothing can be good in Him,
Which evil is in me."

Men talk occasionally of his lack of a theological system, of quotations and learned references and courtesies to the authoritative erudition of past ages. But the living Christ is always greater than divinities or creeds. The cry is as old as Christianity: "If we let this man thus alone, the Romans will come and destroy our city." Jesus to the Pharisees, had never learned letters, and yet the common people heard Him gladly. As in his war on slavery, there were few persuasive authorities, individual or ecclesiastical, to go back to, and set in array, and he could only fall back on a living Christ, as Seward did on a "higher law," so the undertone of this life here has been, a faith in Christ, a faith filled with New England sap and silicates, a faith freed by the tonic airs of wild prairies and vigorously set to work here on every department of human life in which the Creator may be imagined to take an interest. Please note that we are here "to bury him, not to praise

him." My opinion may be indulged that the one fact about him, which endures in that life into which he has now gone, was his fidelity to the great law of faith, which, in its last analysis, means that he has taken his part in making the life of Christ a reality. He would be the first to allow that in this work there is a law that reverses to the eye all worldly modes of comparison, "The last shall be first and the first last." The poorest serving girl that has caught the meaning of his preaching and hid her hard, troubled life in Christ's wondrous love, and now meets her spiritual teacher in Paradise, finds him gladly confessing his wonder at their surroundings—as being, like her, "a sinner saved by grace."

If the Life of Christ is never finished then we may consent to go to all manner of teachers for instruction about it and wade through all manner of learned wisdom, and accept for trial all manner of hereditary experiments so as to know all that we may about Him, but then to cast them all aside in His presence, when that light that shone on Saul of Tarsus comes blinding down on us and to ask, "Lord, what wilt Thou have me to do?" This is my thought of him to-day. This single chaplet I would put upon his coffin. He lived, moved and had his being in the Word of God, on its cis-atlantic side and spoken in its American accent. The children of the poor, the oppressed and the afflicted, the slaves, the publicans and sinners, have had a gospel preached unto them here by a preacher who had little apparent anxiety about the serried files of systematic divinities in imitation of One who somehow seemed to value more a voice that came to him at times out of a blue sky, "This is my beloved Son," or again saying when his soul was troubled, "I have glorified and will glorify again." The poor, weary souls who have accepted this gospel at his hands have rejoiced with the peace which the world does not give—and thank God! cannot take away.

Is the Life of Christ ever finished?

Is not always the last volume lying in sheets, wanting the last touch—always receiving the newest revelations of its oldest meanings? Give a glance at his history. St. Luke, the most scholarly of the Evangelists, supposed that he had finished it once—but how we hear from him, “The former treatise, O, Theophilus! of all that Jesus began (*ἤρξατο*) both to do and teach” *began*, not finished. There was a new power in the world coming to the surface. There was a mystical Christ, entering into the weary heart of humanity and continuing both to do and to teach. St. Luke tells us of an eloquent Hellenistic youth who pleaded with radiant face against the blindness of hereditary traditions, and saw “the glory of God and Jesus standing at the right hand of God.” At his word the scholar of Gamaliel rides forth to crush the new heresy that threatens to break down the old traditions and is smitten to the earth with the splendors of the new Shechinah in the temple of the individual heart and starts on a new career. Or again, Paul goes back to the old temple of his fathers and Jesus confronts him there, and bids him depart and go far hence to the Gentiles. Men became possessed with an inspiration that changed all things with a royal regeneration, and it was Jesus always who continued to do and to teach. Miracle passed into law, and the Evangelist had only begun again the story of the unending life and left its final volume unwritten.

St. John the Divine once thought that a gospel of his had told the wondrous story of that Sacred Life—but again, on a holy evening as he mused, lo! the High Priest stood before him in the great temple of the Universe, and gathered the splendors of the sunset clouds as his garments and took on the sound of “many waters” as his voice, and royally served the little churches of Asia, in what men now call the “progress of events.” His message was: “I am He that liveth and was dead; and, behold I am alive forevermore, Amen! and have the keys of

death and hades.” So John tried to give utterance to the grander side of Jesus. Before in his Gospel he had posed Him as meek and lowly, sitting languid with the summer heat and dusty with the way; as he wrote it “sitting thus on the well.” Now he shows him as still on the earth, the High Priest making intercession—the knighly Rider—the throned Lamb of God—the King of kings and Lord of lords. Did his life end with the Apocalypse? Let the sufferings and triumphs of the Christ that remained answer.

So again when northern barbarians crushed the fair and seemly defenses of Roman civilization in which the Church was tempted to rest—then the great Bishop of Hippo revealed to his age the City of God—the spiritual organization of the mystical Christ and his kingly reign began.

So again, when the brutal ages ensued of fierce contests with iron-mailed Kings and savage Lords, the great Hildebrand roused the faithful to a new obedience to organized spiritual forces as supreme, and founded the Papal throne as the visible sacrament of an invisible monarch. The crosier testified again to a higher conception of the great High Priest, who went forth with every poor missionary, monk or hermit, and thrilled all Europe with new life. When that rule became in time corrupt and tyrannical, other men of renown arose to recall their ages to the Christ who bade every soul find its justification in faith and accept from him directly its election as the everlasting decree of the ageless Creator.

But to come at once to our American soil, every advance that the world has made has been toward the rights of all men, to a free conscience, to equality of privilege, man with man, and to the solemn duty of faith in Christ, who comes to all directly in the might of the Spirit and Mind of Jesus. Forty years ago that question of a living Christ, in whom to live and believe, was knocking at the doors of men's consciences, on the side of orthodox traditions. On its intellectual side it

was bound to disturb the whole Christian life of this country.

That question was predestined to produce some man or some men who would be driven to re-investigate the platforms, which had sufficed for a humbler past. Whether this man has done it well or ill we leave to the verdict of the future. He has certainly compelled all men to think of it and recognize it. He has left a broad mark upon the Christian life of his age—rather a stimulus in its heart to earnest and devout effort to make the Christ a true presence, to honor daily life as capable of a genuine transubstantiation, so that a plain man may say now as an earnest man once said: "I am crucified with Christ—nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Making no pretense to being a theologian or a scholar, my faith rests in the possibility of an illuminated conscience. My gratitude goes forth to him who lies here, that he has enunciated that creed with body, soul and spirit. He loved all things, and his eloquence has adorned and beautified all in subservience to that belief. If the Christ indeed now feeds the oil to the golden lamps of special churches and lives on as truly *God-with-us* as ever he was, our brother comprehends that his last symbol of earthly work was properly the unfinished volume of his "Life of Christ." Let us follow him as he followed Christ.

Let us turn away to another thought. Abraham was to the Israelite, in some things, what Jesus is to us—the type of a covenant system. We now refer to him in a single point. The Lord came to the old Hebrew of his own divine will, as he saw him somewhat resting in earthly happiness, and tried him to the quick—deliberately shocked him into those days of awful agony—with his very faith on the totter. Then as the angelic vision held back his hand, the patriarch found in his trial the ideal of the cross. He "saw the day of Christ and was glad." Paul, in

the same line, tells us of a desire in his heart "to know the power of the resurrection and the fellowship of His sufferings, being made conformable to His death; if by any means he might attain unto the resurrection of the dead." Jesus also means much the same when he bids us take up our crosses and follow him. Whenever he sees us too full of earthly wishes or cares or success, and in danger from prosperity, He does for us what He did for Abraham and Job and Paul, and what He did for our brother. He sends a cloud over prosperity to win us by wholesome discipline, "if by any means we can attain unto the mysteries of the resurrection." A brave and weary heart is here at rest—brave of old to dare brutal force and defy the violence of mobs and ruffians in speaking for the slave; brave to accept the murmurs and doubts of his political friends, when conscience prompted to part from them; bravest to wrestle alone with a great sorrow, when he could find no earthly help. We honor him for the courage of his former acts. We love him and wonder at him for the calm, sweet, gentle resignation of these last years. God, I believe, has led him step by step to spend his last days among us with a wisdom gained from the cross; a tender, gentle, soberer wisdom which helped him to see "the Captain of our Salvation who was made perfect through suffering, that we may all be of one, and the great Sufferer not ashamed to call us brethren."

On his last Sunday evening in this place, two weeks ago, after the congregation had retired from it, the organist and one or two others were practicing the hymn,

"I heard the voice of Jesus say,
Come unto me and rest."

Mr. Beecher, doubtless, with that tire that follows a pastor's Sunday work, remained and listened. Two streeturchins were prompted to wander into the building, and one of them was standing perhaps in the position of the boy whom Raphael has immortalized, gazing up at the organ. The old man, laying

his hands on the boy's head, turned his face upwards and kissed him, and with his arms about the two, left this scene of his triumphs, his trials and his successes, forever.

It was a fitting close to a grand life, the old man of genius and fame shielding the little wanderers, great in breasting traditional ways and prejudices, great also in the gesture, so like him, that recognized, as did the Master, that the humblest and the poorest were his brethren, the great preacher led out into to the night by the little nameless waifs.

The great "Life of Christ" is left unfinished for us to do our little part, and weave our humble deeds and teachings into the story. Men will praise our brother for genius, patriotism, victories and intellectual labors. My love for him had its origin in his broad humanity, his utter lack of sham, his transparent love of the "Unction from above" that dwells in, and teaches and beautifies the lines of duty. He said of his father: "The two things which he desired most were the glory of God and the good of men." So was it with him, as the hearts of grateful myriads attest. But we bid him here farewell, and to me oftenest will come the vision of him, passing out of yonder door with his arm about the boys, passing on to the City of God, where he hears again the familiar voice of the Master saying, "Of such is the Kingdom of Heaven."

And now, brethren of Plymouth Church, I have fulfilled the promise made to my friend. I have opened my whole heart to the public simply to show that I loved him and loved him dearly enough to pay his memory the little honor that I have. The bond that has bound us together, though unknown to the many and not very often expressed, I believe can word itself in two verses of the Quaker poet of the Merrimac. Our dead brother and I, although he was a Congregationalist and I an old, hereditary Episcopalian, both, like the Quaker, believing in the Spirit's presence, alike held these words to be true:

"I sit beside the silent sea,
And wait the muffled oar;
No harm from Him can come
To me on ocean or on shore.
"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

THE FATHER'S WILL FULFILLED BY THE SINNER'S COMING TO CHRIST.

By E. D. JUNKIN, D.D. [PRESBYTERIAN].
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All that the Father giveth me shall come to me; and him that cometh I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will, etc. John vi: 37-40.

THESE verses are a part of a long conversational discourse which Jesus had with those, who, having been miraculously fed, had followed Him across the sea of Galilee. Persuaded by the miracle and by His wondrous teaching, that He was "that prophet that should come into the world," they wanted to take Him by force, and making Him their king, set up again, according to their notions, the kingdom of Israel. But when He corrected them, and turned their attention from temporal to eternal things, and set forth His own true character, and the mission upon which He had come, they changed their minds. A Messiah such as He represented himself to be, they did not want. Deliverance from the Roman yoke, and the re-establishment of the kingdom of Israel in its temporal power and glory was what they desired.

It was to this state of mind that Jesus replied, when He assured them that though they rejected Him, He would still not be without true followers; that His mission was not an uncertain one, nor would it be in the smallest degree unsuccessful; that their persistent unbelief by which they cut themselves off from the enjoyment of blessings which He came to bestow, would not in the least frustrate the object of His mission. By their rejection of Him, they only made evident that they had no share in the blessings He came to give, and by

their continued rejection, they only made more manifest the certainty of their own perdition—"for all that the Father giveth me, shall come to me; and him that cometh I will in no wise cast out."

Such is the connection in which we find these words. In them we have the clear and emphatic statement, that the will of God in reference to the salvation of men, shall surely be accomplished, and be accomplished in the way He has ordained, by their coming to Christ. They shall all come to Him. For it was, as Jesus here says, for this very purpose—to accomplish the will of the Father with reference to salvation, that He, the Son, came down from heaven. He came not to do His own will, as distinct from the Father's; or as independent of Him. He came not upon a selfish errand, to set up a kingdom for himself; but as one sent by the Father upon the great scheme which He had devised, and to accomplish His will. And in verses 39-40, He states what that will is: First, from the Divine stand-point, viz., the complete salvation of all those whom the Father had given Him, and for whom He undertook to perform all the conditions of salvation; and secondly, from the human stand-point, viz., the complete salvation of every one of the human race, who believe in Jesus as the Son of God.

We thus perceive that in verse 37 we have Jesus' statement of the practical working out of the will of the Father as described in a twofold way in verses 39-40. The full salvation of all those given to Christ by the Father shall surely be accomplished; and be accomplished in the very way the Father would have it accomplished—by their coming to and believing in Jesus as their Savior. "All that the Father giveth me, shall come to me, and him that cometh I will in no wise cast out."

Let us inquire, just here, what is meant by the Father's "*will*," as described in these words; and which Jesus says He came down from heaven to do. As already remarked, Jesus here gives two statements of what the Father's

"*will*" is. First, in verse 39, as viewed from the Divine stand-point, that Jesus should lose none of those whom the Father had given Him, but should have them eternally; and second, as viewed from the human stand-point, that Jesus should lose none of those who should see and believe on Him as the Son of God, but should save them eternally. These are not represented by our Lord as two different and distinct wills or purposes of the Father; but as one will or purpose, looked upon from two different directions. It is thus evident that the two expressions: "All that the Father hath given me," in verse 39, and "every one that seeth the Son and believeth on Him," in verse 40, describe exactly the same class of persons; and that to each and all of them everlasting life is secured by the work which Jesus came to do in fulfilment of the Father's will.

It is very clear that there is a reference here to a transaction, which had taken place before the Son came down from heaven, when the will of the Father here spoken of was formed, and it was determined to send His Son from heaven to accomplish it. That transaction is commonly called the covenant of grace. It was to do the Father's will as expressed in the terms of this covenant, that Jesus says he came down from heaven, to accomplish all the conditions of salvation, so that none of those whom the Father had given Him should be lost, but that all, every one, should be saved—completely saved, saved as to soul and body—for time and for eternity.

By a comparison of verses 39-40 with each other, we learn farther that all those thus given by covenant to the Son by the Father in eternity, and for whom He accomplished by His life and death all the conditions of salvation are made partakers of that salvation by believing in Christ: so that the same truth is expressed, whether we say: all who believe in the Son shall be saved, or: all whom the Father gave to the Son shall be saved. The persons described by these

expressions form but one and the same class. All whom the Father in eternity gave to Christ in the great covenant, and for whom he assumed the human form and accomplished the conditions of salvation, shall believe on the Son, and thus be made partakers of the blessings he came to bestow.

Jesus thus declares that He came to accomplish a definite work—a work as certain in its results and in all its results, as included in the will of God, as His ability to do that will. And of this He not only intimates no doubt, but most confidently asserts an absolute certainty. He came to do the Father's will in working out the complete salvation of all whom the Father had given Him, and so surely as He came to do that will, He will accomplish it.

Hence we never find Jesus, during His whole earthly life, amid all the scorn and disbelief, and rejection and malice to which He was constantly subjected, cast down or discouraged. We never find Him halting, or giving way to fears or forebodings amidst the almost universal rejection which He and His teachings received. He was still calm in the consciousness that not one of those whom the Father had given Him would be lost; but that all would come to Him and be saved eternally. He could still say to the captious, unbelieving crowds that followed Him, and received rich blessings from His hand, and precious instruction from His mouth, but still refused to trust Him as their Savior: "Your refusal to believe my message does not make that message untrue; your rejection of me as the Messiah does not in the least degree make uncertain the full accomplishment of the work given me to do. "For all that the Father giveth me shall come to me, and him that cometh I will in no wise cast out."

In these words Jesus describes the practical working out of God's purpose of redemption among the children of men; and shows the perfect consistency of God's eternal purpose, with the entire freedom of the creature in accepting the offer of salvation. God's will in the salvation of all those whom He has

chosen shall certainly be accomplished; they will all be saved, because they shall all "come to Jesus." But this salvation shall not be forced on them—they shall not be saved against their wills—they shall not be driven—but they shall come, and "him that cometh," says Jesus, "I will in no wise cast out." Thus in the two clauses of this verse, the perfect sovereignty of God in the application of salvation, and the entire freedom in accepting salvation, are clearly asserted as perfectly consistent statements.

By the expression "all that the Father giveth me," in verse 37, is not meant the same exactly as the phrase "all which He *hath* given me," in verse 39. In the latter place the verb is in the past tense, and refers, as we have seen, to the eternal covenant, when the Father in promise gave to Christ all those for whom He undertook the work of redemption, whose names are all written in the Lamb's book of life, and who in their totality shall at last stand at His right hand, and hear the welcome: "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

In the 37th verse, the verb is in the present tense, and describes not the act of the Father in eternity, when the covenant of grace was formed, but His act in time, His actual giving to Christ, those whom in eternity He promised to give Him. The "giving" by the Father, here spoken of, is the same thing as in the 44th verse, is expressed by "being drawn by the Father," or in verse 45, by "being taught of God"—or "hearing and learning of the Father." It is thus descriptive of that Divine influence which the Father exerts through the Spirit, by which men are convinced of sin, and persuaded, and enabled to embrace the offers of the gospel, and find Christ as their Savior. The father gives men to Christ when, through the operations of the Spirit, He carries home the truth to their hearts, shows them their true condition, convinces them of sin, open

their eyes to see their danger, and enlightens their minds in the knowledge of Christ as their Savior. The Father gives men to Christ when, by His Holy Spirit, He calls them with the effectual calling of His grace; so that hearing and learning of the Father they obey and come forth to Christ and life.

All whom the Father thus gives to Christ shall surely come to Him. For not only is the word of God pledged, His almighty power and infinite wisdom are equally pledged; so that there shall be, there can be no failure. All that the Father has promised the Son to do, He will do; all that the Son undertakes, He will accomplish. All, every one thus called of God, thus given to Christ by the Father, shall come to Him.

If it be asked: who are they whom the Father thus gives to Christ in the gradual accomplishment of His purpose of redemption, the answer is found in the question itself, and it is the same that is given in verse 39, viz., all who were included in God's eternal purpose—all whom the Father, in eternity, in the terms of the covenant of grace, promised to give to Christ, and who are thus spoken of as having been then given to Him—all whose salvation it was the "will of the Father," that Christ should leave heaven and come to earth to accomplish. This "will of the Father," Jesus says, shall surely be fulfilled. "All those whom He gave me, and whose names were written and are written in the Lamb's book of life. He will give to me in the application to them of the redemption wrought out by me; so that they all shall come to me; I will lose none of them. Every one shall come, and I will raise them up at the last day."

This is one side of the great truth here enunciated by Jesus—the side as beheld from the Divine stand-point. In the latter clause of the verse, our Lord gives us a statement of the other side of the same truth—the side as beheld from the human stand-point. "Him that cometh I will in no wise cast out."

Thus we see that this 37th verse is the exact counterpart in its two clauses

of verses 39-40, God's eternal purpose shall be accomplished in the eternal salvation of all those whom He gave to Christ. All who, hearing the gospel message believe in Christ, shall be saved.

And here we have the answer to the question: "How shall I know—how shall any one know, whether he is included among those given to Christ in eternity and for whose salvation He came to earth, assumed the human form and obeyed and died? How shall any one know whether he is one of those whom the Father gives to Christ?" These questions, and others like them, are asked by many, as though according to this teaching they were excused from the obligation of seeking their salvation by obeying the gospel call. They argue that if God has determined to save them, He will save them, whether they believe or not, and that hence there is no need, nor inducement for effort on their part. This reasoning is entirely, grossly erroneous. God has not given His secret will and purpose as the rule of our conduct. He has a secret will—a plan perfect, gloriously perfect in all its parts, and perfectly consistent with His own nature and with our nature, according to which He works in the matter of human salvation: and all His plan and purpose He will surely accomplish. He would not be God, nor worthy of our trust and confidence if this were not so. But this plan, this secret purpose, He reveals not to us as our rule. We are incapable of comprehending it. Only as we as individuals may solve it, by the use of the means of salvation which He places in our hands, can we ever arrive at any knowledge of what that will is in reference to each of us. And just here is the answer to the question asked above: "How shall any one know whether he is one of those whom the Father gave to Christ in eternity, and gives to him in time?" That answer Jesus Himself gives us in the words, "him that cometh, I will in no wise cast out." By accepting the offer of salvation made by God in Christ Jesus, any one solves this question. By simply coming to Christ he secures his

everlasting life, and thus establishes the fact that he is one of those whom the Father gave to Christ, and for whom Christ died, whom in time the Father gives to Christ in the effectual calling of His grace.

There is the very strongest encouragement in these words of Jesus for any one, for every one to come; for they are peculiarly full and broad. In the first clause he says: "All that the Father giveth me, shall come to me," and in the second he says, "and him that cometh I will in no wise cast out." There is a change of number in these clauses—a change from the general to the particular—from the class to the individual; as though He would speak to each individual by himself, giving to every one the assurance; each one that cometh, every one that cometh I will receive. So that no one need fear that he is not included—that in inviting the many, he the individual might be overlooked. He does not say, all that come shall be received; but "him that cometh"—each by himself shall be received.

And there is also a meaning and a force in the expression "cometh," that is not perceived in our English translation. In the Greek, the words translated "shall come," in the first clause, and "cometh," in the second clause, are not the same, but entirely different words, having a difference of meaning, which is not, and cannot well be expressed in the English. The first word expresses a *completed* action: "All that the Father giveth me *shall come*"—shall fully come, shall come so as to obtain all that for which they come. The second word is in the present tense and expresses the act of coming, without reference to its completion, or rather in its incompleteness, as an act begun but not finished. "Him that cometh," him that is coming, that has begun to come, that is in the act of coming, without reference to how far he has come, or how long he has been coming. Jesus thus represents himself as watching for the very first indications of returning—as ready to receive and save, not only those fully, clearly determined—who have

come and made a full surrender—but any one that as it were is just turning to come, who is in the very act of beginning to come. To every one He gives the assurance couched in the very strongest language, that He will in no wise cast him out. By this is meant, more than merely that He will receive him. It implies that He will both receive and keep him. Every one that cometh to Jesus has thus the pledge that he will be received and having been received, will not be cast out. And this pledge is given without conditions. No mention is made of previous conditions, nor of present moral state. No degree of previous guilt, no former habits of sin, no feebleness in attempting to come. Nothing will cause Christ to reject any one who in simple belief of the truth of the gospel message comes to Him for salvation. The only condition is his coming. He must come, he must believe the gospel call, and believing he must come to Jesus—come just as he is, and "him that cometh I will in no wise cast out."

Thus Jesus gives not only every assurance the sinner, and even the worst of sinners, should ask, that He will receive him, and having received him keep him, "not cast him out;" but in so doing He clearly teaches that every one, that does thus come to Him, belongs to the number of those whom the Father gave to Him in eternity, and whom in time He gives to him through the operations of the Holy Spirit, by which they are persuaded and enabled to come to Christ.

And thus we have the practical answer to the question: "How shall any one know whether he is one of those for whom Christ left heaven, and came to earth?" By coming to Christ. If he comes, he has Christ's word that He will receive and keep him. If he refuses to come, he solves the question in the opposite direction, as far at least as it can be solved during the present life. For as long as any one neglects to come to Christ, he has no evidence upon which to hope that he is one of those whom the Father has given to Christ,

and the probabilities are against his salvation. Only by coming to Christ can we have the evidence that God has chosen us, and that Christ has died for us; and by coming we obtain not a mere probability, but a certainty of salvation.

And now, dearly beloved, how will you solve this question? You cannot avoid its solution, for your very neglect is a solution, as far as it goes, and makes your perdition probable. The gospel invitation is to you, just as much as to any one. By accepting, you solve the question of your salvation. By rejecting, you solve the question of your perdition. Which will you do?

PERSONAL EXPERIENCE THE BEST TEST.

BY CHARLES F. THWING, D.D. [CONGREGATIONAL], MINNEAPOLIS, MINN.

Philip saith unto him, Come and see.—
John i: 46.

PHILIP'S method is the method of Huxley, Tyndall and Spencer. It is the method of modern science. It is the method of observation and experiment. It is not the method of mere reasoning and argument. It is a misfortune, I think, that the proof of the central truths of Christianity has been based so exclusively upon processes of reasoning. The central truths of Christianity are facts. The evidence for their truth is as uncontrovertible as the evidence for the life and victories of Julius Cæsar. The invitation of Philip, therefore, furnishes our proposition, namely: *Personal experience of Christ is the best test of Christ and of Christianity.*

I. Personal experience of Christ is the best test of Christ and of Christianity, for personal knowledge of and personal love for Christ are as evidence superior to all arguments. This knowledge and this love have value as evidence far above any processes of reasoning. Nathanael wants to argue. He is told that the Messiah is here, and that he has come from Nazareth. Nazareth! He cannot come from that insignificant, provincial, Galilean town up in the mountains! But Philip is wise: He says: "Very well, do not believe me,

but come and see for yourself if it is not the Messiah." Men are too much inclined to argue about matters in religion which are foreclosed to argument. You may shut yourself into a cell, and if you are a mathematical genius you can deduce from the truths of space all the propositions of Euclid; but you cannot spin out of the bowels of your brain what color the mixing of yellow and of blue will give. You may shut yourself up in the narrow cell of your ignorance, or the big cell of your presumption, and reason as to the probability of a revelation from God, but you can never know whether one is made till your eyes read the Bible. You may in advance determine that it is impossible for Christ to be at once God and man; but the best winnowed wheat of your hard reasoning becomes chaff when you behold the Christ. A book was once written to prove that a steamship could never cross the Atlantic. The reasoning was founded upon the consideration that no steamship could carry coal enough to propel her across the sea. The first copy of the book that reached these shores was brought by the first steamship that ever crossed from the old world to the new. It was a question not of reasoning, but of fact. In college I once saw the professor of chemistry freeze water in a red-hot crucible. You may reason the ice would melt, but I saw the water frozen, lying in a burning vessel, and some of you can perform the same experiment. It was a question not of reasoning, but of fact. Fulton's "Claremont" was called "Fulton's Folly;" but the matter of steam navigation was a question not of reasoning, but of fact. About thirty years ago Harper's *Magazine* had a picture of a merchant in his office talking through a hole in the wall to his wife at home and holding to his ear a trumpet-shaped instrument. That picture was a prophetic jest, but a prophetic jest which has become true in that indispensable inconvenience the telephone. Such communication is here a question, not of reasoning, but of fact. We must not limit truth to our visible horizon:

there are horizons beyond the horizon. Hume's argument against miracles is not worth the paper it is written on in the face of the occurrence of one miracle. On the assumption that there is a God the argument against miracles is weaker than the argument for them: for it is to be presumed that God would have ways of working which might seem to be interruptions of nature's laws, but the arguments either strong or weak become worthless when offset by fact. The fact is the knife cutting the knot of fine spun and hard-tied theories. Many arguments have the worth of the words of the man who tells you he is dead, his speaking proves that he is alive.

I want here to say a word to any one who is trying to settle the difficulties of Christianity before becoming a Christian. They refuse to believe in the spiritual truths of the Bible because they cannot see how a man can live three days in the belly of a whale. They cannot believe that God is good, because they see so much suffering. They cannot believe God exists, because He gives no clearer proof of His existence. They cannot throw their influence into the Church, because a member of the Church once cheated them. Not to believe in conversion and life eternal: not to eat bread because you fail to understand its chemistry; not to believe in God, God the Father, God the Son, God the Holy Ghost; not to believe that you have a mother, because she died when you were born; to believe that all men in the Church are liars; to refuse to accept bank bills, because once you took counterfeit! Use the same common sense as to Christian beliefs which you use about other beliefs. Difficulties and mysteries are to be expected in the dealings of God with us. If revelation were free from mysteries, it would prove to be human, not divine. The very fact that I think I can understand God proves I have no proper conception of the nature of a divine being. Accept the difficulties: presume upon the mysteries; be neither a coward nor a fool. If you were to wait for winter clothes until you knew how the sheep made

wool out of grass, you would freeze in this climate. Stop quibbling; stop arguing; stop pettifogging; believe the great facts; accept the great truths; live them; do their duties; let Naaman no longer argue as to the superior waters of the Abanah and Pharpar; let him go and dip seven times in the Jordan; let us see if the leprosy leaves him; let us talk no more about the historical or the essential Christ; let us bring ourselves to the Christ.

II. Personal experience of Christ is the best test of Christ and of Christianity, because we are to find our example, not in Christians, but in Christ. Nathanael might have looked up into Philip's face and said: "No, you have not seen the Messiah; if you had, you would be a different man. I do not see but that you are just the same as you were yesterday." Not a few men fancy they are kept from following Christ, because those who pretend to follow him follow him so far off, or in paths so crooked. Upon this point I have two things to say: first, I want to say a word to those who are professing Christians. You are the open book which men read who never turn a leaf of the Bible. You are watched: you ought to be watched; you are worthy of being watched. Your behavior in life's crisis is observed. You are either stumbling-blocks or stepping-stones. You ought to be, and to seem to be Christians. You ought not to compromise yourself. Your word ought to be better than your bond. You ought to live above the golden rule: you should live as if you were mortal: you should live as if you were immortal: you should spend your earnings as if you could not take a penny with you into the grave: you should save your earnings, as if money were the divine method of human improvement: you should be a consistent Christian, as if consistency were a motive power to draw others to Christ: you should be willing to be an inconsistent Christian, for only machines are consistent with themselves: you should be worthy to be samples to the world; your principles should be so right that

they might worthily become universal rules of conduct. I also have a word to say to those who for an example in righteous living look no higher than the Christians they see, and not finding deserving examples, refuse to look up to Christ. Do you infer that a college is a bad place because one boy out of a hundred goes to ruin in its four years? Do you reason that a doctor is not skilled because he loses a patient? Do you infer that Raphael is not a great painter because your copy of the transfiguration of the Sistine Madonna is weak? Don't look at Philip, you Nathanaels of Plymouth Church, but let Philip bring you to Jesus. Christianity is, I frequently think, proved true in withstanding the defences of so many false apologists, in remaining true before so many semi-hypocrites, in holding its course steady and straight before so many machinations of its presumed and presuming friends. No human system can endure what Christianity has endured from its adherents and survive. One church seems to make Christianity a fetich, and the cathedrals are filled with benighted creatures praying to pictures and to marbles. One church makes it a life insurance company for keeping out of hell and for getting into heaven. One church makes it exclusive, admitting to its fellowship only those who will lie down upon its ecclesiastical bedstead. But Christ and Christ's Christianity rise above all these interpretations. As the mountain remains calm and mighty, while about its slopes the storms break and melt, while in its gorges thunders reverberate, and the lightnings scar its cliffs, so Mount Zion remains; the tempests of heresy do not rend it; the thunders of schism and division do not shake it. Christ is true; Christ is worthy; Christ alone deserves our following.

III. Personal experience of Christ is the best test of Christ, because this personal experience proves that Christ satisfies needs which are real, and yet unfelt. Nathanael feels no special need of the Messiah, yet he has a need, a need which the presence of the Messiah

brought into consciousness. Every man has real needs lying down deep in the depths of the ocean of his heart which he has seldom or never felt. Some great emotion, some startling experience, is the discharge of the cannon which brings these needs to the surface of consciousness. The heathen has a need of the Gospel, yet he seldom feels this need. We do not carry the gospel to him because he calls for it. The Man of Macedonia, whom Paul saw and heard in his midnight vision at Troas, seeing the conscious need of Europe calling for Christianity. Europe had no desire for the gospel. When Paul came to Philippi, did he find the people gathered on the beach awaiting his landing? He found only Lydia and a bewitched girl and a few other women ready to welcome him. Needs which are real, and yet unfelt, the personal experience with Christ makes known and satisfies. I ask one of you to-day: "Why, my dear sir, are you not a Christian?" Your answer is: "I feel no need of being a Christian." Your answer is sincere; you do feel no need; your life is happy and prosperous; you are unconscious of any need; you sit here Sunday after Sunday and wonder at what the preacher is trying to say, so foreign is his thought to your experience. To-day listen to me, for I want to tell you that you have needs, though you know them not. You have need of a God; you are worthy of better things than being a father, a mother, a wife, a husband, a son, a daughter. You are something more and higher than a lawyer, a manufacturer, a merchant, a banker, a doctor. You are a man; you are a child of God; you are made like God; you need God; you need God as a little baby needs her mother, though it be so little that it can feel no need of a mother. But this God you have wronged; you know you have wronged him; you feel your wrong keenly enough; you are not quite willing to confess your wrong; you know you ought to, but you hesitate and delay. You therefore need a Savior to reconcile you to God; you need a friend

to take you by the hand and to lead you back to your Father's house, and able to plead forgiveness for you. You need all this; felt or unfelt, it is the want of your life. The reason that many of us do not feel these real needs is that the personal experience of Christ adds a new principle and a new element to life. The man Christian and the man not Christian are two different men. Experiencing religion is giving a new sense; it is a change quite as great as cutting the cataract of the eyes of one born blind; it is the inception of a new life, the motive power of new and greater hopes, the uplifting and higher ideals, the blessedness of heavenly visions and divine aspirations. The Christian man is a new creature. It is not too much to say that old things have passed away, and that all things have become new. The stone is a stone, and always a stone; a plant, a plant, and always a plant; a brute, a brute, and always a brute; a human man, a man human, and always a man human till God's finger touches him. The stone never passes over into a plant, nor the plant into a brute, nor the brute into a man. A man never passes over into a Christian till touched and moved and swayed by divine impulses. The natural man thus becomes a spiritual man, the mortal immortal, the human divine, the lost (the) saved, the dead (the) living. No wonder, therefore, the human has so little desire for the divine, the lost to be saved, the dead to be alive. "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." The stone has no desire to become a plant. The plant cannot appreciate the animal; the animal has no conception of man's nature. The man living in and for and by himself is likewise equally incapable of appreciating the life in and for and by God; it is, and it is only, a personal experience of Christ which tests and proves Christ to be our Savior. It is thus that needs, real needs, needs so real as to be hidden, needs of which you

are perhaps unconscious because you have always been in a sense conscious of them, become felt and are filled.

But I must stop in the progress of my thinking; yet you are to take my thought, if it be true, and apply it. This is called a practical age; it is weary of theories; it wants facts; it wants truths which are living and which can be lived. I propound no theory; I lay my statement close down to the chalk line of experience. I ask you, the Nathanaels who are here to-day, to come and to see Jesus. A Philip is here who tells you that Jesus has helped him to resist temptations, temptations which he was not able to resist before he found this new friend. The words of this Philip you would accept in any court of justice. What right have you to doubt his words in this instance? Is not this the Christ? Here also is a Philip who says that his heavy burden of sin is lifted; he is credible in all matters of daily testimony; shall we not believe him when he tells us of spiritual things? Is not this burden-lifter the Christ? Here is a Philip who says that to him death is robbed of its sting; his word is as good as his bond. Is not this, then, the Christ? We believe the testimonies of our friends. We risk our fortunes at their advice; we put our lives daily into their keeping; shall we not believe them when they tell us of God and of Christ, and of the Holy Ghost, and of conversion, and of grace? Are we not willing to come and to see Jesus for ourselves? Are we not willing to test and to see if the Lord be good? Does not every reason urge us to come and to see? Will you not? Do not stay arguing; do not stay looking at the imperfections of Christians; do not stay saying I have no need. Come, come, come; see, see, see; it is the Christ.

Prayer.—Bunyan says that "it will make a man cease from sin; or else, if he continue in sin, it will make him cease from prayer." Prayer and sin cannot live together and be active in the same heart.

AN EVANGELICAL VIEW OF THE OLD TESTAMENT SCRIPTURES.

BY REV. JOSEPH RABINÓWITZ, LEADER
OF THE JEWISH-CHRISTIAN MOVEMENT
IN SOUTHERN RUSSIA.

Translated by Prof. Geo. H. Schodde, Colum-
bus, Ohio.

[No mission enterprise among the lost sheep of the house of Israel has for many decades attracted anything like the attention which the remarkable Jewish-Christian movement, under the leadership of Joseph Rabinówitz, a lawyer in Kischneff, in Bessarabia, has elicited. And this is no more than the peculiar circumstances of the case deserve. Unlike any other movement among the Jews since the days of the apostles, this is an effort to win back the people of Israel, not through the mission agitation of Christian societies, but through a movement originating and developing from within the Jews themselves, without any Christian influence from without. Owing to the persecution of the Jews by the Russian government, Rabinówitz, about five years ago, went to Palestine to prepare there a place in which to settle his people about to emigrate to the holy land. There his eyes were opened through the study of the New Testament; he learned to see in Christ "his brother," the Messiah of the world. He returned to preach this truth to his people, and from crude and incomplete beginnings he has grown into a clear knowledge of the fundamentals of Christian doctrine. He was baptized in Berlin, a little over a year ago, by Professor Mead, formerly of the Andover Seminary. The Kischneff movement is growing internally and externally, and deserves the attention and prayers of Christian people. Rabinówitz's sermons are preached in the Russian-Jewish jargon, and only a very few have been published. To the best of our knowledge none have, up to date, appeared in an English translation. The sermon finds its importance not merely in this, that it shows the degree of Christian knowledge which the Kischneff congregation of Jewish Christians have attained, but presents also a biblical and evangelical view of the Old Testament revelation.—*Trans.*]

Based on Numbers xxxv: 9-34; and
Matt. v: 1-2.

DEAR BRETHREN—I am exceedingly glad to see my fellow Jews assembled in this house, over which the name of our brother, Jesus Christ, the Messiah, is inscribed. My heart prophesies to me that the hour of your salvation is near at hand. My soul rejoices that you also are beginning to think about your earthly and spiritual condition, and to see this condition is not the best, and that this house is gradually being

considered by you as a city of refuge to which all those in Israel, who feel that they have sinned against the anointed of the Lord, can flee and there find pardon. Truly we all must confess that we are sinners. Our fathers have sinned in ignorance, and we are stepping in their footsteps, and are clinging to their heels, and are walking in the path that leads to destruction. We all, like sheep, have gone astray; our shepherds, the Rabbins, have led us astray; we have not turned to the good shepherd—in this our guilt centres, and to this, as the fountain-head, must all our misfortunes be attributed. Come, then, my brethren, we will arise and labor for the honor of Israel, for her glory, which has passed into strange hands; for we are indeed a people whose origins go back into hoary antiquity, the people of choice, the seed of Abraham, the father of the faithful. To us has been handed down the faith in the one God; to us the law and the promises have been given; to us has been granted the blessing of the everlasting continuance of the kingdom of the house of David; out of our midst the Messiah has gone forth according to the flesh, he who has enlightened the whole world. All this has come forth from our midst, but we ourselves have reaped none of the blessing; the people around about us have enjoyed these; they have taken the kingdom, the kingdom of God, into their possession; in them the promises have found their fulfilment; they have learned to understand the deep and pure meaning of our Thorah [Law], for over them has arisen the light of the Messiah, who is the end of the law. And how do matters stand with us? We have not the faith; the promises have not been fulfilled in us; the kingdom of God has been taken from us; we have become strangers to the Messiah; the deep meaning of the Thorah has been hidden from us.

And why? Why have we suffered all this? Why are we, the eternal people, hated at all times in the eyes of all, persecuted and defiled during all these

years? And the spirit of civilization also, which changes and rejuvenates all things, has, to the sorrow of all friends of spiritual progress, proved to be unable to renew our honor and to remove from us the disgrace attached to the Jewish name. And what is the cause of this? That is a world-question, to solve which Jewish and Christian historians have labored hard, but in spite of all research and study have been able to reach no conclusion. The Jews try to accommodate themselves to the march of culture and progress, and even attempt to walk at the head, and yet the name "Jew" continues to be an opprobrium and a disgrace. With rational means this terrible question cannot be solved. But what human blindness cannot see, that is clear to the Spirit of God, and that is made clear to us by His word of life, contained in the Holy Scriptures, and still preached among us, before which nothing is hidden, but all things are plain and uncovered. I believe that you can easily find the solution of the enigma, if you will, with open eyes, consider the deeper significance of the lesson read to-day concerning the cities of refuge. I have repeatedly had the honor of being able to confess and to show to you that Christ is the end of the law, as Philip said to Nathanael, John 1: 45: "We have found Him of whom Moses in the law, and the prophets did write; Jesus of Nazareth, the son of Joseph." The Law, which Israel received from Mount Sinai, was only the vestibule of the revelation of God in Christ, and the legal commandments, ordinances, and institutions were the different means through which Israel and the whole world was to be led to a knowledge of Christ as the Son of God. Therefore we have a right to say that the Law, as a whole and in its parts, was a prophetic and typical picture of the Messiah in the whole world-embracing magnitude. God, the Framer of the Universe, has given us, who are the building, even before the appearance of the Messiah, through Moses and the prophets, a preparatory picture of His son who has

been set over this house, namely, that of His Anointed (Heb. 3: 4-6). But just as the plans even of the grandest imperial castle lose their value after the building has once been erected—the owner of the building keeps these plans only as a dear memento of the erection of the structure, and of the wisdom of the architect who has thought out such a magnificent structure, and has completed it exactly after these plans—thus, too, the Mosaic Torah, which we possess, has performed its mission with all its ceremonial commands; and now, since for nearly two thousand years the promised House of God, the Messiah, has been erected and completed, the Law, with its demands and promises, must step back and give way to the righteousness through faith in the Messiah who has appeared; and it continues only as a testimonial of the incomprehensible wisdom of God in Christ, namely, that He has carried into execution the eternal council which He had formed from the foundation of the world in Christ Jesus our Lord (Eph. 3: 11), and that He has made it possible for mankind to see the love of the Messiah, which passes all understanding, and to draw from His abundance grace and grace.

Alas! how sorry I am for our Talmudic brethren, the enemies of the Messiah, that they regard the Torah and the other holy writings, which were not even given at one time, but through the process of centuries, as something immovably fixed, and not rather as a divine structure, which was erected gradually and step by step, and consists of many portions, just as a real and massive building consists of the first and other stories, of windows and doors, of pillars, wings, etc. How foolish would he be, who in looking at the plans of a building with all the explanatory marks and figures, would think that this drawing had in this shape fallen from heaven, or that it is some plaything for children. Indeed, my beloved fellow Jews, the Torah and the other holy writings, according to the essential character and

contents, present a wonderful picture of the masterpiece of God's wisdom in Christ, which wisdom in many ways attains its object. Through the contemplation of this picture we learn of the love of God, our Savior, and His grace for mankind. In this picture nothing must be changed by adding to or taking away, for all the features are distinctly drawn, numbered, and considered, and every hand that tries to change them deserves to be hewn off, for it darkens and defames the glory and majesty which rests upon this picture from the all-wise Maker of the world. All the figures and forms which we there find drawn by the pencil of God are instructions and teachings for us concerning the historic growth of God, our King, in His glory; concerning His will and His purposes with the whole world, and especially with men.

The merciful God in training and elevating His creatures, proceeds according to the ways of the great teachers of our day, who, in their instructions in school, adopt various kinds of pictures as a means of teaching. Moses, too, was educated in this manner for his holy calling. Before God revealed Himself to him on Horeb, before he was allowed to see the Lord face to face, He appeared to him in the thorn bush, which burned with fire, but was not consumed. The Holy Lord—blessed be He—made known to him, the child of death, in this manner His purpose of removing the darkness from his people, and of exalting the humble. When Moses, enchanted by this significant vision, said that he would approach nearer to the bush to examine this wonderful sign, the Lord called him twice by name, thereby indicating that if his inner nature were like his outward appearance, and the inner man would correspond to the outer, the essence to the appearance, that then he could approach into the presence of the Lord. He answered: "Here am I;" and the Lord said: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;" from which

we are to learn that it is impossible for man to approach God, or to enter into communion with Him, before he has first removed the soiled shoes of his self-love and natural desires, which, Satan-like, stand in his way to eternal life, and that only when the body and soul of man has been cleansed, his eyes are opened to see and to know that the Lord is near to all who call upon Him, that the place upon which He stands is holy ground.

But how foolish are the Talmudists who think, through their thirteen rules of interpretation, through certain logical processes, through parallelizing, etc., to enlarge or restrict the picture of the Torah beyond its immediate impression. They are like that ignorant man, who saw in a collection of pictures the famous portrait of a lady by the Roman painter Raphael, and thought he could improve it by making the apple of the eye a little blacker with ink, but he only spoiled the splendid picture. In this manner they, too, spoil the beautiful picture which the Holy Scriptures have rolled open before our eyes. They spoil it, for example, by changing the reading of the texts. Blindness and stubbornness prevent them to understand such words as those of Isaiah, iv: 13, in the sense in which the Lord explains it in the Gospel according to St. John, vi: 45. In order that the disciples of the Lord might at all times be delivered from such interpretation of the Law and the prophets as such Rabbinical interpretation is, the Lord Himself, before His death and after His resurrection, felt constrained to open the hearts of His disciples to the real meaning of the Scriptures (Lake xxiv: 45).

And now let us consider the picture which the Torah gives us in the laws concerning the cities of refuge. Into these cities of refuge he could flee who unintentionally had slain another, and the murderer who had fled there should not die, unless he had first been placed on trial in the presence of the whole congregation. If he had out of hate slain another, or had intentionally in-

jured him so that he died, the murderer was to die, and the blood-avenger could slay him wherever found. But if he had without intent and without hate slain another, without being his enemy or seeking his harm, then the congregation was to deliver him out of the hands of the blood-avenger, and permit him to dwell in the city of refuge into which he had fled. He shall remain there until the high-priest then in office had died; and after the death of the high-priest, he who had slain another without malice should be allowed to return to his possessions; but the intentional murderer should be killed, for the blood of a murdered man fills a land with guilt, and can be atoned for only by the blood of the murderer.

This picture of the cities of refuge is very suggestive. Our fathers, stiff-necked and uncircumcised in hearts and love, have covered the land in which they dwelt with guilt, by shedding the blood of so many prophets and apostles (Luke, ix: 49-51), and at last, also the pure and innocent blood of the Son of God, Jesus of Nazareth; and when we consider the situation of affairs in the light of the cities of refuge, of which we have just heard, then the blood-guilt is on our side, and the right of vengeance for this blood is on the part of the Christians, the disciples of Jesus, whom He has declared to be His brethren and sisters (Luke ix: 21); and the European congregation has the right to regard themselves as the organization entitled to settle the matter between the blood-guilty and the blood-avenger. If we remain stubborn, like our fathers, and out of hatred and enmity deny to Christ the Messiahship, and by our words and thoughts approve of and strengthen the evil deeds of our ancestors, we take our stand on the side of the murderers of the Just One, who condemned without cause Him in whose mouth no guile had been found; then—I see this from the stand-point of the lesson for the present Sabbath—we are no better than murderers, and the blood-avengers have the right to

slay us, for what according to the interpretation of the Lord in the Sermon on the Mount must be considered as murder (Matt. xv: 21, 29); they have a right to feel angry at us, and to upbraid us as foolish and senseless. But if we now, since the Messiah has appeared and the righteousness of Jesus has since been brought to light, namely, that He and none other is the Anointed of the Lord, if we now with our mouths confess, and with our hearts believe, that He is the High Priest, whom our Heavenly Father has anointed with the Holy Spirit, so that His death is the death of the High Priest, then our fortunes will take a turn for the better. The praying words of the Lord on the cross, "Father, forgive them; they know not what they do," will have been spoken for our welfare, and we will belong to the class of those whom the Law here places over against the intentional murderer as men who have in ignorance slain another. Then the European congregation must protect us against blood-vengeance, and we will be allowed to return to our possessions, the land of our fathers, through the merits of our High Priest, the Lord Jesus Christ, who is exalted above all His brethren, and who has given His soul also for us, in order to deliver us also from sin, and to cleanse us to become the people of His possession, girt with good works (Tit. ii: 24).

O, my friends and brethren, take to heart what you have heard, awaken from your terrible and deep sleep, wash your hands clean of the blood of the Innocent One, which our ancestors have shed. Think of the deep sufferings which our Lord has suffered for your sakes. Moses, the mediator of the old covenant, could boast that he had taken not even an ass as pay from the people (Num. xvi: 15); the Lord Jesus not only has not taken any pay for His mediatorial work, but has even given His blood and His life in order to deliver us from our sins, and He is ever ready to take us under His wings, if we only turn to Him in truth and with hearts full of faith and pure

love. Then and only then will we find eternal help from God the Father, and His Son, the Lord Jesus Christ.

THE LESSON OF CHRIST'S DELAY.

BY JESSE B. THOMAS, D. D. [BAPTIST],
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He abode two days still in the same place where he was.—John xi: 6.

THE Scriptures are a key of knowledge. So Christ said. They open to us truth as a key opens a house. The Bible teaches some facts of science, such as the survival of the fittest. This is taught in the parable of the sower. The fallacy of spontaneous generation is shown by the story of the tares. God's word also opens a door into the human heart. The seed is the truth. The heart obstructs, oftentimes, just as the soil hinders the growth of plant or tree or harvest. The teachings of our Lord have a wide scope. We can look along the line of them and follow out the hints and find them confirmed in daily experience.

Christ's life, as well as His words, teaches us. His silence and His delays are suggestive. It was a sorrow and a surprise to the sisters that Jesus came not at their call. "If thou hadst been here my brother had not died." There is something of reproof and impatience in the utterance. How could the delay be explained when he whom Jesus loved was sick? On the other hand, the disciples were surprised that he should go at all and risk His life when the Jews threatened violence. "There are twelve hours in the day," that is, we have time enough, but it is limited and we must adjust our work to our limitations. Martha was restless, active and impetuous; doing what she did at once; speaking first and reflecting afterwards. For her this delay was a lesson. For the disciples it was also a lesson. Remember this was a crowning miracle. It would hasten the crisis near at hand. The Jews would gladly kill Lazarus as well as Jesus. The resurrection of this man from the dead was an unanswerable proof of our Lord's divinity. He waked Jairus' daughter from death almost immediately and the young man

at Nain the same day of his death, probably. But if the raising of Lazarus be delayed three days, the limit of the time would be past during which period the Jews believed that the soul hovered about the body. If the dissolution of the body begin, the miracle is unquestioned. The Lord waits two days and consumes a third in going to the place.

Let us consider the deliberateness of Christ as a characteristic element in His life and work. It is a good thing sometimes to pass by the mere exegesis of a text, the intellectual study of a passage and drift through a whole gospel, to get the color and complexion of the whole. On a serene summer day I have loved to float on some quiet stream, dropping the oar and taking up the book; feeling the restfulness of the scene about me and bathed in the rich, sweet atmosphere, simply drifting with the current. So it is pleasant to get the atmosphere of the gospel, to learn the tone and temper of the Lord as there revealed. He never was in a hurry. He calms us as He calmed others whom he met. Remember how alarmed the sailors were on the lake and how soundly Jesus slept, though the vessel seemed sinking. I have lain in my berth on an ocean steamer, when the storm had lifted huge waves that fell like an avalanche on the deck, and the winds were moaning through the rigging and heard, in a lull, the cry of the watch: "All's well!" and felt the contrast between my discomfort and apprehension and his quiet indifference. It seemed to me that the next roll of the ship would certainly carry her over, but those who had sailed the seas in sharper tempests had no fear. Think of Peter, that hasty and restless spirit, and how the peace of God must have kept his heart so that he could sleep soundly though apparently on the eve of his execution, chained to two soldiers. He needed a blow on the side to rouse him, for he was resting profoundly in the arms of Jesus. Maniacs cutting themselves among the tombs heard the voice of the Lord. The crested waves that rose to swallow the ship at His word sunk like crouching spaniels

at His feet. His word and presence brought peace.

His deliberateness was shown when, hastening to what the people supposed was His coronation, He stopped to talk with a blind beggar. He took time to converse at midnight with Nicodemus, with the woman at the well, and with families in the privacy of domestic life. He took time to pray. He took time to rest, and called the disciples to retire from the exacting crowds and come with Him into the desert. When the disciples said to this one and that "Send him away," the Lord said, "Bring him to me." Recall the fact that the world had been waiting for Him for centuries, and that he had but three years to work, yet for these three he took thirty to prepare.

We are full of anxious haste. As we cannot wait for eggs to hatch, but hurry them by an incubator; nor wait for butter from cream, but make a semblance of it; as we hurry up our Budensieck houses that soon fall with fatal results, and build bridges that break; so we push forward our children in school or college and make "short cuts" in our theological seminaries, forgetting that life needs to ripen and character mature, if we would seek the best results. It is said of the mother of our Lord that she kept certain things in her heart and pondered. She was silent and thoughtful. It is good to get out from the rush and roar of restless cities and stand at night in the country under the still sky and quiet stars and feel the benediction which they give, soothing and calming the fevered spirit. The windows of our upper nature should be open. Here is a hint as to youthful culture. It is cruel to harness hand and brain, to force and drive the little ones. Trees don't know any better than to grow. Haste is rebuked in the Bible, growth commended. They who are in haste to be rich or in haste to be wise fall into evil. Child life should be spontaneous and not forced. It is sad that the eyes of the young are bewildered with gaities and scarred by the nakedness put on fences, such as would have raised a riot in Athens' best days. It is sad

that their ears and hearts should be polluted as they are by contact with society as now conditioned. Precocity is to be avoided. A natural and Christian training is indispensable. For twelve years Jesus waited. We only know that He was obedient and grew in favor with God and man. Men to-day are unwilling to wait. They want wealth without work and so speculate. They want honor without merit. Many live by their wits. "Smart will ruin your young America," said a German philosopher. The spirit of this fast age is shown in the Church. The Bible tells us to "lay hands suddenly on no man." A grey-haired minister was formerly honored, but "the coming man" is apt to be the opening pod from some seminary, whose youth is an alluring charm. May not some of the vagaries of our theology, the superficiality of Christian character and the consequent weakness of the Church be traced to this style of thinking?

Christ took time for wayside work and for the little details of household needs. He crept along rustic paths, though He could not be hid. He came into the world silently when men slept and only shepherds heard the angelic song. He moved among men invested with an atmosphere of calmness. Like an overburdened ship laboring in the storm, or like a heavy-laden man staggering under a crushing load, human hearts came to Christ and found peace. The world is to be saved, not by scientific explorations to the North Pole, or by a study of the stars, but by getting the soul quieted of its fever and teaching men a steadier step in harmony with the stately march of the heavens. We are to rest in the Lord and wait patiently, and thus walk beside still waters and through green pastures. We are not to fret because our work is obscure and unappreciated, or because this and that is wrong which others are doing, but, like the obedient apprentice, do first the work the Master appoints without murmuring. In this age of electricity and of steam, is it good to have a heart that does not jerk, to have

a heart that brings calmness to others because it knows what rest is within? Two doctors I knew in my boyhood are recalled with vivid distinctness. One used to put his horse at its highest rate of speed, fling the reins over the back and rush into a house and make every one uneasy. He rebuked his children for stammering in their haste, while his own rebuke was an example of the same hurried speech. He said grace at the table with carving-knife in hand. Before the "Amen" was reached the blade was in the beef. Another physician, to whom I was occasionally sent on an errand, tried me with his deliberateness. He asked many questions about the patient to whom he was summoned. He took a long time to tie his cravat. He walked slowly, but he brought calmness to the sick and earned their confidence. He is remembered by me with more satisfaction than the other. "There are twelve hours in the day." God asks of you no more than you can do. Cultivate the gentleness of Christ. It will make you great. Learn to labor and to wait; to trust, as well as to strive. You will thus scatter quiet about you and help men to Christ. You will show them that His yoke is easy, His burden light. Waiting for him obediently is not wasted time. He who cometh will come and not tarry, for "there remaineth a rest for the people of God."

MISSIONS AN INVESTMENT, NOT A WASTE.

By G. W. MILLER, D.D. [METHODIST],
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Why was this waste of ointment?—Mark,
xiv: 4.

LEAVING the historic drapery of the text let us heed this application—the work of missions is an investment not a waste. Carlyle characterizes our age as one not of devotion, of heroism, of philosophy, or of moral enterprise, but of mechanical activity conspicuously. But a candid view shows him mistaken. It is rather a missionary age. Its enthusiasm has not been equalled since the day of the apostles. There is a fer-

ment in men's hearts. The slumber of mediæval ages is broken. Christians are growing hot over the idea of converting the world to God. It is not a mere hope, but an audacious assurance. It is not a transient impulse but a gathering power, cumulative in force; not a wave but a rising tide, obedient as the sea to celestial forces. If taken at its flood this tide will lead on to the conversion of the race in a single generation. Scoffers, with shallow wit, inquire "To what purpose is this waste." Critical rationalists reflect the query. But the motives that move us are warm as the heart of God. We aim to rescue a race from ruin. We are one in a common origin, fall and redemption. Love to Christ and pity for man, admiration for what he has done, and a conviction of the imperative needs of human souls extinguish all calculating, mercenary aims. We look on John Howard among the outcasts, and Florence Nightingale in the hospital, and cannot but admire their disinterested zeal. So the lives of Christian missionaries are bright with transfiguring beauty, and present as striking a contrast to this Judas-like spirit as does the glory of the Mount of Transfiguration to the gloom of Gethsemane. Nevertheless we are justified in considering the incidental gains, which more than justify the expenditures, the so-called "Waste."

1. Look at the commercial and industrial gain which the missionary enterprise is bringing to society. New wants are generated by new ideas. A converted pagan wants a more decent attire, a more comely habitation, and better implements of toil. The American Board expended a million on the Sandwich Islands, but an annual gain of sixty per cent of that cost has been returned in the profits of trade. England has gotten back ten times over all she gave for the missionary cause, and this in legitimate profits, casting aside the gain from whiskey and opium. Professor Christlieb refers to this point and says that every missionary sent to the South Sea Islands has practically created an annual trade averaging

\$50,000. Gen. Sickles eulogizes our missionaries, looking at their work as a U. S. consul, and says that the Government could well afford to pay them a salary for the secular advantages secured to us by them. They have, he says, opened new avenues of trade, scattered knowledge, aided in establishing the flag of their country in lands remote, formed treaties and accomplished more than foreign consuls in extending the influence of the United States. Yes, "it pays." I know of a man who gave a dollar reluctantly to this cause, but afterward admitted that that one dollar brought back to him returns amounting to \$450. Missions are not a waste but an investment, a most profitable one too. We are under obligations to sustain them, not only as Christians, but as citizens, seeking the material advancement of our country.

2. The contributions which this missionary cause has made to literature and science demand attention. Lord Lawrence says that the missionaries have done more than all other agencies in this regard, and Sir William Temple makes a similar honorable mention of the service to learning which the schools, colleges, printing-presses, and other missionary agencies have contributed. The dictionaries and grammars which these pioneers of knowledge have prepared, their geographical explorations and researches in archaeology, mythology, natural history, astronomy, medicine, and the kindred sciences, are noteworthy. They are well-educated men, disinterested and competent investigators. The devoted William Carey had his museum of insects and his collection of plants. Agazzis says: "Few are aware how much we owe to the missionaries for their intelligent observations of facts and collecting of specimens. We must look to them, not a little, for aid in our effort to advance future science."

The English tongue is a herald of liberty and a custodian of learning, as well as an instrument of commercial enterprise. Our missionaries make it a classic and a standard in their teach-

ing and translating, and so help to extend everywhere its commanding influence.

3. The humanizing influences of the missionary work on those engaged in it deserve passing notice. Selfishness and bigotry are extinguished in the culture of the missionary spirit. The great charities and philanthropic institutions of our age have a parallel history with this work. It fosters sympathy with the weak, the poor and degraded, and quickens at home the benevolence which crowds and crowns our cities with asylums, dispensaries, orphanages and other refuges for the needy. The Seney Hospital is not the first Methodist Hospital. That was the gift of a heathen prince, a palace and grounds worth \$75,000, secured by the princess through the influence of a female medical missionary.

Again, this culture gives tone and tint to the training of childhood, imparting to its eager, aspiring life a noble ideal of consecrated greatness. Furthermore, it emphasizes our sense of man's personal worth and dignity by presenting the thought of his being linked with God and with angels as well as with the very elect of earth in this exhilarating service. This work nurtures a manly life. It teaches the true type of heroism to which we are to pay our reverent regard, not that represented by Alexander, Hannibal, or Napoleon, but that illustrated by Livingstone, by William Carey, by Melville B. Cox, or that other sainted missionary, who, having crossed the Atlantic seventeen times, started for India at the age of sixty-seven, ready to lay the strength of age, as he had the fire of youth, on the altar of his God. Yes, it is time that the military hero should step down and out, and the missionary hero step out and up! God has a purpose in giving men examples of concrete greatness as he has in such lofty souls as Moses, Paul, Luther, Washington and Lincoln. Their contemplation ennobles and enriches the beholder. "I, if I be lifted up, will draw all men unto me." Christ does draw to Himself, not only as Re-

deemer, but as the type, the model, the head of all greatness. May this missionary fire burn in our hearts till it consume all worldliness, sectarianism and selfishness!

Remember, in closing, that streams revisit their source. The ancient proverb is truthful. "The water that moistens the root of the cocoanut returns in the milk that fills the shell. The rod of Moses caused the waters to gush from the rock, and so will it be now, in this work. It is not a "waste" to break our most costly alabaster box. The investment will be remunerative, for the world will be filled with its fragrance. The work we undertake is one of great gain, having the promises of God, which pertain to the life that now is, as well as to the life which is to come. He is a Faithful Promiser. He will give the heathen to His Son and the uttermost parts of the earth for his possession. Will you not take part in work so profitable and ennobling here, and which is crowned with such eternal glory hereafter?

A HEROIC SWORD-GRASP.

By REV. J. S. AXTELL [PRESBYTERIAN],
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His hand clave unto the sword.—2 Sam.
xxiii: 10.

In the roll of honor of King David's army, there was one, Eleazar by name, who was counted worthy to stand with the first three mighty men of David, because "he arose and smote the Philistines until his hand was weary, and his hand clave unto the sword, and the Lord wrought a great victory that day, and the people returned after him only to spoil." In this account we see that his heroic sword-grasp was looked upon as a proof of his valor, and was made the mark of his honor and of his reward.

We, too, are soldiers in the army of the Lord. Shall we not also strive to be heroes, and by an heroic grasp of the sword of the Spirit, which is the Word of God, gain a great victory over the enemies of our King? Let us to this end study the characteristics and results of Eleazar's sword-grasp.

I. *We observe that Eleazar's grasp shows his appreciation of the sword as a weapon both for defence and for aggression.*

(1) We cannot do much with a weapon in which we have little or no confidence.

(2) The sword of the Spirit is the only weapon by which we can gain a great victory.

(3) The efficiency of God's Word does not consist in the mere letter, but in the doctrines and duties which it teaches, and in the virtues which it commends—such as truthfulness, justice, purity, benevolence, holiness. Our grasp of these shows our appreciation of them.

II. *Eleazar grasped his sword firmly and did not relax his hold.*

(1) The enemy, knowing the power of the sword, will seek to wrest it from one's grasp. If the grasp be weak, a sly thrust at the "Mistakes of Moses," or a skillful stroke at the "Authorship of the Pentateuch," or a bold materialistic blow at the "Miracles of Jesus," may break the grasp, and then we are helpless.

(2) Worldliness, or avarice, or appetite, or lust, or malice, may so loosen our grasp upon the principles of the Word that we shall be compelled to surrender.

(3) It requires true heroism to hold on to principle when "the men of Israel are gone away," and "the Philistines are arrayed against" us.

(4) A true soldier will die rather than lose his sword.

III. *Eleazar's grasp was made firmer by the conflict.*

(1) Heroic conflict requires and produces an heroic sword-grasp.

(2) A true hero does not stop to count the enemy nor to consider a compromise, nor to hide himself through fear of ridicule or other evil weapons; but putting his strength into his sword he rushes on to victory.

(3) Christian conflict is not controversy, but an heroic Christian life which requires and produces a firm grasp on the words and the principles of the sword of the Spirit.

(4) Jesus with this sword met and repulsed Satan. (Matt. iv: 10.)

(5) When we are alone, as Jesus was, and as Eleazar was, we can gain our greatest victories.

IV. *Eleazar's firmness of grasp, and fierceness of conflict, made his sword cleave unto his hand.*

(1) Whatever we cling to, shapes the grasp, and will, in proportion to the strength of the grasp, cleave unto the hand.

(2) The more firmly we grasp, and the more efficiently we use, the words and the principles of the Word, the more deeply will they be impressed into our nature and cleave unto us.

(3) When the sword cleaves unto the hand, and the hand grows weary, we can still fight on.

(4) The sword of the Spirit has adhered so firmly to the hand of many a hero in God's army that even death could not break the grasp.

V. *Eleazar's heroic sword-grasp was made the mark of his heroism and of his reward.*

(1) True marks of honor are obtained through conflict and suffering.

(2) The cleaving of the sword unto the hand is the mark of God's greatest heroes: the prophets, apostles, martyrs, reformers, missionaries and others.

(3) Clinging to the true and the right until the true and the right cleave unto us, is as heroic in the peculiar temptations of our day as was Eleazar's conflict.

(4) The marks of our sword-grasp will be our badge of honor in eternity.

Let us, then, be assured that if we rightly appreciate the sword of the Spirit, grasp it firmly, and use it efficiently until it cleave unto the hand, we also shall gain a great victory in the conflicts of life, and in the kingdom of heaven gain a glorious reward.

THE STRONG MAN'S PALACE.

(Matt xii: 29; Luke xi: 21, 22.)

FIVE-MINUTE SERMON TO CHILDREN.

BY REV. S. WINCHESTER ADRIANCE,
LOWELL, MASS.

JESUS WAS VERY FOND OF PAINTING PIC-

tures for those around Him. I do not mean that He sat down with a real brush and paint and canvas and painted in that way. His pictures were word-pictures. All His parables were like beautiful stories, and when any one tells a story so plainly that it seems as if you could see all that he is talking about—that is word-painting. Your mind does see them. Now this picture of the Strong Man's Palace is a word-picture. They had brought to Jesus a poor, miserable man. A great many things were the matter with him. He was blind, and that was bad enough. No beautiful sky, no green fields or daisies or lilies or birds, could he see in summer, no pure white snow in winter, and not even the kind face of Jesus could he see. But that was not all. He was dumb, too. He could not speak with any one, but just mumbled away his queer sounds. Nor could he sing, and all the way he could make people understand was by making signs with his fingers. Still, for all that, he might have been happy. But he was miserable. There was an evil spirit in him that caused all this distress, and made his life wretched to himself and to all that loved him. So they brought him to Jesus, and as quickly as Jesus spoke, the evil spirit came out, and then he could speak and see. But some wicked people were angry at Jesus, and said that He was a bad man, and that the evil-spirit came out from the man because it was a friend of Jesus. Jesus said: "No, if I were bad I would love to have the bad stay in the man. But because I am good and want to do him good, I cure him." And then He told this story of the Strong Man's House. In another place (Luke) Jesus calls it a wonderful palace. But a bad, strong man had somehow or other gotten through the door, had moved all his goods in, had armed himself from head to foot with spears and knives, and there he was, saying to himself, "I am going to use this palace just as I like, and invite all my friends here." But, alas! this strong man was unclean and all his goods and friends were unclean.

He left stains all over the palace, on the walls, on the floor, and whatever his hands or his feet touched was made filthy. Bad pictures were there, bad words and stories were said, and the longer he stayed the worse it was, until it did not seem at all like the sweet, beautiful palace it once was. Now a palace is meant for everything nice. It ought to have beautiful pictures on the walls, and clean floors, often of stones inlaid with wonderfully-colored marble. It has carved pillars, broad halls and sunny windows.

Bye and bye, another still stronger Man, a great and good King, who really owned the palace, came by. With a quiet but clear voice He said to the porter at the door, "Let me in; this house is mine." And the bad man inside heard the voice. Now, although the bad king hated the good king, yet he was afraid of Him. But the knock at the door made him very angry, and he made a horrible struggle. First he ordered the porter not to open the door, and then, trembling with rage, he tore around the palace, breaking everything he could find, and saying: "I will not leave." Then the Good Man broke through the door, rushed upon the bad man, took all his weapons away, and bound him hand and foot. But the heart of the good man was sad to see the dirt and ruin all around. But He knew what to do. "Can this be the once beautiful palace?" He wondered. But He knew what to do; He went into every room, had everything washed, threw out and burned all the old pictures, spread on the table good food, and called the porter at the door to sit down with Him to eat, saying to him, "I will be your friend." Now and then the old man who had been staying around, came and listened, and whispered under the door to the porter, "Let me in." But the Good Man heard his voice and said "Begone."

Can you tell me who the Bad Man is?

Can any tell me what his goods are?

Can any tell me what this palace is?

Can any tell me who the porter is at the door?

Can any tell me who is the Good, Strong Man?

Think it over, and we will see next Sabbath.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Smaller Troubles of Life. "The Lord thy God shall send the hornet."—Deut. vii: 20. T. DeWitt Talmage, D.D., Brooklyn.
2. The True Method of Estimating Men. "Nevertheless the heart of Asa was perfect all his days."—2 Chron. xv: 17. Rev. James O. Chamberlain, Berlin, Wis.
3. The Duty of Confessing Indebtedness. "Let the redeemed of the Lord say so."—Pa. cvii: 2. M. D. Hoge, D.D., Richmond, Va.
4. Birds Smarter than Sinners.—"Surely in vain the net is spread in the sight of any bird."—Prov. i: 17. T. L. Withrom, D.D., Chicago, Ill.
5. Christ's Work no Failure. "He shall not fail nor be discouraged, till he has set judgment in the earth; and the isles shall wait for his law."—Isa. xli: 4. Rev. C. H. Spurgeon, London, England.
6. The True Idea of Fasting. "Is it such a fast that I have chosen? a day for a man to afflict his soul?" etc. Isa. lviii: 5. Archdeacon Farrar, in Westminster, London.
7. Four Themes—Bringing the Tithes, Proving God, Obtaining the Blessing, Robbing God. "Will a man rob God? . . . Bring ye all the tithes into the storehouse . . . and prove me now, saith the Lord of Hosts," etc.—Matt. iii: 8-10. Mr. Ormiston, D.D., New York.
8. Is Poverty the Door to Heaven? "The beggar died and was carried by the angels into Abraham's bosom: the rich man also died."—Luke xvi: 22. J. P. Newman, D.D., Washington, D. C.
9. A Sermon for the Worst Man on Earth. "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner."—Luke xviii: 13. Rev. C. H. Spurgeon, London.
10. The Training and exaltation of Conscience. "Whereupon I was not disobedient to the heavenly vision."—Acts xxvi: 19.
11. The Inheritance of the Faithful. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light," etc.—Col. i: 12. 13. James Morson, D.D., Glasgow, Scotland.
12. The Bond that united all Graces. "The bond of perfectness."—Col. iii: 14. T. W. Chambers, D.D., New York.
13. Some of the Devil's Devices. "Then shall that Wicked be revealed . . . even him whose coming is after the working of Satan with all power and signs and lying wonders," etc.—2 Thess. ii: 8, 10. John Hall, D. D., New York.
14. The Unchangeableness and Eternity of Christ's Dominion. "Jesus Christ, the same yesterday, to-day and forever."—Heb. xiii: 8. Henry J. Van Dyke, Jr., D.D., at Genoa, N. Y.
15. Antagonism of Fear and Love. "There is no fear in love; but perfect love casteth out fear; because fear hath torment."—John iv: 18. A. T. Pierson, D.D., Philadelphia.

16. The Shrinking of man from Divine Contact. "When Simon Peter saw it, he fell down at Jesus' feet saying: depart from me for I am a sinful man O Lord."—Luke v: 8. R. S. Storrs, D.D., Brooklyn.
17. The Convincing Power of a Vision. "Whereupon O King Agrippa, I was not disobe-
dient." etc.—Acts xxvi: 19. Geo. E. Reed, D.D., Brooklyn.

SUGGESTIVE THEMES.

1. Shaking Up and Emptying. ("Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel."—Jer. xlviii: 11.)
2. A Sufficient Creed. (Follow Me."—Matt, iv: 19.)
3. The Far Reaching of a Charitable Act. ("When saw we thee a hungered," etc.—Matt. xxv: 37.)
4. Christ the victim of Gossip. ("This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him." etc.—Luke vii: 39. "Behold a man gluttonous and a wine-bibber." etc.—Matt. xi: 19.)
5. The Great Master. ("And Jesus rebuked him (the unclean spirit) saying, Hold thy peace and come out of him.—Mark 1: 25.)
6. The Essential Lack of Natural Goodness. ("I know you, that ye have not the love of God in yourselves."—John vi: 42.)
7. The Secret of the Redeemed. ("I have manifested thy name unto the men whom thou gavest me out of the world."—John xvii: 6.)
8. The Gradualness of Divine Revelation. ("I have yet many things to say unto you, but ye cannot bear them now."—John xvi: 12.)
9. The Perfection of Human Knowledge is Reserved for Futurity. ("We know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away."—1 Cor. xiii: 9, 10, R. V.)
10. The Transforming Power of Christ's Reflected Glory. ("But we all, with unveiled face, reflecting as a mirror, the glory of the Lord, are transformed into the same image." etc.—2 Cor. iii: 18. R. V.)
11. The Deceptiveness of Evil. ("Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan, himself, is transformed."—2 Cor. xi: 13, 14.)
12. Causation. ("Every house is builded by some man; but he that built all things is God."—Heb. iii: 4.)
13. Satanic Hindrances. ("Satan hindered us.—1 Thess. ii: 18.)
14. Genuine Culture. ("Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."—Heb. vi: 1.)
15. Self-Purification. ("Seeing ye have purified your souls, in your obedience to the truth, unto unfeigned love of the brethren." etc.—1 Pet. i: 22. R. V.)
16. A Creed Secondary. ("And they were judged every man according to their works."—Rev. xx: 13.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

MAY 4.—THE MORAL YOUNG MAN.—
Matt. xix: 16-22.

The incident set forth so graphically in these words is familiar to our readers. We need not recite or dwell upon the particulars. We pass at once to the LESSONS taught by it.

1. We learn that early promise is no guarantee of salvation. Probably in all Israel there was not a more promising young man than the one here introduced to us. In the eye of the Jewish law he was a perfect man. His outward life was blameless. He was a model young man, and he was intent on eternal life, and came to Christ to learn what more he could do to secure it. And yet "he went away sorrowful." The supreme test found him wanting; all his early promise went for nothing.—And, alas, he is a type of a large class in every age of the church.

2. We learn that the natural man turns involuntarily to the Law for justification. So with this young man. Religiously inclined, and anxious for his soul, he

looked to the "commandments" of the Old Testament law to save him, and strictly "kept them from his youth up." And this is the universal instinct of the human heart, left to itself. "Works of righteousness," penance, morality, ritualistic observance, sacramental virtue—these are the reliances, instead of simple faith in Christ and a personal coming to Him. Even under conviction of sin, it is the last expedient to turn away from man to God; to renounce our own works, our strivings, our very prayers and repentings, and just come as a little helpless child and fall into the arms of Jesus.

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come! I come!"

3. We learn how nearly, apparently, one may be to eternal life, and yet fall away and be lost. All these virtues in perfection! So naturally good that even "Jesus loved him!" Lacked only "one thing!" And he bows down reverently

at the Master's feet! But ah! that "one thing" is the supreme thing; that fair, beautiful character lacks the essence and charm and crown of all true virtue. He instantly falls away under the Master's simple test and we never hear of him again. — And our sanctuaries are attended by thousands of just such characters, and they come to just his end. How sad!

4. We learn the *essential radical insufficiency of all external and personal virtue in the matter of salvation*. If any man could be saved by the Law, surely this young man would not have failed of eternal life. If social virtue and personal goodness can ever prevail, they would have done so in this case. But the Master's test demonstrated the utter insufficiency of all such claims. And the same awful truth will stand out in appalling distinctness at the judgment in its application to multitudes who have relied on external virtue instead of inward grace.

5. *The touchstone of the Master's requirement revealed the one supreme obstacle, the idol in his heart, over which he stumbled into perdition*. "He had great possessions," and he was not willing to part with them, no, not even for "eternal life." "How hardly shall they that have riches," etc. And this is the secret of the damnation of millions under the gospel. God's requirement lays its searching hand on the *one besetting sin, or idol of the heart*, and they will not make the sacrifice, and so they perish!

MAY 11.—CHRIST'S PARTING WORDS.—Acts i: 6-9.

We attach special importance to the dying words of our friends. We listen intently to catch the last utterance, and treasure it in memory as a precious legacy. We have here the last recorded words of Jesus on the eve of His ascension, unless His benediction, as recorded by Luke, was subsequent. But even then these are His last words of instruction to His Church, and hence possess all the interest, significance and solemnity of His parting injunction. Note then:

1. *His gentle and needed rebuke to His disciples*. "Lord, wilt thou at this time restore again the Kingdom to Israel?" Not even yet were they rid of the idea of His personal reign: had no true conception of the nature of His Kingdom. Duty, salvation, guidance, seemed less on their hearts, even in this supreme hour of interest, than a matter of curiosity or ambition. The rebuke is gentle in form, but all the more decisive and impressive on that account. "It is not for you to know the times or the seasons, which the Father hath put in his own power."—The same rebuke is needed *to-day*, for the same spirit of speculation prevails as to the time and mode of Christ's coming, and a hundred other questions purposely hidden "in his own power." The revealed things of God are quite sufficient to absorb our attention and zeal, and to tax our activities to the utmost. Let us not presume to lift the veil of mystery, or to speak when God is silent.

2. His words of *powerful and permanent comfort to His disciples*. "But ye shall receive power, after that the Holy Ghost is come upon you." He was now to leave them, as He had often told them the time would come; but He would not leave them "comfortless:" the Spirit of God should anoint them for their work, and endure them with mighty power. They were to remain in Jerusalem till the day of this divine baptism, which followed quickly, and with overpowering effect. Here were the elements, the forces, and the triumphs of the true "kingdom," which Christ came to set up—a kingdom that was to rule men's hearts and subdue the world to the reign of peace and holiness.—Substantially the same words are spoken to every disciple. "You shall receive power from God to conquer the world, the flesh and the devil in my name, and to bear faithful witness for me unto death." Glorious assurance!

3. *His words of solemn affirmation*. "And ye shall be witnesses unto me," etc. vs. 8. That was to be their one grand mission to all the world, and to the end

of time. Christ was to live in them and speak through them and carry on His work by means of them. Wherever they went, wherever they lived, they were to preach a crucified and risen Jesus, and honor His name, and die for His cause, if need be.—And *this is the mission of every disciple to-day*, as really as it was of those primitive disciples. "WITNESSES" FOR CHRIST! How glorious the calling! How solemn the office! How transcendent the work! How fearful the result, if we bear "false witness!"

How should we wrestle with God in prayer for the Holy Ghost, that our souls may magnify the Lord, and our lives be "living epistles," to the power and preciousness of His grace!

MAY 18.—BLESSING GOD FOR HIS MERCIES.—Ps. ciii: 2-5, 8-14.

There is no element in the Psalms of David more conspicuous for its frequency and its emphasis, than the element of praise and thanksgiving to God. The theme continually inspires his heart and glows on his lips. He calls on all nature, on all creatures, and on his own soul, to magnify God's name for His wondrous mercies. He is never weary of the service, but returns to it again and again, and seems to vie with angels in his sweet and majestic strains. We cannot doubt that David's religion was one of hope and peace, and great rejoicing in God. He had his seasons of inward conflict—of spiritual darkness, of soul fears and sorrows—but the prevailing tenor of his experience was a bright, jubilant, and happy experience.

In this he is a worthy example to every Christian. There is too little of this type of piety in these days: far too many silent Christians, and too many gloomy Christians. Sad, mournful, fearful, are the strains, rather than joyous as Easter chimes, and bright with visions of glory.

WHY WE SHOULD BLESS GOD FOR HIS MERCIES.

1. *For the sake of the mercies themselves.* Are they not worth it? Might not the very stones of the street cry out against

us if we refused? Can we number them, or estimate them, or live or die without them? Is there a year, a day, an hour, which is not crowded with them? Can we name a single blessing, personal, family, social, temporal or spiritual, that we do not owe to God's abounding mercy in Christ Jesus?

2. *For the sake of the Giver.* Are not the gifts infinitely enhanced in value by reason of their source? If they came from a dear earthly friend, should we not prize them for friendship's sake? If they flowed from royal bounty, would we not be profuse in our praise and feel burdened with a sense of our obligation? But all our mercies are the gifts of God our Heavenly Father; they are the purchase of infinite love; they flow to us through Christ. We can render no returns for them save gratitude, praise and service. Hence our life should be a perpetual thanksgiving.

3. *For the sake of our example—our influence on others.* The tone and tint of our religion go very far in impressing others. One happy, bright, ever rejoicing and praising Christian, will impart cheer and life to a whole circle, while one gloomy, despondent, ever mourning disciple, will chill a prayer-meeting, and often a whole church. The spirit of praise and thanksgiving and rejoicing in God is contagious, and acts like an inspiration, like the sunlight, like a vision of glory. O if Christians would be happy and hopeful and joyous, as becometh the children of a king, the heirs of glory, they would attract, where now they repel, the children of sin and sorrow!

4. *For their own sake.* It is their birthright. It is honoring to God their Savior. It is in harmony with the spirit and purpose of the Cross. It is the spirit of the heavenly world. It is the first notes of the song everlasting that will resound through all the mansions of glory and give expression to the gratitude and harmony of the redeemed.

MAY 25.—THE RIGHTS AND IMMUNITIES OF CHRISTIANS.—Eph. ii: 19-22.

Christianity is a thoroughly radical

and fundamental institution. It is inherent in the very spirit and structure of God's moral kingdom. It dominates the whole circle of creation, providence and redemption. Its foundations were laid before a star twinkled in the heavens. The essential principles of it are the principles of God's being. The history of it is the history of God's crowning glory. The consummation of it will be the triumph and reign of universal peace, righteousness and blessedness. Hence, to imbibe the spirit and come under the sway of Christianity, is to be brought into intimate personal relations with all that is vital, and permanent, and glorious, and dominant in the moral kingdom of the universe. Through Christ, the Head of all things, and by means of Christ, the Alpha and Omega of the revealed God-head, the Christian becomes a son of God, a citizen of the royal Commonwealth, a peer of angels, and a "joint-heir with Christ" to the blessed and everlasting inheritance of the saints.

My words tremble under the burden of such infinite thoughts. And yet they are true! O, heart cannot conceive, or language express, the dignity, the grandeur and the glory of the Christian's birthright and inheritance! "No more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

1. *Children, natural heirs, not "strangers and foreigners,"* and hence legally enti-

tled to all the rights and privileges of sonship.

2. *Attained to majority, invested with the high prerogative of citizenship with the saints and members of God's household.*

3. *Having a solid, unquestioned title to citizenship and heirship, because "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." No interlopers, no bastard stock, but genuine descendants of an ancient and honorable ancestry.*

4. *Not rough, worthless material, children by natural descent, but not by the new birth, but "fitly framed together" in God's spiritual temple, "in whom ye also are builded together for a habitation of God through the Spirit."*

1. The first lesson this subject teaches is the lesson of *high appreciation of our Christian rights and privileges.* The true child of God is every such a Prince, nobler, grander, than any earthly prince or potentate, and an heir to a throne in heaven.

2. If such the dignity and grandeur of his birthright, *how incompatible all low ambition and unworthy conduct.* How few of us keep our eye steadily fixed on the glory that awaits us and strive worthily to attain to it!

3. If a citizen with the saints, in training for "honor, glory and immortality at the appearing of Christ Jesus the Lord," how unblamably should we live, how constantly should we press on in the race, and how exultingly should we look forward to the glorious consummation of our faith!

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

What are the relations of preaching to the Church?

THE question is a timely one. If its answer lead away from strict homiletics to a discussion of the nature and foundations of the Church, its important bearing upon preaching and upon the minister's whole work will be perceived at once. The minister is connected with a system, and the present is a period of the notable neglect of systems and institutions. It is a marked feature of the

time that it seeks the substance beneath the form; that it cares little for professions and looks to the spirit and life of whatever challenges its regard. To appearance it is not a believing age; it is full of doubts; and, without regretting this, let us have faith that good surely will come out from the clash of opinions, and that the questioning and restless state of things will be only transitional to something higher and better. But

while we love the spiritual truth, and while Christian faith is an inward life and "the kingdom of God is not in word but in power," yet in this age's disregard of the form and its desire to come at the life-principle, is it not in danger of breaking that simple form, that beautiful and essential body in which God has enshrined truth? Is it not in danger of becoming so inward that it shall withdraw from the sphere of the actual and lose itself in the depths of an intellectual spiritualism? It is good, now and then, in spite of fears we may justly have of formalism and ritualism, to look at the other side, and to speak of the outward things which are not often treated of, but which, properly regarded, are instruments of religious discipline and growth—such as public worship, Christian nurture and membership, religious ordinances and sacraments, and the Church itself, which comprehends them all. Church professions, rites and obligations—outward things—are held to be of no special value, and they are dissolved in this fine alchemy of speculative thought that we all love, so that there is a vast deal of practical "comeouterism" which is really injurious to the cause of Christ and men's best interests. Preachers preach almost in vain when this is so: And this, too, does not always spring from a real humility, a genuine feeling of unworthiness manifested in some of the most rare and lovely characters we see among us, but from thoughtless disregard of and proud feeling of superiority to Christ's words. Now, undoubtedly it is true that he that believeth shall be saved, but yet it is written: "He that believeth and is baptized shall be saved." I suppose the meaning of these words to be this, that though faith is the essential thing for salvation, baptism was instituted as the mode of formally entering upon that new life of faith which was to be proclaimed by the apostles and preachers of the gospel; as that outward act, that consecrating rite, by which the faith of Christ was to be confessed before men. Soon after

these words of our Lord were spoken, on the day of Pentecost, when three thousand souls were awakened by Peter's preaching, he said to them in answer to their question, "What they must do?" "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Would it seem from this that baptism was regarded as an unimportant thing by the apostle Peter, and was not, in fact, the fullest gift of the Holy Spirit, the gift of spiritual power, made to follow upon the baptism of the penitent believer, as being the appointed way of investing them with the new faith, and incorporating them into the visible body of Christ? And this would apply to the sacrament of the Lord's supper, which was also established by Christ among the last things for the perpetual observance of His Church.

The Puritan, in his desire to bring the truth home to the individual heart, and to do away with a human mediatorship, almost lost sight of the idea of the Church. At all events, other Reformed churches of Europe—of France, Germany and Switzerland—have always held more strongly to the church-idea, and have built themselves more upon it than have the Puritans of England and America; but whichever is right, no Protestant, or, much more, Christian, will deny that a visible Church, representing the company of believers and the kingdom of God on earth, was instituted; and that through its ordinances, word, ministry and loving service of the Master in carrying out His purpose to save man, bears some essential relation to the spiritual recovery of our race. The more the world goes on in religious advancement, the more exactly identical will the visible and the invisible Church grow, for the Church is mother of us all who are "baptized into Christ," and the fast prevailing opinion that a man may choose to remain out of the pale of the Church and be a church to himself, is unscriptural; for none can secede from the common faith, altar and table, and still be obedi-

ent to the Lord's words: "There is one Lord, one faith, one baptism."

I look upon the visible Church as in one sense a divine institution, and in another sense a human institution sanctioned and blessed by God, and rendered the vehicle of His grace so far as it is a true instrument of the conservation and propagation of Christian faith. When it loses this character it ceases to be a true Church. I can see no reason to conceive that it was supernaturally ordained in all its detail—that it is not in this respect now radically different from its Jewish predecessor. I doubt not it was full of human error from the first, the apostles themselves repressing but not extirpating all false notions of doctrine and life; but I imagine that the true Church, as a spiritual power co-ordinate with the Word and the Spirit, is realized through a visible system of organization and ordinances which, however, is by no means confined to any particular churchly organization; but so far as any one answers its great end better than another, so far it is a more divine organ of the Spirit. Each church, as we familiarly call it, contains some element of truth, and gives it a fuller expression than any other; but while the true Church is thus exclusively identified with no particular church or sect, yet the one Church of Christ with its divine word and ordinances, has its place, instrumentally, in the economy of salvation, and no man, however good or great, can afford to neglect it.

Before going further let me say that preaching derives an apostolic power and permanent enthusiasm from this truth of the unity of the Church, infinitely more so than from any sectarian view. It gains a lofty, even divine vantage-ground. It speaks as one with the spirit of God's kingdom that cannot be divided, and as with His voice. The preacher is clothed with a heavenly authority when he preaches not as the messenger of a church (perhaps in some obscure city street), but of the Church of Christ. Let me dwell upon this. The best minds discerning the original unity

of plan in men's natures, have yearned for a religious unification of the race. The longings for the "City of God" have been transferred by great and devout minds to a future state only because it seemed impossible that there should be even an approximate realization of this high and joyful truth on earth. Roman Catholicism, from an inherent error in its theory, has not succeeded in its attempt to carry out the idea of a universal Church; but this ill-success by no means proves that the idea is not philosophical, is not one true in the nature of things, is not Scriptural and realizable. As sure as men, made of one blood, shall at length be united in a broad political brotherhood or confederation of states, if called by different names, recognizing the equal rights of each nation and each man before the law, and binding themselves to mutual acts and responsibilities for each other's welfare—a republic of God—so there shall be a like union in religion, a world-church comprehending the race, one holy Catholic Church, whose members are members one of another, recognizing each other in every right, sympathy, duty and responsibility, and bound together by one Spirit. The Church of the first disciples was the "one body" of Christ. "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one spirit we are all baptized into one body." There was a true corporate union existing among all the various members of Christ's body, the Church—not merely a spiritual, but organic union. This union embraced all believers and was as wide as the world. Neander speaks thus of the apostolic Church: "But this consciousness of the divine life received from Christ, is necessarily followed by the recognition of a communion which embraces all mankind and passes beyond the boundaries of earthly existence, the consciousness of the Holy Spirit as the spirit producing and animating this communion—the consciousness of the unity of the divine life

shared by all believers, a unity which counterbalances all other differences existing among mankind, as had been already manifested at the first promulgation of Christianity, when the most marked contrarieties arising from religion, national peculiarities, or mental culture, were reconciled, and the persons whom they had kept at a distance from each other became united in vital communion." And again he says: "This is no abstract representation, but a truly living reality. If in all the widely spread Christian communities, amid all the diversity of human peculiarities animated by the same spirit, only the consciousness of this higher unity and communion were retained, as St Paul desired, this would be the most glorious appearing of the one Christian Church in which the kingdom of God represents itself on earth; and no outward constitution, no system of episcopacy, no council, still less any organization by the State, which would substitute something foreign to its nature, could render the idea of the Christian Church more real or concrete."

To bring this idea of the one apostolic and universal church into something like a definite statement, I would say, that he who studies with unprejudiced mind the account of the planting of the primitive church, freeing his mind from the influence of subsequent historical development and following the New Testament, must come to the conclusion that, during the life of the apostles, who, under Christ established the constitution of the church, the Christian Church was formed of various communities of believers, in and out of Jerusalem, and also in cities and nations other than Jewish, who, though differentiated still held together as members of one organism, with recognized relations to each other, and with mutual duties and responsibilities arising from such a corporate union. They were one body. The apostles never thought of anything else. Christ was not divided. The doings of the church in Antioch were a common and serious concern of the church in Jerusalem. A

man was a member of the Church of Christ rather than the Church of Jerusalem. The church at Jerusalem was only one of the doors, or inlets, by which he entered into the temple and kingdom of Christ. This kingdom was world-wide; this church was a universal church. It was a greater idea than that of the Roman empire. An idea like that fired the hearts of the first preachers to go forth for the conquest of the whole world for Christ, and because we have lost this great idea we have grown cold in our zeal for the world's redemption. We demur about sending a missionary to the heathen whose heart is glowing with the love of Christ and ready to shed its life blood in His service, if his head may have at any time indulged a theological speculation in regard to the future. The one is positive, the other negative. The one is the impelling power, the other the philosophic thought. Not so did the primitive church act. It would never have accomplished what it did if it had so acted. The Peters and Thomases, and those who followed Christ and those who followed not with these but by faith cast out devils in His name, were welcomed by Him in the work of preaching the gospel, as one in the spirit, love and headship of Christ. The preacher to the heathen must be inspired with the consciousness of his own living union and the church's living union with Christ, and then he has the powers of the eternal world behind him, and he goes forth in "the fulness of the blessing of the gospel of Christ." And so of every preacher in every pulpit at home. The growing tendency to denominationalism at the West, is not so good a sign as the opposite and nobler tendency to unity, for the great purposes of preaching. But I will continue this topic next month.

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The sermons of the effective preacher are taken out of the heart, as all good sermons must be. Truth may be taken from the head, but it must be carried *through the heart*, before it is imbued with the spirit and with power.

PASTORAL THEOLOGY.

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

THE BIBLE IN THE PULPIT AND IN THE PEW.

We have received from an intelligent minister the following questions:

1. "How much of the hour and a half (at most) given to the morning service, and of the hour (at most) given to the evening service, ought I to use reading the Scriptures?"

2. "Is it best in your opinion to read continuously, as I call it for lack of a better word, or to read selections? I prefer the last method, but I find that the people cannot then use their Bibles in following me, as is their custom here. I like this custom, and do not wish to break it up, or even to discourage it in any way."

These well-considered inquiries raise a twofold question, both interesting and important, namely: What is the proper place and use of the Bible as a manual to be employed in public worship? We call it a twofold question, because it relates both to the Bible in the pulpit and to the Bible in the pew. Let us try to meet this question thoughtfully and frankly, in the spirit of freedom checked by reverence, rather than in the spirit of mere traditionary or conventional prepossession.

To begin with, then, we would make more, and not less, of the Bible, than is usual, in the pulpit; and make less, not more, than is now the tendency of effort to have made, in the pew.

"Bible - reading," technically so-called, as we have ourselves seen the thing done by some distinguished practitioners of the art, we confess we have little respect for. It seems to us to dishonor, instead of honoring, the Bible, to treat it as a hotchpotch of texts and passages to be brought together, at the whim of the "reader," hence, thence and everywhere, for the purpose of piecing out a quaint patchwork, far more illustrative at last of the curious ingenuity of man, than of the grace and wisdom of God. But pulpit reading of the Bible, done with reverent and studious purpose to make the meaning and will of God clear to the understandings, and effective on the consciences and hearts, of men—that we believe in fervently; for that gives

God's own word its own right place of sovereignty over all the service of public worship. "Hear [that is, of course, heed and obey] what God the Lord will speak," expresses the whole proper sentiment of the occasion. This sentiment should run through every part of the service, prayer, hymn, Scripture-reading, sermon. In this sentiment, the service finds its true unity. And this sentiment is most clearly, most unmistakably, struck, during those moments when the very word of God is devoutly read and listened to, in the spirit of amen to every hint conveyed of God's wish and will. So to read the Scripture as best to make plain God's wish and will, and best to inspire the spirit of obedience thereto, that is the problem—with the pulpit. So to hear the reading as best to take in the sense of what is read, and best to feel the pulse in it of life and of life-giving, that is the problem—with the pew. There ought to be, there must be, one and the same solution for the correlative reciprocal problems of both.

That one solution is this: Let the preacher himself, with study, understand the Scripture that he reads, understand it through and through, according to its own true import, and not according to some sense which he, the preacher, brings to it and seeks to foist upon it—for a supposed good purpose of "improvement" to his hearers. Let the preacher moreover have beforehand submitted himself, mind, heart, conscience, will, to the sense which his understanding finds in the Scripture to be read, and then come to the reading of that Scripture fresh-imbued with its spirit. Further, let him silently renew his own joyful pledge of personal obedience, *while* he reads. If the preacher has a full enlightened apprehension of his duty and privilege in the matter, he will have used every general, and he will use every particular, means in his power to render himself a fit, effective, physical voice for

God to speak through in the reading of His word—that is, he will make himself the best reader that he is capable of becoming. In such hands as those thus supposed and described, the reading of the Scripture will come to be a capital part of the service. It may well occupy *as much time*, or nearly as much, as the sermon. There is really little or no danger of its usurping too large a proportional place in the service of public worship. It will be seen and felt that Scripture-reading, properly done, is to the minister as costly, while to the hearer, it will be quite as interesting and profitable, as the sermon. Nobody will complain that it gets more than its fair share of the pulpit attention. The reading may be “continuous”—consecutive—or not, as the preacher sees fit to make it. It may be with accompanying comment, or without, as the genius or judgment of the individual preacher may prompt, or as the particular occasion or passage may seem to make advisable. Mr. Beecher seldom made comment, but he read vividly, commenting the while by tone, rate, emphasis, inflection, volume, pause. Mr. Spurgeon comments, with pertinence and power. One preacher, whom the present writer used to hear, and who made a signal thing of the Scripture-reading, often commented quite as much as he read—having it evidently for aim to break that spell of popular familiarity with the letter of Scripture, which prevented the spirit of Scripture from asserting its proper power over hearers. It happened to the writer of these words, to be in the same train with that preacher, when, cast down (but not destroyed) by ill-health, he was traveling to the sea-board to sail for Europe, and Divine Providence sent to him an unexpected cup of cold water to comfort and refresh him on his journey. The train-conductor, having earned a little leisure for the purpose by zealous haste in doing his work, came and said to the preacher: “You do not know me, but I know you. I used occasionally to hear you preach. I wanted to tell you how I enjoyed

hearing you read the Bible. One chapter in particular I had read and heard read all my life; but when you read it, it seemed as if I had never read it or heard it before. That is all; I just wanted to tell you.” The sympathetic listener took a lesson which he is now handing over to his brethren. Not a word to that preacher about his preaching! All was about the word of God that he read from the pulpit.

Now, what, during such an exercise of Scripture-reading from the pulpit, should be the attitude of the congregation? That, on the one hand, of listeners merely; or that on, the other hand, of persons with books open before them, either as if learning by imitation to read themselves, or as if set on watch, like monitors, to see if the reading be correctly done? In a word, should the congregation sit with their eyes turned toward the pulpit to *hear*; or with their eyes turned down into printed pages, to—which shall we say? do, simultaneously, their own silent reading, while the preacher does his aloud; or mix and confuse the two totally different functions of listening and of reading? When some minister, like Mr. Spurgeon or Dr. Talmage (who have their sermon printed every week) gets ready to think it best for the true effect of his preaching, that what he preaches should be in print before the eyes of his hearers *while* he preaches it, so that they can follow him, word by word, with vigilant use of ear and eye together—then we think it will be time for ministers, generally, to consider whether it might not well to urge on congregations the desirableness of their producing their Bibles in order to read with their eyes, forsooth, at the moment that they ought to be hearing only, but hearing with both *eyes* and ears.

Why, dear brethren, what is the word of God? Is it *print*? Or is it not, much rather, word spoken? Let us have done with mere superstition in this thing. Who supposes that Jesus, if, in these days of the press, he had his Sermon on the Mount to deliver, would choose to have his hearers reading his discourse in

print with their eyes, while he was uttering it to their ears with his voice—and doubtless also to their eyes, with expression of countenance at least, if not with gesture? If Jesus would not choose to deliver His discourse, originally, to a congregation engaged that moment in reading it out of a book, why, then, in the name of common sense, should you wish to deliver it now to a congregation so engaged? Can anybody imagine a good reason? Does it teach true reverence for God's Word? Does it not rather *tend* to inspire false reverence—reverence that can but be false, in so far as it is reverence for the sign, instead of for the thing signified, reverence for the letter which killeth instead of for the spirit which giveth life?

All in one word: the ordinary Sabbath congregation is to be treated as an audience, and not as a Bible-class.

II.

HINTS TOWARD MAXIMS RELATING TO THE PRAYER-MEETING.

1. Above all things, leave ample room for the Spirit of God to work as He will, without interference, unprompted by Him, from you.

2. Accustom yourself, and teach your church to accustom themselves, to expect occasional apparent obstacles to the prosperous progress of a meeting, and so, not to be disturbed by such obstacles when they arise.

3. Educate yourself and educate your church, to exercise a true, sweet patience and charity toward such participants in the meeting as, through eccentricity, through poverty of talent, through habits of prolixity, even through inconsistency of life, contribute to burden, rather than to help forward, the interest of the occasion.

4. On the other hand, impress, by precept and by example, the duty of not giving occasion to others for exercising such forbearance.

5. In general, remember and teach, that the true practical end, concerning ourselves, of a prayer-meeting, is not to present what will seem to observers a lively occasion, but to nourish in all the spirit of a better obedience to Christ.

6. Begin the meeting promptly at the designated moment.

7. Aim to close the meeting punctually at the expiration of the time allotted to it—which, under ordinary circumstances, should not exceed an hour and a quarter.

8. Begin the meeting with a hymn pitched in a comparatively quiet devotional key, suited to meet and to elevate gradually the as yet unexcited religious mood of the worshippers.

9. Try the experiment of continuing the opening service of song, verse after verse, or even hymn after hymn, while the assembly is gathering, watching, meantime, whether the effect is more to encourage tardiness in attendance, on the one hand, or to nourish interest and growing preparedness of spirit on the other, and choosing your final course accordingly.

10. If you think wise to admit instrumental music into the prayer-meeting, at least have it as prompt and as seeming-spontaneous as possible, training the assembly not to depend, in its singing, on this artificial support.

11. Avoid letting your people learn to depend on *you* for starting the singing—in this, as in everything else, throwing the initiative, where practicable, into the hands of others.

III.

QUESTIONS AND ANSWERS.

1. Will you kindly recommend some tracts adapted for inquirers, in the HOMILETIC REVIEW? * * Will you also state where such tracts may be obtained?

It is always a special pleasure when we are able to set one correspondent to answering another. Within a day or two of the receipt of the foregoing question, we received a retarded reply from a highly esteemed minister to whom we had applied for just that information (with more)—to be furnished from his own rich and varied pastoral experience—to get which, the author of the foregoing questions now applies to us. We italicize the titles which seem to indicate the kind of tract particularly desired by our correspondent. We rest our own recommendation in the pres-

ent case on the authority of the judicious and experienced minister whom we now quote:

"Long, long ago, I was to send you the names of tracts of special value. Here they are:

1. Every Christian a Missionary.
2. The Man that Killed his Neighbors.
3. The Lost Son.
4. Joy in Sorrow.
5. Letter from the Departed.
6. The Flaw in the Link.
7. Poor Joseph.
8. *The Act of Faith.*

9. *What is it to Believe on Christ?*

10. Barnes on the Traffic in Ardent Spirits.

All these are published by the American Tract Society, 150 Nassau Street, New York. I suppose I have used, first and last, millions of pages of this society's tracts. Of "The Man that Killed his Neighbors," I distributed 75,000 pages in one summer. And while we were engaged in it, a letter came to me saying: "That tract prevented a law-suit and stopped a shooting affray in this neighborhood."

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

THE USE OF CHURCH HISTORY IN THE PULPIT.

THE Protestant church makes little use of the riches of the Christian ages. In the eagerness of its dissent from the unwarranted doctrines and practices of Rome, it turns its back upon at least a thousand years over which the Romish church spread the almost undisputed claim of its authority. Closing the book of *The Acts*, the Protestant teacher opens the history of religion again at the times of Luther. This is as unwise as it would be if, in our secular schools, we ignored all study of our own American history previous to the Declaration of Independence, and contemned the annals of the Anglo-Saxon race.

We have often advocated the use of Church History in the pulpit, not merely in the way of casual illustrations drawn from the biographies of the saints, and rhetorical adornment with the romance of the olden times, but in thorough and consecutive instruction. Objections to such pulpit discourses are frequently urged. It may be well to notice some of these.

It is alleged that Church History is dry and uninteresting to most people; that the ordinary hearer would not give sufficient attention to make a series of such discourses profitable.

This objection comes, perhaps, from the preacher's own experience as a student in the seminary, for he remembers

the yawning hours of the lecture room. But the preacher need not reproduce any such impression of his topic. The professor intentionally makes no use of the arts of popular address. He is engaged in instructing those whose attention is presupposed, and emphasizes many portions of ecclesiastical history which he himself would make but little of, if he were speaking to a promiscuous audience. The preacher with any fitness for his office does not in teaching doctrine deliver dry lectures upon theology; and there is as little occasion for dragging his hearers through dreary annals, columns of dates, wearisome controversies and the like, because they may be found in the thorough works of the historian. The writer has had a class of from eighty to a hundred persons in regular attendance on a week night devoted to reading and conversation regarding the days of the Apostolic Fathers, and those immediately subsequent. Only the inconvenience of finding a secular evening free from social and other engagements led to the discontinuance of these profitable gatherings. From time to time the subject was introduced into the pulpit on Sabbath evenings, on which occasion the audiences were larger and the attention even more alert than usual.

We have heard another objection urged against such discourses on the ground that the pulpit should deal only

with Biblical themes, such as have the warrant of Inspiration.

We would reply that the Bible itself sets us a very pertinent example in this respect. The bulk of the Sacred Scriptures is historical narration, and that not confined to the biographies of inspired men, nor even to the times when the prophets lived. It traces the development of the church which was based upon the truth as revealed from time to time. It assumes that "God is in the midst of her" even when His hand is not seen and His voice not heard. It depicts a variety of human characters moulded to a greater or less extent by the knowledge of the truth, and does not omit the record of most unspiritual defects. Even the stories of bad men's lives, of the heathen opponents of God and His people, of events in any way serving to expose, either negatively or positively, the need of faith, are to be found in its pages. Surely the development of the great Christian Commonwealth is not of less significance than that of ancient Israel, and the characters moulded by the model, and teaching and spirit of Christ Himself, the Great Master, are not less instructive for our study than were those trained under the Law, the mere "pedagogue" of righteousness! The history of all true piety is Sacred History, because it is history made by the direct agency of the Holy Spirit.

But it is objected by others, that admitting the propriety of using in the pulpit whatever relates to the history of the true Church of God, the Church from the fourth to the sixteenth century was not the true Church, but secularism in the mask of Christianity.

We are glad to believe that few Protestant clergymen would hold to such an opinion. The errors of the Romish ecclesiastical domination were only like the drainage of unhealthy swamp-waters, or the sewerage of cities, into a river, polluting but not destroying it. The "river of God" has been at times as foul as the waters of the Rhine in places, but it has poured along in as unbroken course, channeled between

the great mountains of His purpose, pure in its fountains, and in the main beneficent in its flow. There are places even in the course of the thousand years of Rome's almost undisputed assumption, where the waters of piety show crystalline depths, out of which millions drank true spiritual refreshment. Alas, for Europe had not Christianity, even in its most mistaken and imperfect forms, presided over the commingling of various races after the breaking up of the Roman Empire! The Reformation itself was possible only because true faith and spiritual life had been preserved amid all the corruptions of the Dark Ages, and they were preserved not—to use a trite figure—as the seeds of Egyptian wheat have been kept in the mummy cerements of ages, to be planted anew for to-day's harvest; but kept in incessant growth, gladdening the generations, as many fruitful valleys redeem the sterility of mountainous tracts. To overlook the Christianity of Europe from the fourth to the sixteenth centuries is a shame to Protestant scholarship. We are not fully loyal to Christ if we abandon faith in the continuity of His kingdom; and we defraud the people in withholding from them the knowledge of the rich illustrations of grace which gleam everywhere across the track of a thousand years.

But it is objected by others that Church History, as written for us, is largely a record of doctrinal controversies, ecclesiastical strife, etc., of which the common people may as well be kept in ignorance.

This is undoubtedly true, but the fault is in the construction of the books, and not in the history itself. The great writers of Church History have often written for polemical purposes, or they have lacked ability to discriminate the value of the materials at their hand, and have packed their pages with matter in about the same proportion as they have found it on their shelves, without attempting to give it due balance. The doctrinal debates were largely in writing, and hence they have been most

voluniously preserved. Ecclesiastical quarrels were directly or indirectly connected with the strifes of political rulers, and hence the records of them are largely supplemented from secular sources. But these things do not constitute the bulk of the true history of the Church. In many cases they did not at all affect the current of Christian experience and activity. The life of the *people* of the Christian centuries yet remains to be written. The materials are abundant; indeed may be found in the heavy tomes which burden our shelves, but they need to be exhumed by patient discrimination. Any minister of ordinary ability will find himself richly rewarded if he will prepare for his people an exhibit of the life of piety out of such data as he will find in Neander and Schaff, to say nothing of a hundred minor books treating of special times or persons.

But it is objected that even the original records so far as they have come down to us are unreliable. Legends have become entangled with facts. The superstitions of the old-time people led them to see the events of their day with contorted vision, and to tell their stories without distinguishing between the real and the fanciful. To retail these religious romances would disgust sensible people, and lead to incredulity regarding the established facts of Christianity.

The objection suggests the greatly needed work of sifting out the myths and extravagances from the real facts of history. To throw away the wheat because of the intermingling tares is a prodigality which the Church is not rich enough to indulge in. In the lives of the saints most tinsel of Romish superstitions is much true gold of character and noble action which the ordinary reader can recognize.

Examine, for instance the story of St. Martin of Tours. Stripping off the aureole of the alleged miraculous, there remains at least the nimbus of a true saint, warranting the full praise of the Romish writer Allan Butler, "The great St. Martin, the glory of Gaul, and the light of the Western Church in the fourth age."

Though of pagan parentage, while a mere lad he manifested the independence of character due to the call of God through the Holy Spirit. Enrolled as an officer in the army, he surprised all by the absence of that pride which his profession engendered, and served the commonest soldiers as the curvey of a great, loving heart dictated. His courage was not more conspicuous than his freedom from the vices of the camp. His heart, touched by the helpfulness of the Christ-spirit, led him to divide his military cloak and give half to a poor man. There is nothing improbable in the story that that night he dreamed that he saw the Master clad in the portion of his garment he had given away, for the derision of his comrades had wrought his mind into a condition of excitement which gave him troubled sleep. Desiring to leave the army for the more congenial duties of religious life, he was taunted with cowardice, and replied: "In the name of the Lord Jesus, and protected not by helmet and buckler, but by the sign of the cross, I will thrust myself into the thickest squadrons of the enemy without fear." We can surely believe this, without crediting the statement of his biographer that this was the occasion of the enemy's offer of peace that very night. He once fell into an ambuscade of robbers who were so much impressed with his calmness in prospect of death that they not only released him, but listened reverently to his explanation of his imperturbability; and one of them, at least, was led to seek the same strengthening grace through his counsel and prayers. This scene has often been duplicated in the experience of our Protestant missionaries, whose willing martyrdom has been the most potent preaching of the gospel. We recall the conversion of the ringleader of a mob that assailed John Wesley who was savingly impressed by the grand courage of his intended victim. If we credit the latter instance, why should we refuse to tell of the former? The Emperor Valentinian I. refused on several occasions to allow Martin to

have audience with him. The saint, instead of noisily insisting, retired to his closet and laid the matter before the Lord. Several days later, going to the palace, he found the door open and the custodian absent, and thus reached the presence of the prince, who was so impressed by the demeanor of his guest that they became friends. We have a right to read this page of the saint's biography, leaving out the statement that an angel had directed him in the affair, and that his majesty was compelled to rise and welcome him by flames bursting out about him. We can forgive the chroniclers who have told us of his banishing the greedy water fowls that were plunging after the fish, since they also tell us of his address to the people on the occasion. "These ravenous birds resemble much our infernal enemies, which always lie in wait to catch unwary souls, and suddenly make them their prey." And how, seeing a newly shorn sheep, he drew the lesson: "This sheep hath fulfilled the precept of the gospel, because having two coats, it hath parted with one to such as have need: so shall you do likewise," and he set the example by giving his cloak to a scantily clad shepherd.

It is not difficult to understand the influence in a rude age of such a Son of Consolation, a man endowed with rare eloquence, and tireless in good works; nor is it to be wondered at that he who founded the first monastery in France, and was regarded as the Father of the Gallican Church, should have his memory invested with all sorts of fabulous stories by the contemporaneous ignorance of a people who attributed everything great to supernatural influences. Even Allan Butler, who records the many miracles wrought by his hands and at his tomb, says truly: "The virtue of St. Martin, was the miracle of the world"; and Luther, with all his hatred of lying wonders, never complained that he himself was christened in honor, and wore the name, of so grand a saint.

What is true of St. Martin is true of hundreds of men and women "of whom the world was not worthy," but whose

lives have been distorted by the magnifying mirage of popular superstition, and thus made to appear incredible, if not ridiculous, to the wiser vision of modern times. Even if St. Patrick did not drive the snakes out of Ireland, he was one of the great light-bearers of Christianity to the pagan darkness of the Northern isles, not more, perhaps, through his statesman-like shrewdness than by the example of his meek and self-sacrificing devotion to the Master; and if he was not born on the banks of the Scottish Clyde, his memory belongs not the less to the Protestant world than to the Romish. We claim, too, Columba and Severinus, Willibrord and Boniface, Ansgar and all the army of missionary martyrs whose blood was the seed of north European Christendom. We are unwilling to forget these true saints of God and to ignore their works which have done so much toward transmitting Christian truth to our time, because ignorant biographers have told some lies about them.

But it is further objected that these rare and medieval saints were not only extravagantly misrepresented by the chroniclers; they were themselves full of the faults of their age; their faith was mixed with superstition, their lives semi-idolatrous, their best devotion mistaken in its methods. The monk, the ascetic, the celibate, are not examples of piety for our active Christian times.

We reply to this that it is not necessary to use the old saints as our exemplars except in those respects wherein their virtue surpassed ours. Many of the Bible characters even, were not in all respects above their times. Some were polygamous, held slaves, fell into the idolatries of the surrounding heathen, indeed were overhung with the parasitical growth of their circumstances, as a southern oak is draped with moss which changes its entire shape. But in the essentials of noble character they were far beyond their age, and ours also.

The same is true of the great men whose lives blazon the track of Church

History. They evinced a spirit of devotion, a sweetness of purity, a height of spirituality which we seldom attain, though we are wiser and more scriptural in our manner of showing the graces we do possess.

When the disciples complained that Mary had done unwisely in spending three hundred pence for an ointment for the Master's feet, when she might have done so much practical charity with that amount of money, Our Lord did not commend her method; He simply overlooked its faultiness because it expressed the superlative quality of her heart's affection. "Let her alone; she hath wrought a beautiful deed upon me;" and He commanded that her story should be everywhere repeated. We read with similar emotion the stories of the saints, in their own way—an unwise way—they wrought beautiful deeds for the Master. The monastery at Clairvaux was Bernard's alabaster box, carved with unwarranted customs, and the ointment mixed with some flavors of the medieval superstition; but it was his heart's offering. Luther did not withhold his tribute of praise, but said "If there ever was a pious monk, who feared God, it was Saint Bernard." The grand Protestant missionary Schwartz did not despise Bernard, but as he lay dying in India he bade his heathen converts sing, that upon the voice of their praise his soul might float to heaven. At his suggestion they sung Bernard's hymn, of

which we have a free translation. "Hail, thou Head! so bruised and wounded." We will not discard "Jernsalem, the Golden," because it was inspired by the vision which another Bernard saw through the narrow window of the cloister of Clugny.

We may say of many whose errors we condemn, what Tennyson says of a female ritualist.

"Her faith through form is pure as thine.
Her hands are quicker unto good;
O sacred be the flesh and blood
To which she links a truth Divine."

Space prevents our dwelling upon the many positive advantages that would accrue to a congregation from hearing the consecutive history of the Church. Aside from the study of Christian character in the varying phases it takes from varying circumstances, what lessons in Christian enterprise would the people get from the story of early, medieval, and modern missions! What wise impressions of the essentials of doctrine as they note the unity in variety of the creeds of Christendom! What new interest in the hymns of the ages, the liturgy of a myriad now sainted souls! What increased reverence for the church if they were familiar with the details of her unbroken history! In this latter point Protestantism is weak. Its church interests are too local, too ephemeral. We need to realize the grandeur of the past, if we are to plan largely for the future.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

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

THE COLLEGE MISSIONARY REVIVAL.

Mr. ROBERT WILDER was appointed at Mt. Hermon last summer, with three others, a "Band" to visit the American colleges and appeal to students to consecrate their lives to the mission field. The other three were prevented or dissuaded from going into the work, but Mr. Wilder would not give it up, and got Mr. John Forman to join him.

From early in October they worked together, most congenially; but in January Mr. Forman was called to the bedside of a very sick brother, in Texas, and Mr. Wilder, singlehanded and alone has prosecuted the work ever since. But the Lord has been with him, and without any abatement of heart or hope he still keeps at it. Lately at Yale, Brown, Harvard, New-

ton Center, Andover—everywhere God moves and enlists hearts, and the dear young man now rejoices in some 1,525 (see *Miss. Review*, April, p. 243) who have, since October 1st, 1886, declared their wish and purpose, God favoring, to give their life-work to the heathen, so soon as they complete their preparation. *This rapid increase in the number of students, both in Great Britain and in America, who offer to go to the foreign field, is perhaps the most significant sign of the times.* The movement is one, the like of which has *never been known before* in the history of missions, and is simultaneously occurring on both sides of the Atlantic. From present appearances, before the year expires, the number of volunteers is likely to reach between *twenty-five hundred and three thousand*, for the rate of increase has been nearly 250 a month, thus far.

Meanwhile what is the condition of the Church and the Boards? Here is a letter from one of the secretaries:

"I have just returned from a visit to Chicago, Lane and Allegheny Seminaries. Four or five good men will probably be appointed from the senior class at Chicago; one offers himself unqualifiedly from Lane, and five from Allegheny.

"Two other men are also under appointment, one a senior at Auburn, and another a graduate of the last class at Chicago. A young pastor in Philadelphia, offers himself, if there is any field for which the Board especially desires him; and a most excellent student in the Union Theological Seminary has this morning talked with me, whose heart is fully determined. *In every direction the young are rising up ready to go.* If not always the most brilliant men, they are men of good solid abilities: some of them decidedly above the average.

"I thought you would be interested in hearing of these things, and I know that you will join with us in prayers and efforts to prevent the reproach of a refusal or neglect on the part of a great Church like ours, to send the men who are willing to go to the heathen communities which we can name, and which might be said in some instances to be not only willing to receive them, but actually desiring and awaiting them.

"A considerable number of medical missionaries, both young men and young women are also offering themselves. The prospect is that *in the next five years there will be an unexampled number of candidates for service in the foreign mission field.*

"Our own Board would appoint a great many this year if it were not for the fact that *we have not the means to send them.*"

Four students of Knox College, Canada, Messrs. Goforth, McGillivray, McKenzie and Webster purpose to spend the greater part of summer in visiting congregations in western Ontario, with a view of deepening the interest of the people in the mission work of the church. They give their time and work gratuitously as an offering to the cause.

These Figures are Probably Close to the Truth.—Eight hundred and seventy thousand adults, converts from among the heathen, in communion with the Church of Christ as the result of Protestant missionary labor. These, with their families and dependents, form Christian communities scattered over almost every portion of the habitable globe, numbering in the aggregate at least 2,800,000 souls. Two thousand five hundred of these converts are ordained ministers of the gospel, placed over Christian congregations; twenty-seven thousand are employed as evangelists to their heathen fellow-countrymen, and a large number are acting as voluntary agents in preaching and teaching in Sunday schools, and engaged in other works of Christian usefulness. The children of these converts, with a large number of the children of the heathen, are receiving secular and religious instruction in day schools.

Comparative Expenditure.—Church of England raised over \$400,000,000 in the last quarter century for Christian and benevolent work. Meanwhile England spends for *strong drink alone forty times that amount!*

Another Specimen of Gospel Power.—John Williams went to *Aituaki* Island in 1821, and left there two native preachers. He found the natives very noisy and wild savages; some tattooed from head to foot, others fantastically painted, or smeared with charcoal, dancing, shouting and madly gesticulating. They were cannibals, killing and eating one another. *Eighteen months after*, he again visited the island; and as he approached, canoes met his boat, with Christian salutation: "Good is the word of the Lord! it is now well at

Aituaki! the good word has taken root!"

On landing he found chief and people had embraced the gospel, and had built a church 180 feet by thirty, in which he preached to about 2,000 people from John iii: 16. One such an example is an irrefragable proof of the divine sanction upon foreign missions.

General Mission Conference.—Called in London for 1888, to gather up reports, statistics, etc., of foreign boards, societies and missions, and discuss the world's situation and needs. It follows a similar conference of 1878, and will be a decennial conference hereafter. It ought to be a *World's Conference*.

F. S. M.—*The February Simultaneous Meetings*, instituted by the Church Missionary Society in 1886, have been repeated this year with wonderful power. In the metropolitan districts about *one thousand meetings* were held between February 6th and 13th, when sermons, addresses and prayers were used as means of quickening zeal and spirituality in the work of a world's evangelization. Nearly a *million* of papers and leaflets were specially prepared and scattered. All London was stirred, consciences quickened, knowledge increased, and a deep desire awakened for the coming of the kingdom in its power.

New Hebrides.—A petition on behalf of the Free Church of Scotland has been forwarded to Queen Victoria, praying for protection from French interference in their mission work in [the New Hebrides. The appeal sets forth that nearly \$900,000 have been expended in carrying on the work, in which sixteen missionaries and over one hundred native teachers and evangelists are engaged. Beside 9,000 converts, 50,000 natives have been civilized.

Mohammedanism.—Beside the Moslem University at Cairo, with its 10,000 students, there is another at Tripoli in Barbary, from which it is said that not less than 1,000 young men go every year as propagandists of the Moslem religion.

The Abandonment of Gaboon and

Corisco.—Missions by the Presbyterian Board, though it is a transfer of these missions to the French, involves no little loss, and is a backward step much to be regretted. The missionaries are to be stationed farther north, under German jurisdiction. But what is to hinder the German authorities from a requirement that all teaching shall be in German, similar to that requirement of the French?

Ratnagiri station, the seaside station of the Kolapoor mission, is likewise abandoned by the Presbyterians, but for what reason we have not been informed.

MONTHLY BULLETIN.

AFRICA.—Ungana has severely punished the chiefs who submitted to Portuguese authority. December 14th, Mr. Richards was at Mongwe and Mr. Ousley at Kambini. The mission premises at Makodwini have been much damaged. One hundred converts reported at San Salvador. At Kangwe, the lower station on the Ogove, inquirers are numbered by hundreds; and over a thousand converts at the Baptist stations on Congo. Bishop Taylor is going on grandly.

ATBURDALE.—The Home for Missionary Children under care of Mrs. Walker is secured, \$20,000 having been raised for the purchase, and the property is conveyed to A. B. C. F. M. Miss Mary B. Herring who worked so faithfully to collect funds for it, has died at the age of nearly fourscore.

SIR THOMAS FOWELL BUXTON, Bart., has been chosen Treasurer of the English Church Missionary Society. "They of Caesar's Household" are sometimes in the van of missions.

CHINA.—Recent proclamations in all parts of China, show the governors not only in the attitude of toleration, but commendation of Christianity and Christian missions. The door opens more widely than ever. Some sanguine Englishmen would rank this event as equal in importance to the conversion of Constantine.—Col. Charles Denby, the American minister at Peking, writes a letter in unqualified praise of the unselfishness and heroism of missionary

preachers, teachers and physicians in China. We hope for permission to publish the letter which is a very remarkable one.—J. Hudson Taylor, of China Inland Mission, announces that they are banded together to pray for one hundred new missionaries by the end of 1887.

CUBA.—Religious toleration complete. The American Bible Society has three agents at work. The American Foreign S. S. Ass. has four schools with over 800 children and teachers. Meetings well attended and full of promise. The door is wider open in Cuba than in the mother country, Spain. Mr. Alberto L. Diaz, by whom the work was begun in 1882, a civil engineer, has baptized 130 converts the current year.

INDIA.—Sir Charles U. Aitcheson declares that any one who writes that Indian officials, as a class, have no faith in missions, and the work of missionaries, as a civilizing and Christianizing agency in India, must be either ignorant of facts or under the influence of a very blinding prejudice.—Mr. Bullock, of Benares, reports a number of young men under deep conviction, some of them passing through great spiritual throes, sitting up all night to read the word of God and seeking light.

JAPAN.—The movement in favor of Christian education not only continues but rapidly grows, and some in official positions evidently incline toward conversion. A missionary writes: "The avalanche of opportunities that is slid-

ing down upon us, almost stuns us." Rev. Geo. Wm. Knox, of Tokio, is now on his way to the United States for a visit.

MOROCCO.—The Sultan is said to be a first-class temperance reformer, prohibiting not only the purchase and sale of *intoxicants* but of *tobacco* as well. Tobacco shops have been closed, large quantities burned, and smokers stripped and flogged through the streets.

REV. ROBERT ROBINSON, for 20 years Home Secretary of London Missionary Society is dead.

SYRIA.—Presbyterian Mission Schools closed, and official opposition prevails.

DR. HENRY M. SCUDDER, having resigned his Chicago church, with Mrs. Scudder, will sail for Japan in June next to engage in missionary work, accompanied and assisted by Miss M. L. Graves, of Springfield, Mass.

TURKEY.—In Eastern and Western Turkey, many favors are just now extended to Missions. The Christian newspaper, the *Zornitza*, resumes publication by permission of government at Constantinople. The low ethical standard of the people hinders revivals and the spread of converting grace. An Armenian Christian, Agob Pasha Kazazian, is made minister of finance at the Sublime Porte—Official permit for Armenia College at Harpoot has been secured, the name being changed to Euphrates College. There is constant increase in numbers in all the departments; total students 467. There are 65 schools beside.

PREACHERS EXCHANGING VIEWS.

Hold the glass to your own face, and that which you criticize you may see in yourself.

The Manuscript in the Pulpit.

I have just finished reading and re-reading Dr. Taylor's Plea for the Manuscript in Preaching, and I most heartily agree with every word. It is precisely the method I have employed for the eight years of my ministry. I am fully persuaded that it is *the* method for me. The Doctor has left little to be said, except it is this, that it furnishes such excellent opportunities for examining

your work before you come before your people. In going over the manuscript you see where the thought can be strengthened by an added word, or made clearer by an illustration. A "catch-word" in the margin is all that is needed. It has been urged also that a written sermon shuts out such thoughts as will come to the mind in the moment of delivery, and these being often our best thoughts, are lost to

the hearer. I have not found it so. I should be very sorry to lose those warm, burning thoughts that will come flashing up in the fervor of delivery. But it seems to me that it is just here that my written sermon before me, helps me. Were I preaching memoriter, I should be afraid to deviate from the "blazed track," lest I should lose my way. But with the sermon before me I can come right back.

But it must be kept clearly in mind that such a use of the manuscript affords no relief from hard work in preparation. It doesn't mean *reading* a sermon. It means *preaching* in just the same sense as extempore speaking. It means the kindling eye, the speaking face, the free, easy, expressive movement of the arms, not as *pump handles*, from the elbow, but from the shoulder, every advantage of gesture in enforcing thought that is enjoyed in the other methods. In short, if I cannot preach the Gospel more forcibly with my manuscript than without, I wish my congregation would tell me and I would be glad to throw it away.

But this is, as the Doctor well says, a question for each minister to settle for himself.

J. M. M.

Oakdale, Pa.

Laboring Men and the Church.

Mr. Redpath's views, as given in the March number of the HOMILETIC should, as it seems to me, be considered in the nature of ex parte testimony and therefore to be taken with no little allowance. He speaks of the feeling of the working men toward the Church as that of indifference: "They expect nothing from it, they have no fear of it." "The workmen in the range of his experience can rarely be tempted to talk about theology or religion at all." If this is to be taken as a general statement with reference to the working men of the North, we most positively dissent, because we know it to be false. That there are working men, not a few, who take no interest in the church or religion we do not question; but on the other hand, to our certain knowledge,

there are large numbers who are deeply interested in the church and have much to do with its management. Mr. Redpath has evidently fallen in with the former class.

The writer has had such opportunities for observation on this subject that he may speak with some assurance. His early life was spent among workmen in New York city. Since entering the ministry he has been pastor of churches in five different cities of Massachusetts, and all these churches, except one, were composed mostly of working men and their families. The few members who would not be classed among workmen had almost, without exception, begun life as such, and by sobriety and industry had gained a competence. The management of these churches has been largely in the hands of workmen. The church of which I am now pastor, has 20 official members, 12 of these are workmen—that is, they work with their hands for day wages. Only three of them are employers. One is a conductor, one a teacher, one a book-keeper and one an insurance agent.

In view of these facts it seems strange to hear Mr. Redpath say that he has "never yet met a workingman who regarded the church as the church of Christ—never one." Whom has Mr. Redpath associated with?

If the Church is alienated from workmen within the range of my observation, workmen are largely responsible, for they constitute a large element of the church and have much to do with its management.

Springfield, Mass. C. S. ROGERS.

A Fair Text.

In the HOMILETIC (Feb., p. 183), is an editorial note entitled "An Unfair Text." The text referred to is Prov. xvi: 30, and the rendering criticised is the rendering that separates the first clause from the second, so as to leave the impression that the assertion of the text is that "the hoary head is a crown of glory," whereas the writer of the note in question insists that it must be taken

in connection with the limiting clause "if it be found in the way of righteousness."

The R. V. translates it in this way:

"The hoary head is a crown of glory, it shall be found in the way of righteousness." The margin reads "Or if it be found." The "if" is not in the original. The rendering of the revised text is literal. The literal rendering is to be preferred, it seems to me, to the hypothetical rendering. I find in this assertion a precious promise that God will be mindful of the wants of old age, and will bless it and will favor it with His special presence. I find it to be true, as a matter of experience, that old age is apt to be mellow and devout. There are plenty of exceptions, but as a rule, I believe it to be true that youth is the time of skepticism and old age is the time of faith.

W. F. FURMAN.

Stockton, Cal.

Pastors and Politics.

The question is often asked, "Should pastors take part in politics?" I answer, yes. This suggests another question: To what extent may pastors properly engage in politics? They may, and should, attend the primaries, and, by voice and vote, do what they can, in a quiet and becoming manner, to secure the nomination of clean, honest and capable men, for the offices to be filled. It is not at all improbable but that such a course will be criticised, by a certain class of men. Why? Because those, especially who belong to some political "ring," prefer to not have their plans disturbed, nor discovered, by a man whose character and position they know to be utterly opposed to underhand scheming, and corrupt bargaining. Very likely, a pastor is subjected to insinuations, if not to overt declarations, that he is out of his place, when attending a primary; but this should not deter him from performing a duty which he owes to his country, his city or town, his family and himself. No pastor has a good right to complain of the unfortunate condition of political affairs, if he refuse to exert himself, in

a well-ordered and righteous way, to bring about a better state of things. And it is more important that he should seek to correct existing abuses, through the session and action of the primaries, than simply through his vote, on election day. It is true, he may fail to accomplish what he desires, in the primaries, because of the overmastering force of corrupt combinations. But let him make the effort, at least, to practically protest against the political cliques which boldly make up "slates," and then seek triumphantly to elect their soiled and spoiled favorites to office. Were it always expected, by the would-be manipulators of caucuses, that the pastors of the place will be present at every primary, to take an active part, and, as a matter of course, in the best interests of the people, is it not reasonable to suppose that there would be a perceptible improvement over the present condition of things generally? But should a pastor allow himself to be a candidate for any town, county or city office? I should say that he ought not. There are instances where pastors have been elected to offices, which they have filled very creditably, and without any very serious detriment, apparently, to their pastoral duties. And yet, in the very nature of things, the occupancy of a political office, requiring a considerable draught upon his time and thought, depletes just that amount of a pastor's energy which he needs to expend upon his special work, in order to its highest efficiency. The fact is, a political office, and a pastoral office, don't mix well.

C. H. WETHERBE.

Holland Patent, N. Y.

A Critic Criticised.

No doubt it is sometimes well for us to stand off and look at ourselves, as it were. Burns' prayer is a good one for all people everywhere:

'O wad some power the giftie gie us,

To see oursel as ithers see us!

It wad frae mony a blunder free us,

And foolish notion."

From foolish notions and from silly as well as evil actions, "good Lord de-

liver us," especially us—of "the cloth." We ought to be grateful, therefore, to any who may help us really to see ourselves. But do Methodist preachers as a class owe the elocutionary critic in the March HOMILETIC REVIEW any thanks? If "howls" and "rant," and "hollowing" (*sic*) were once a chief characteristic of the Methodist pulpit, is it so now? And if it were ever so is it not most remarkable that such irrational methods should have been attended with such marvelous results? To complaints about General Grant's drinking habits President Lincoln inquired, what brand of liquor the general used, that he might "supply the other generals with it!"

If the professor's characterization is just, is not his a criticism upon human nature itself? But is it just? And is the "Professor of elocution in an Actor's School" very much acquainted with Methodist preaching? S. A. M.

"The Church in the Catacombs" Once More.

The criticism under the above title, in the April HOMILETIC REVIEW (p. 361),

has some misstatements that call for correction. Where Mr. Withrow got his measurements of the Baptistery in the Catacomb of St. Pontianus, as quoted from his book on "The Catacombs of Rome," is a mystery. I visited this truly "remarkable" baptistery in company with several other persons in April 1872, and the measurements as I recorded them are, length five feet, breadth three feet and a half, depth of water three feet and a half. The pool, therefore, is "obviously" not "too small for immersion," as any one who has had experience in such matters will recognize.

Again, the critic's assertion that the "streets [of the Catacombs] to the extent of more than nine hundred miles, have been explored," is in direct contradiction to the proper statements of Mr. Stanton's article (February number, p. 124). It may be doubted whether one-tenth part of the supposed "800 or 900 miles" has been explored. In such circumstances is it not presumptuous to insist that there is "only one such font" in the Catacombs?

Fort Ann, N. Y. W. R. WRIGHT.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Only that preacher pleases God whom God pleases.

[We began in the March issue the publication of some of the briefs sent in response to our offer in the February number. They will be recognized by a pseudonym and a *, e. g. "Salamander." *]—EDS.

Revival Service.

THE ANXIOUS INQUIRER DIRECTED.

What must I do to be saved?—Acts xvi:30.

I. THE PERSON AS THE INQUIRER.

1. A man in danger.
2. A man aroused to his sense of danger.
3. A man earnestly determined to escape his danger.
4. A man who had renounced all self-trust, and was willing to submit to the terms of the gospel.

II. THE NATURE OF THE DIRECTIONS.
"Believe on the Lord Jesus Christ."

1. Object of faith. The Lord Jesus

Christ. Not as God or as a perfect exemplar, but as our High Priest. "He was wounded for our transgressions," etc.

2. Nature of faith. Trust. (1) Simple. (2) Yet inexplicable. (3) Immediately possible.

III. THE RESULTS REALIZED.

1. Salvation realized.
2. Profession made—"baptized."
3. Evidence of conversion supplied—"washed their stripes," etc.

TONGA *.

THE WIDE SWEEP OF PARDONING LOVE.
If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.—1 John i:9.

Men excuse themselves from confessing sin upon the supposed ground of

limited pardon. They circumscribe God's power. God saw the abysmal depths of our guilt and has stretched forth His hand through the Cimmerian gloom and lighted the lamp of hope in human hearts.

I. FAITHFULNESS AND JUSTNESS OF GOD AS BASAL PRINCIPLES OF PARDON.

Not the one sinning but the One sinned against sought reconciliation. This doctrine originates in the infinitely holy nature of Deity, as related to the necessities of human nature.

(a.) Pardon granted by God alone.

(b.) Freely.

(c.) Readily.

(d.) Abundantly.

II. PARDON.

"God, faithful and just."

(a.) To forgive sin, not through the ministry of legal sacrifice or outward purifications, but the efficacious blood of Christ.

(b.) To cleanse from all unrighteousness, through the washing of regeneration which is by Christ's blood *once for all*.

III. CONDITIONS OF PARDON.

"If we confess our sins."

(a.) A radical change in our attitude and conduct.

(b.) A transformation in our nature.

(c.) A reformation in our desires and moral instincts.

(d.) A reconstruction of the principles of our life.

Every soul that obtains pardon must offer the crucified Savior as its sacrifice, for God's purposes cannot be interdicted.

Shall we continue sinning because God has forgiven. and will forgive?

MONTCLAIR.*

THE IMPERATIVE "NOW."

Behold now is the accepted time.—2 Cor. vi: 2.

Ambassadors for Christ to sinners, our unchanging watchword is immediate decision. Your interest is correspondent.

I. YOU CAN GAIN NOTHING BY DELAY.

1. As to God's terms. Value varies not here. The immutable cannot change His mind. Repentance and faith the ultimatum.

2. As to your own circumstances. Your difficulties may change but will never cease. New will replace the old. Will never break with the old life without a wrench at parting.

3. As to pleasures of sin. Transient and disappointing. If sweet in the month, sour in digestion.

II. YOU WILL LOSE MUCH BY DELAY.

1. Fervor and freshness of feeling. In the glow of youth spiritual attainment easy, which in old age is barely possible. Sins long indulged leave grievous consequences behind even to the forgiven.

2. Opportunity for usefulness. Who does not honor the grandly useful! Who in his best moments does not covet usefulness! Delay daily narrows in this possibility.

3. Fulness of reward in Heaven. Degrees of glory there depend on the measures of faithfulness here. How much he loses who emulates the dying thief!

III. YOU MAY FORFEIT YOUR SALVATION BY DELAY.

The soul may be lost. Awful thought! By delaying you make it a fact. "There is a line by us unseen," etc.

EVANGEL.*

Funeral Service.

SUFFERING SAINTS' CONSOLATION.

Here is the patience of the saints. . . . And I heard a voice from heaven saying unto me, write, blessed are the dead, etc.—Rev. xiv: 12, 13.

I. SAFETY IN DEATH.

To "die in the Lord" implies:

1. Fidelity to the end. Matt. xxiv: 13.

2. Freedom from all dangers. Rom. viii: 1, 2; 1 Cor. xv: 55.

3. No separation from Christ. Rom. viii: 35-39.

4. Help to triumph. Ps. xxiii: 4; 1 Cor. xv: 57.

II. HAPPINESS IN HEAVEN. Verse 13.

This is:

1. Entered upon at death "from henceforth."

2. Eternal, "henceforth."

3. Divinely assured. "Yea, saith the Spirit."

4. Perfect enjoyment. "Rest," without trials.

5. Reward of Christian service. Works follow, not precede, to honor and command.

III. IMMORTAL LEGACY TO THE WORLD.
"Their works do follow them."

The influence of their labors of love, and works of benevolence, a lasting power for good.

Remember a good life alone secures a happy death, and eternal bliss. 2 Pet. i: 5-11.

Fidelity is the crown of a Christian life, and shall be rewarded with a crown of honor. 2 Tim. iv: 7, 8.

Didymus.*

CONSOLATION IN AFFLICTION.

My times are in thy hand.—Ps. xxxi: 15.

Reminded of these words, as we look upon the dead, for they bring us consolation in affliction.

I. BY GIVING US CONFIDENCE.

(a.) Life's occurrences. "My times."

(b.) In God. "In *Thy* hand."

II. HENCE GROUND FOR HOPE.

(a.) A sure hope.

(b.) A growing hope.

III. REASON FOR JOY.

"Only waiting." Soon to be at rest.

IV. CAUSE FOR PEACE.

The full trust. "My times are in Thy hand."

Here I can leave my all. "All things work together for good," etc.

Have *you* this confidence, this hope, this joy, this peace?

Dryden.*

Miscellaneous.

THE WANDERER.

As a bird that wandereth from its nest, so is a man that wandereth from his place.—Prov. xxvii: 8.

Introduction. Birds as God's ministers to man. The ravens and the prophet. Christ's reference to the "fowls of the air"—to the hen and her brood.

I. AS THE BIRD HAS ITS NEST, SO MAN HAS HIS PLACE.

And both are of Divine appointment. Behind the instinct of the bird and the

social nature of man, we must recognize the purpose of God.

Man's place is in:

(a.) The home. "God setteth the solitary in families."

(b.) In Society. "Let every sou. be subject to the higher powers, for the powers that be are ordained of God."

(c.) In the church, its fellowship, worship, work.

II. AS THE BIRD NEEDS THE NEST, SO THE MAN NEEDS THE PLACE.

III. AS THE NEST NEEDS THE BIRD, SO THE PLACE NEEDS THE MAN.

IV. "WANDERING."

Fitly describes the process of separation of the bird from its nest, the man from his place. Unintentional, thoughtless, gradual, it is none the less perilous and harmful.

V. THE CONSEQUENCES OF WANDERING.

To bird and nest, to the man and his place.

VI. APPEAL TO WANDERERS.

Come back! the place waits for you. Your own heart echoes its cry.

BEE.*

CHRISTIAN COMMUNION.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.—Matt. vii: 12.

It is also the central principle of religion, approximated anciently by heathen philosophy. It will solve all sociological problems. It will preserve human rights, conciliate capital and labor, and extinguish Socialism. It is the ideal canon upon which Christian society rests.

I. IT IS AN IDEAL PRINCIPLE.

(a.) The ideal must be higher than present achievement, or progress ceases. Porter says: "The one flees before the other like its shadow, and cannot be overtaken." With our growth, our conception enlarges.

(b.) Ultimate perfection depends on a perfect standard. This principle is perfect.

II. THE PRACTIBILITY OF THE PRINCIPLE.

(a.) The highest certificate of its practicability, is its characterization in

Christ. He acted upon this principle in social intercourse.

(b.) It is verified by Christian experience. Give some illustrious examples of piety.

III. RESULTS OF ITS OBSERVANCE.

(a.) Social disorders would cease.

(1.) In the industrial affairs of our country.

(2.) In moral relationships.

(3.) In national politics.

(4.) In a divided Christendom.

(5.) In international affairs.

(b.) Mutual benefit would be gained by disaffected parties. Men would share in the prosperity, privileges and rights of a republican government and a free Christianity.

(c.) Universal harmony would prevail in Church and State. This is an economic principle, inimical to human inequality. It is the "golden rule."

MONTCLAIR.*

A MUCH NEEDED LESSON.

Gather up the fragments, etc.—John vi: 12.

INTRODUCTION.

Text recorded only by John.

Describe the scene.

"Give ye them to eat." "How can we feed so many?"

"Only four barley loaves and two fishes."

"Make them to sit down."

"Now distribute"—their hunger satisfied—a stupendous miracle!

THE LESSON.—*That which is valuable as a whole is valuable in its minutest parts.*

This illustrated: 1. In nature. 2. Gold filings—National Mint—"sweating" coin, etc.

I. MONEY, valued in the mass, wasted in nickels and pennies. As God's stewards we have no right to waste a penny. Money—God's gift. Rich and poor guilty of sin of waste.

II. TIME. Life supremely valued yet wasted in minutes, etc. This perversity illustrated by the story of the convict doomed to perish by thirst, after he exhausting the water from a tank of unknown dimensions. So with life—valued as a whole, but squandered in detail.

III. INFLUENCE. Voluntary and involuntary. A single wanton leer, a word, an oath. Woman's influence. The home her God-appointed sphere. (Deborah, Joan of Arc and others, exceptions.) Here she may exert an imperial sway.

Let me train the young women of America and "anybody may write our laws."

So use your money, your time and your influence that at the last you may receive the plaudit, "Well done," etc.

BENGEL.*

EDITORIAL NOTES.

Judging, Making a Difference.

In your April number you spoke highly of the late Henry Ward Beecher. Do you not forget that Mr. Beecher did not believe in the inspiration of the Bible as a whole?

E—J—.

No, we have not forgotten that. We spoke highly of Mr. Beecher because of the excellent qualifications he possessed, not because of those which he did not possess. He believed that Christ was the revelation of God to man. That was good. He believed in the humanities, and expounded and advocated them as no other man in this age. That was good. He was a patriot and brave, a man wonderfully suggestive of spiritual thought. All this was excellent. We admired him not because

of his errors, but in spite of them. We judged, making a difference.

Criticism on Dr. Talmage's Preaching.

Several readers have expressed surprise at the criticism on Dr. Talmage in our last number. One asks whether that criticism reflects our views. The criticism reflects the views of the author of the article. We permit our writers to say many things which we do not endorse. Within limit, we invite free speech, believing that the truth will be helped more by discussion than by suppression. As to the article on Dr. Talmage's preaching, we think too much emphasis was given to failings and too little to virtues. Dr. Talmage, in our

judgment, as in the judgment of the writer of the criticism, is accomplishing great good. Yet we do not think that harm, but rather good, will come from a frank discussion of the faults and virtues in his style and method of preaching. The doctor is strong and can stand it. The masters only among preachers, those who are strong enough to bear it, we suffer to be thus criticized in our columns, and this to help to a clearer and truer ideal of preaching.

Back in the old English tongue, holy means helpful, and holiness is helpfulness. He who helps men best, serves God best.

No Fault of His Concordance.

A queer story is told of a clergyman located not very far from Boston, who surprised his audience a few Sunday evenings ago by announcing for his text "Cleanliness is next to Godliness," said he apologetically, "because of the singular defectiveness of my Concordance I am not able to tell you just where the text is to be found; but it suffices us to know that it is in the Bible," and he preached an interesting and instructive sermon, none the less so, perhaps, from the fact that his text is to be found in the Mishna of the Talmud instead of in the Bible. The truth in the text is a Bible truth.

Depends on How the Subject was Handled.

A pastor of one of our leading churches preached recently on the theme, "Earthquake as a test of Progress in Theology." Do you deem such a subject as that proper for the pulpit? Is it not sensational in the extreme? J. E.

Chicago, Ill.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

THE RELIGIOUS EMOTIONS. GERMANY.

NEITHER in education nor in psychology have the feelings received the attention they deserve. The difficulty of their explanation no doubt has much to do with this neglect: a feeling transferred to thought ceases to be a feeling. But it is also evident that their importance to the mind and for life has not been appreciated. Absorbing intellectual pursuits and intense practical activity are apt to be equally unjust to the claims of the heart. In the department of religion, the neglect of the emotional nature is followed by the most serious consequences. A healthy psychology enables us to understand how a cold intellectualism tends to suppress the religious instincts. It should surprise no one to find that extreme specialization in science, and pure speculation in philosophy cultivate a spirit which ignores religion. Under these circumstances we hail with joy every evidence that attempts are being made to give the feelings their proper place in all studies and human considerations.

Herbart and his school, so active in psychology and pedagogics, deserve special credit for their attention to the emotional nature, which did not receive its dues from Kant and Hegel. Naklowsky, of Herbart's school, has a small volume on "Das Gefuehlsleben," *The Emotional Life*, in which he discusses, among others, the ethical and religious emotions from a philosophical stand-point. By bringing these two classes of emotions into intimate relation with each other he opposes the widely-spread tendency to divorce morality from religion. While various phases of socialism seek to promote the social elements, severed both from ethics and spirituality, numerous scholars seek a basis for

ethics independent of religion and of God. Our author, however, regards ethics and religion as most intimately connected, and affirms that in a person morally degenerate, there can be no true consciousness of God and no religious elevation, just as an irreligious person can never attain a high standard of morality. He who is irreligious has no true conception of God nor of a moral order of the world; neither has he a prospect of the next world, without which, all striving must remain a fragment. "Without the ideas of a moral order of the world and of the immortality of the soul, there is not sufficient motive to sacrifice for higher ends which reach beyond this life, and to strive to attain a perfection which shall continue through this and the next life." Thus, both the purity and the vigor of aspiration are prevented. The denial of God is necessarily followed by a loss of the highest moral ideal. As a consequence, the principles of the ungodly are mostly only those of refined egotism; their highest maxims are rules of prudence. "This is proved by the Sophists, the Encyclopædists, and by our materialists."

From his philosophical stand-point he gives the genesis of the religious emotions. The consciousness of dependence and limitation leads to the conception of a primitive being that is unlimited. The savage regards this being as a mysterious power, and is inspired with slavish fear; when apprehended ethically it inspires reverence, love and worship. Our very thoughts of the conditioned lead to an unconditional omnipotent First Cause. By reflecting on the harmony, beauty, and aim in the universe we come to the conception of an Intelligence which acts with ends in view. Thus the unconditional First Cause is apprehended as a Spiritual Power,

an all-pervading Wisdom. Many conflicts of the will also lead to the conception of God. The failings and guilt of man induce remorse, and he obtains a vision of the majesty of the moral law. This he regards as an expression of the character of the Divine Being, and God appears as holy will and as the ideal of moral perfection. The idea of God therefore includes the fundamental attributes of might, wisdom, and holiness. All these reflections result in a feeling of indescribable satisfaction based on the conviction that in this highest idea (that of God) a resting place has at last been found for the whole mental life—the intellect, the emotions, and the will. In its process of development the religious feeling passes from the primitive state of fear to that of faith, hope, and love. The conviction becomes firm that such a Being, required by our reason must really exist, since otherwise our entire nature, our thinking, feeling, and striving, would be involved in inextricable mysteries and the universe would lose its unity for us. "This inner conviction is religious faith." Since God is conceived to be the author of the moral as well as of the physical world, man expects from Him (who gives humanity its aim) the means to attain the purpose of his existence and also the intensely desired happiness proportionate to his moral striving. He expects divine grace and on this bases his hopes. Since God is regarded as personality and goodness He inspires attachment and love.

The author recognizes spirit and personality in man; this gives him a basis for ethics and religion, and also a starting point for rising to the conception of God. That in all natural religion the nature of man is the supreme factor is so evident that it would not deserve mention were it not that the study of nature has so absorbed attention that the significance of man is largely ignored. The environment has been emphasized while the environed has been overlooked. The explanation of religion from the environment of man is as rational as the explanation of the plant from the soil it grows in without regard to the seed from which it springs. However much this age of natural science, as it has been called, may deny spirit and ignore the ethical and religious emotions, they must be reckoned with, they will assert themselves, and they demand explanation and satisfaction as imperatively as our rational nature. Their existence is the chief barrier in the way of explaining man as merely a product of nature.

For the sake of the religious significance of the subject I give some of the results of recent inquiries into the

ORIGIN OF MAN.

This problem, which has excited so much interest from remotest antiquity till the present, has occupied an unusual share of attention since the researches of Darwin on the descent of man. In order to investigate the subject

thoroughly and scientifically anthropological societies were established all over Germany, remains of pre-historic man were sought in caves and in other places likely to reward research, comparative anatomy was zealously pursued, and particular attention was paid to the examination of apes in hope of finding the ancestor of man. The discovery of the missing link has frequently been heralded, but in every instance later research proved that fancy had taken the place of scientific accuracy. Carl Vogt found idiots and other abnormal productions so near apes that he pronounced the ape man's progenitor; but more careful investigators like Virchow showed that the abnormal cannot be used as evidence of the origin of the normal, and so the conclusions of Vogt are also relegated to the region of myths. What, then, is the scientific result of the immense research in this department? Vast collections have been made of the various tribes of monkeys; they have been subjected to the most complete anatomical and physiological examination; their brains have been weighed, their skulls, arms, hands and feet have been carefully measured and compared with the corresponding parts of man; and no labor or expense was spared to secure the broadest and most exact basis for scientific induction. But on the question of man's origin no new rays of light were shed. Biology, comparative anatomy and physiology, have been greatly advanced; anthropology has become a new science, and ethnographical museums have been filled with interesting specimens of human remains and products. Respecting other results I prefer to quote from an article discussing the subject from a purely historical and scientific point of view. In *Nord und Sued*, Feb. 1887, there is an article on *The Science of Man* Die Wissenschaft vom Menschen, by A. Woldt, which considers the present status of the problem of man's origin. The author states that man's descent from an ape would have been proved if that one who was the real ancestor had been produced. "There is perfect unanimity among scientists that none of the known apes is 'the ancestor.'" Darwin's theory of descent not only failed to solve the problem of man's origin but it also made the difficulties of the solution more apparent because it formulated the problem more definitely. The writer affirms that we are ignorant to-day as ever we were of the descent of man, and that the subject must be left to the future in hope of receiving new light. "By means of its special form we can most certainly distinguish every human bone from the corresponding bone of every anthropoid ape, of every other ape, and of every other mammal. Each human bone and every human organ is in general ape-like or animal; but nowhere does this general likeness extend so far that the special human form passes over into any special ape-form." Analogy and general similarity, but with specific

differences between the human and animal forms is therefore the result of the vast researches on this subject. All remains of men found have proved to be distinctively human, without evidences of transition from another form. And all over the face of the earth, back to the last human traces, we find the human family a unit, with essentially the same views and thoughts. "Einheitlich tritt uns das Menschengeschlecht entgegen."

RITSCHL'S THEOLOGY.

Ritschl has published the third edition of his little book on *Instruction in the Christian Religion* (Unterricht in der christlichen Religion). It contains less than 100 pages and is intended chiefly for religious instruction in gymnasia, though many parts of the volume are too obscure for that purpose. For a general view of the author's position the book is of the first importance.

Among the numerous discussions of this theology the book of Prof. W. Herrmann on the *Communion of the Christian with God* (Verkehr des Christen mit Gott) deserves prominence. The author places himself on the stand-point of Ritschl, connects his discussion as closely as possible with the views of Luther, and seeks to show that Ritschl's position harmonizes with Scripture and the Reformation. After various efforts to prove the new tendency doctrinally correct the attempt is here made to show that it meets the practical needs of our religious nature. The volume of 295 pages is divided into three parts, which discuss God's Communion with us; Our Communion with God; and The Thoughts of Faith (Gedanken des Glaubens). This theology has an abhorrence of mysticism as well as of metaphysics; and as the doctrinal discussions of the school aim at the elimination of the metaphysical elements from theology, so this more practical volume opposes pietism and mysticism in devotional exercises. Communion with God is based solely on Jesus Christ. His life is a guarantee of our intimate relation to God. Christ's divinity is frequently mentioned, but it is not accepted in the orthodox sense. The principle of all exclusion of metaphysics forbids the assertion of divine likeness in the nature or essence of Christ. The power of Jesus is in His example. Redemption and peace are obtained through Him on account of what He leads us to believe respecting divine love. Our communion with God is emphasized as one of faith, not of emotion or fancy.

In his *Zeitschrift*, 12 Heft, 1886, Luthardt has a lengthy review of the volume, in which he defends the orthodox Lutheran view and exposes what he claims to be deviations of the Ritschl school from the doctrines of Scripture.

On the subject of Mysticism in Theology a brochure has been published by Max Reischle, in defense of Ritschl's view. Ritschl holds that the pietistic and mystical elements were intro-

duced into the Evangelical Church because the doctrine of justification by faith had lost its efficacy, and formalism and dogmatic petrification had taken its place. He holds that by restoring that doctrine to its proper place, pietism and mysticism lose their significance for Evangelical Christians. The pamphlet points out three characteristic marks of mysticism:

1. That the communion which religion seeks with God can only be obtained by freeing the soul from the world and the Church. This the author declares impossible, since every believer is included in the Church which God embraces in the grace bestowed in Christ; and it is only in connection with the world that the believer has a consciousness of his moral mission and his guilt. We are therefore unable ever to isolate ourselves from the world and the Church in our communion with God.

2. Mysticism pretends that there is an immediate relation of the soul to God and Christ, without regard to the historic mediation. The author objects to this that the word of Scripture is necessary for such communion, and that our whole relation to Christ depends on that word. The communion is consequently mediated.

3. Mysticism holds that the influence of God on man takes place in the inmost depth of the soul, behind the active functions of the spiritual life. The author holds that in its functions the essence of the spirit is active, and that divine grace can only be manifested in the ethical and religious functions. This view is made necessary by the rejection of metaphysics; since according to this rejection nothing can be postulated of the relation of the soul's essence to God, there is nothing left but to place God into relation with the active functions of the soul. The author regards the offers of grace presented to the intellect as at the same time offered to the emotions and the will, so that the entire personality is involved.

RUSSIA.

An official document has recently been published in the Baltic provinces revealing the same intolerant spirit which so frequently of late has manifested itself in the persecution of Evangelical Christians. It consists of a letter from the Governor of Livonia to the Greek Bishop of Riga. Its publication in the various languages of the provinces is intended to serve as a warning to such as violate the laws respecting members of the orthodox (Greek) church. The governor says that a number of peasants baptized according to the orthodox ritual and recorded in the orthodox registers, have been found attending the catechetical lectures of Lutheran ministers, who then inscribed their names in the Lutheran registers. Marriages have also been performed by Lutheran preachers when one of the parties belonged to the Greek Church, when the service had not been first performed by an orthodox priest. It has happened, too, that peasants recorded as ortho-

dox in the baptismal registers have had their children baptized according to the Lutheran rite, and their names inscribed in the Lutheran register. The consequences to which such persons are liable are indicated by the Governor as follows:

1. Orthodox persons, confirmed by Lutheran pastors cannot occupy any official position in the orthodox community, since the law declares vows, according to Lutheran rites, null and void. Besides the law of the land makes them liable to be deprived of their children, which can be taken from them and committed to others for training, and they themselves may be imprisoned.

2. Still more severe are the enactments respecting peasants baptized in the orthodox but married in the Lutheran Church. The marriage is pronounced illegal, and the children of such parents are declared illegitimate. If one of the parents dies, neither the other nor the children are entitled to the full privileges of the laws of inheritance. Such children are also deprived of many alleviations respecting military service and of various other advantages granted to orthodox subjects.

3. Orthodox parents who train their children in the Lutheran faith are liable to be imprisoned from eight to sixteen months.

MISCELLANEOUS.

Among the most scholarly of recent theological works is that on *The Apostolic Age of the Christian Church*, 698 p., by Dr. Carl Weizsäcker, for twenty-five years professor in Tuebingen. The standpoint of the author is thoroughly critical, and in its negative results suggests Baur and the older Tuebingen school generally. The work embodies the results of the author's learned researches during his whole life, he having made a specialty of this department. The rich contents of the volume pertain almost exclusively to the literature of the New Testament, that of the second century being but little considered. The book is divided into five sections. The first, on *The Oldest Jewish Church*, discusses the beginning of the Church and its development till the death of Agrippa. The four chapters of this part consider the Origin, the Spread, the Character, and the Retardation and Progress of the Church. The second section treats of the Apostle Paul, in three chapters, giving an account of his Call and first Missionary Journey, his Theology, and his Relation to the Original Church. The third, five chapters, discusses the Pauline Church. The Great Mission, and the Winning of Galatia, Macedonia, Achaia, and Asia for the Gospel. The fourth, three chapters, considers the further Development, and treats of Jerusalem, with accounts of James and the Sources

of Evangelical Literature; Rome, with accounts of the Epistles to the Romans, Philippians and Hebrews; Ephesus, with accounts of the Johannine writings and of the Epistles to the Ephesians and Colossians. The fifth section is headed: *The Congregation*. Its three chapters are devoted to the Assemblies, the Constitution, and the Practices (*die Sitte*). The author pronounces pseudepigraphous the Apocalypse, the Gospel of John (which he thinks, had its origin in the school of John), 2 Thessalonians, Ephesians, Colossians, Philemon, and the Epistle of James.

During 1886, 16,253 books were published in Germany, 52 less than the previous year, but 1,451 more than in 1884. The number of theological books was 1,517; in 1885 it was 1,391. Theology has advanced from the third to the second place, pedagogies taking the lead with 1,916 books.

At a recent religious meeting in Berlin, it was stated that within a short time nine new papers have been started by the social democrats. The whole number of journals published by them in Germany is fifty, besides twenty-three organs of various labor unions. Of the "*Zürcher Social Demokrat*," 10,000 copies are sent to Germany. From time to time 100,000 copies of extra papers are circulated. The Catholics at Donauwerth employ ninety laborers, three priests, and ten teachers, in publishing and circulating twelve journals and numerous other documents. The Evangelical Society of Berlin for the circulation of religious literature, is also very active, sending out, weekly, 300,000 copies of various kinds of religious papers. They are sent to prisons, hospitals, factories, to the army, and to churches without pastors. This work is independent of the circulation of sermons, of which some 100,000 copies are distributed and mailed every week.

A literary perversion such as seems hardly possible in our day, is reported from Vannes, in the Bretagne, France. A priest has published a "Life of Jesus" in the language of the country, in which Mark x: 33, where it is said that Jesus shall be delivered to the Gentiles, is rendered: "And they shall deliver him into the hands of the Huguenots."

Religious faith is by no means common among German scientists. Dr. Schmick, of Cologne, professor of Natural Science, has, however, written a book in which he attempts to prove on scientific and philosophical grounds, the immortality of the soul. His confidence in the firm establishment of this doctrine by this method surpasses that of many believers, for he says: "A time is coming when the doctrine of faith, that there is a life beyond this earth, will be changed into a result of natural science."